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INDEX TO VOLUME XLIV

January through December 1915

| | | | |
|----------------------------------|----------|-------------------------------------|---------------|
| Abolition of Slavery in the West | | Anderson, Annie Olley | 571 |
| Indies. E. P. Herrick | 500 | Anderson, James | 120 |
| Adams, Elbridge L. | 311 | Anderson, Florence G. | 414 |
| Aery, William A., Coöperation in | | Anderson, Millie | 573 |
| Norfolk (Ed) | 372 | Anderson, Thomas C. W. | 189 |
| — — Coöperative Education | | Andrus, Caroline W. Burt, Hachaliah | |
| Association (Ed) | 264 | (Obit.) (Ed) | 522 |
| — — Hampton Farmers' | | — — Hampton's Work for the | |
| Conference (Ed) | 579, 648 | Indians | 87 |
| — — Hampton Institute | | — — Indian Progress, Confer- | |
| Trade School | | ence on (Ed) | 518 |
| IV Machine Work | 17 | — — Picotte, Susan LaFlesche | |
| V Tailoring | 217 | (Obit.) (Ed) | 583 |
| VI Plumbing and | | — — Society of American | |
| Steamfitting | 663 | Indians (Ed) | 580 |
| — — Helping Wayward Girls | 598 | Armell, Louis | 512 |
| — — National Conference | | Armstrong, Daniel W. | 631 |
| Charities and Correc- | | Armstrong, S. C. Founder's Day | |
| tion (Ed) | 259 | Address: "Give Me Thine | |
| — — National Negro Business | | Hand." W. H. Sheppard . | 166 |
| League (Ed) | 519 | The Man. Rosetta Mason | 173 |
| — — Negro Home Owners (Ed) | 517 | Armstrong Day at Tuskegee | 190 |
| — — Negro Organization | | League, Song of the | 114 |
| Society (Ed) | 582, 645 | Leagues | 299, 367 |
| — — New Era of Development, | | Leagues, Young People's | |
| A (Ed) | 422 | K. G. Chapin | 564 |
| — — New South, The, and the | | Arrington, Coatney S. (Marriage) | 127 |
| Negro (Ed) | 419 | Ashmore, Otis. A Savannah School | |
| — — Progress through Organi- | | of Industry | 485 |
| zation (Ed) | 473 | Association, Coöperative Education | |
| — — Spingarn Medal. The | | W. A. Aery | 264 |
| (Ed) | 8 | Atkins, Clarence A. | 189 |
| — — Titustown: A Community | | Atkins, Russell G. | 189 |
| of Negro Homes | 432 | Baker, Ray Stannard | 248 |
| — — Tragedy of Negro Rural | | Barker, Alfred | 637 |
| Life (Ed) | 421 | Barrett, Harris (Obit.) | |
| — — Virginia Negro School | | (Ed) S. C. Fernandis | 265 |
| Leagues (Ed) | 649 | Barrett, Jane Porter | 252, 467, 602 |
| — — Washington Louisiana | | Beach, Dora Freeman (Obit.) | |
| Tour (Ed) | 263 | (Ed) J. A. Hewins | 203 |
| Africa | | Beardsley, Eli | 191 |
| Letters from Zululand | | Bebbington, Joseph A. (Obit.) (Ed) | |
| Madikane and Julia Cele | 404, 450 | T. J. Jones | 647 |
| Uplift of the African | | Bell, John Ferris | 189 |
| W. C. Bell | 29 | Bell, Marguerite E. | 636 |
| Monase, the Zulu | | Bell, William C. Uplift of the | |
| Minnie Clarke | 145 | African | 29 |
| Aiken, James D. | 189 | Bender, Elizabeth | 360, 573 |
| (Marriage) | 190 | Beverly, Robert H. | 636 |
| Alabama, Hopeful Signs in (Ed) | | Big Thunder | 64 |
| H. B. Frissell | 199 | Bishop, Mary M. (Marriage) | 414 |
| Algerian Night's Entertainment | | Bitting, S. T. Environment for | |
| M. Grandgent | 457 | Natural Progress | 267 |

| | | | |
|---|-----|--|----------|
| Blake, Isabel | 693 | Brown, Esther Fletcher. Sanitary Housing in Washington, D. C. | 590 |
| Book Reviews | | Brown, Addie Wallace | 700 |
| American Indian in the United States. W. L. Brown | 309 | Brown, William L., Census Report on Indians (Ed) | 470 |
| Black Man's Burden, The W. T. B. Williams | 505 | — — Domesticating the Indian Woman (Ed) | 325 |
| Dawn in Darkest Africa. W. A. Aery | 54 | — — Efficiency Tests for Indians (Ed) | 420 |
| Democracy and Race Friction W. A. Aery | 179 | — — Indian as a Farmer (Ed) | 6 |
| General Education Board, The 1902-1914. G. P. Phenix | 402 | — — Indian Equality before the Law (Ed) | 515 |
| Indian Today, The C. W. Andrus | 455 | — — Mohonk Conference (Ed) | 584 |
| Makers of America M. E. Hodge | 455 | — — Problem of the Indian's Property (Ed) | 197 |
| Negro, The M. I. Haskell | 508 | — — Publicity and Indian Injustice (Ed) | 132 |
| Negro in American History, The. E. H. Williams | 178 | — — Report of Indian Commissioner (Ed) | 67 |
| Negro Year Book W. A. Aery | 507 | Bryant, Alice G. | 189 |
| Negroes and Their Treatment in Virginia, 1865-1867 J. E. Davis | 308 | Bryant, Roscoe W. | 125 |
| Overcrowding and Defective Housing in Rural Districts J. E. Davis | 454 | Buckner, George W. | 573 |
| Problems of Boyhood, The W. A. Aery | 246 | Burke, Nellie Adelaide (Marriage) | 637 |
| Race Adjustments, The New Voice in W. T. B. Williams | 5 | Burt, Hachaliah (Obit.) (Ed) C. W. Andrus | 522 |
| Ross, John, and the Cherokee Indians. C. W. Andrus | 57 | Busoni, F. | 538 |
| Booth, Beverly T. | 254 | Butler, Maude E. (Marriage) | 190 |
| Boothe, John H. (Death) | 126 | Cachora, Joshua Ramon | 573 |
| Borum, James T. (Death) | 127 | Cæsar, Julius | 637 |
| Boyd, Joanna J. (Marriage) | 571 | Calhoun School, Influence of R. J. Peagler | 399 |
| Brandon, Mary M. | 700 | Calvin, Robert C. | 124 |
| Bratton, Alverta Carroll | 511 | Canaday, Edward M. | 572 |
| Brawley, Benjamin. A Great Missionary | 672 | Carroll, Richard | 631 |
| — — Negro Genius, The | 305 | Carter, Charles S. | 572 |
| — — Our Debts | 622 | Carter, John W. | 189 |
| Bright, James B. | 636 | Cele, Madikane and Julia S. Letters from Zululand | 404, 450 |
| Briggs, Blanche M. | 571 | Chamberlain, A. E. | 461 |
| Broker, Mary | 318 | Chapin, Katherine G. Young People's Armstrong Leagues | 564 |
| Brosius, S. M. Protection Needed by Montana Indians | 48 | Chapman, John W. Morals of the Yukon Indians | 331 |
| Brough, Charles Hillman. Report on Negro | 419 | Charities and Correction, National Conference (Ed). W. A. Aery | 259 |
| Brown, George | 318 | Cheeks, Elmer J. | 255 |
| Brown, Bishop | 636 | Cheeks, M. Ella | 511 |
| | | Chisholm, E. A. | 414 |
| | | Clarke, Minnie. Monase, the Zulu | 145 |
| | | Clements, George W. (Death) | 127 |
| | | Cloud, Henry Roe. Education of the Indian | 12 |
| | | — — Indian Y. M. C. A. Conference (Ed) | 473 |
| | | Coffey, Amos | 573 |

| | | | |
|-------------------------------------|----------|------------------------------------|----------|
| Coffin, Henry Sloane | 362 | Davis, J. E. | |
| Coggs, Tandy W. | 255 | — — National Indian Student | |
| Coles, R. T. | 190 | Conference (Ed) | 261 |
| Collins, Cornelia | 636 | — — "Ogden Movement," | |
| Colored Branch Libraries, Advan- | | Early Days of | 615 |
| tages of. R. D. Harris | 385 | — — Parker, Alexander (Obit.) | |
| Colored Races, Effect of the War on | | • (Ed) | 650 |
| Saint Nihal Singh | 205 | Dawes, Anna | 693 |
| Colson, William N. | 189 | Des Verney, Edward S. (Death) | 415 |
| Comb, Whitmon | 636 | Dietz, Angel DeCora | 701 |
| Conkling, Grace Hazard. Mocking | | Doctor, Milo | 319 |
| Birds (Poem) | 396 | Dodd, William S. | 693 |
| Coons, Arthur (Marriage) | 573 | Dodson, John | 191 |
| Cooper, William M. (Marriage) | 190 | Douglas School, Cincinnati (Ed) | |
| Coöperation in Baltimore (Ed) | | G. P. Phenix | 201 |
| S. C. Fernandis | 261 | Drake, Addie Miller | 255 |
| Coöperation in Norfolk (Ed) | | Drake, Wilbur A. | 254 |
| W. A. Aery | 372 | Driver, Letitia E. (Marriage) | 637 |
| Corn, Emma | 573 | Dunbar, Paul Lawrence | |
| Corn Dance at Jemez. A. B. Reagan | 481 | Booker T. Washington (poem) | 690 |
| Cornelius, Lavinia | 573 | Dunwoody, William Hood | 468 |
| Courtney, Samuel E. | 573 | Education, Negro (Ed) | |
| Cousins, Rhoda | 124 | G. P. Phenix | 324 |
| Crawford, David E. | 573 | Education, Southern Conference | |
| Creekmur, Winfield | 699 | on (Ed) G. P. Phenix | 323 |
| Crump, Royal A. B. | 700 | Edwards, D. W. | 255 |
| Curran, John | 512 | Edwards, Thomas J. | 125, 359 |
| Curtis, Natalie. Busoni's Indian | | Edwards, Thomas J. Teaching by | |
| Fantasy | 538 | Doing | 494 |
| — — Folk Song and the | | Eliot, Samuel A. | 120 |
| American Indian | 476 | Environment for Natural Progress | |
| — — Music School Activities | | S. T. Bitting | 267 |
| (Ed) | 327 | Erwin, T. C. Southern Sociological | |
| — — Music School Concert | | Congress (Ed) | 378 |
| (Ed) | 198, 326 | Evangelical Ministers' Union | 422 |
| — — May Festival, A | | Evans, David G. | 636 |
| Notable (Ed) | 375 | Evans, Estella Mack | 700 |
| Dabb, Edith | 693 | Ewing, General E. | 636 |
| Dalton, Virgil M. | 636 | Falls, Dennis | 124, 414 |
| Davis, Beulah Thompson | 511 | Farmer, Indian as a (Ed) | |
| Davis, Henry W. | 125 | W. L. Brown | 6 |
| Davis, Jackson | 461 | Farmers', Negro, Conference in | |
| Davis, J. E. Anniversary Week at | | the West. R. E. Malone | 170 |
| Hampton (Ed) | 266 | Farming, Making it Pay | |
| — — Hampton at Tuskegee | | S. J. Favor | 51 |
| (Ed) | 527 | Faulk, Telie L. | 189 |
| — — Hamptonians, Contribu- | | Favor, S. J. Making Farming Pay | 51 |
| tions to Southern Work- | | Favrot, Leo M. A Notable Negro | |
| man by (Ed) | 135 | Exhibit | 335 |
| — — Hampton's Anniversary | | Fentress, Edward | 124 |
| (Ed) | 203 | Fernandis, Sarah C. | 414 |
| — — Hampton's Indian Work | | — — Barrett, Harris (Obit.) | |
| (Ed) | 70 | (Ed) | 265 |
| — — Housing in Southern | | — — Coöperation in Baltimore | |
| Cities (Ed) | 371 | (Ed) | 261 |

- Fernandis, Sarah C.
 ——— Thanksgiving, A (poem) 614
 ——— Virginia Federation of Colored Women (Ed) 467
- Fields, Inez 124
- Fisher, Isaac, "A Negro Out of the Ordinary." E. J. Scott 96
- Fisk's New President (Ed)
 T. J. Jones 644
- Flake, Elizabeth Driver 189
- Folk Song and the American Indian
 Natalie Curtis 476
- Francis, Esther L. 189
- Frazier, George 191, 637
- Freeman, Annie L. 701
- Frissell, Hollis B. Illness of 411
- Frissell, Hollis B. "Blessed are the Peacemakers" (Ed) 69
 ——— Forty-seventh Annual Report 273
 ——— Hampton's Winter Campaign (Ed) 71
 ——— Hopeful Signs in Alabama (Ed) 199
 ——— Industrial Education Conference (Ed) 3
 ——— Ogden Memorial (Ed) 521
 ——— Ogden, Robert C., Scholarship Fund (Ed) 7
 ——— Rural Segregation 137
 ——— Washington, Booker T. (Obit.) (Ed.) 643
- Frissell, Leila S. The Louisville Conference (Ed) 583
- Frissell, Sydney D. Hampton in Thirty States 523
 ——— National Hampton Association 574, 638, 702
 ——— Ogden Memorial (Ed) 647
- From Cowboy to Landlord
 Jake Simmons 176
- Gantz, Henrietta G. 255
- Garlow, Winifred 191, 573
- Garrett, Thomas H. (Death) 126
- George Lewis (Klamath.) Tradition of the Crows 334
- Giard, Emma 191
- Gilman, Elizabeth 262
- Gladden, Washington. Things that Cannot Fail (poem) 11
- Gloucester County Fair 63
- Gloucester Fair (Ed) J. F. Kidder 649
- Goldsmith, Mittie B. (Marriage) 127
- Gordon, Ethel L. 125
- Gould, Ida Carpenter 511
- Grady, Sarah (Death) 512
- Grandgent, Margaret. Algerian Night's Entertainment 457
- Gravatt, J. J. 187
- Gray, Alice (Marriage) 415
- Griffith, Harvey J. 125
- Gunaji, N. V. Hampton-Tuskegee Idea of Education 428
- Hairston, Kate J. 636
- Hall, Robert D. 261
 Student Y. M. C. A. Work for Indians 234
- Hammond, George E. 125
- Hampton Association, National
 S. D. Frissell 574, 638, 702
 (Ed) Harold Peabody 379
- Hampton at Tuskegee. J. E. Davis 527
- Hampton Farmers' Conference (Eds) W. A. Aery 579, 648
- Hamptonians' Contributions to Southern Workman (Ed)
 J. E. Davis 135
- "Hampton in Macedonia," A New Era for. J. H. House 655
- Hampton in Thirty States
 S. D. Frissell 523
- Hampton Institute
 Academic Course 280
 Adams Prize Debate 311
 Agricultural Class Motto 253
 Agricultural Department 316, 365, 464, 570, 633
 Anniversary (Eds)
 J. E. Davis 203, 266
 Armstrong League 182, 692
 Armstrong-Lincoln Memorial 122
 Athletics 60, 122, 186, 251, 313, 411, 570, 634, 695
 Campaign Work 298, 509, 569
 at Home 315
 in the West 250, 509, 569
 in Winter (Ed)
 H. B. Frissell 71
- Changes 629
- Clean-up Week 312, 366
- Commencement Week 409
- Deaths 126, 190, 415, 512
- Debate with St. Augustine School 251, 412
- Dr. Frissell's Return 630
- Dr. Huntington's Experiment 185
- Domestic Science Course 290
- Domestic Science Tea Shop 316
- Entertainments 59, 120, 184, 252, 313, 360, 367, 411, 462, 569, 632, 694

| | | | |
|---|---|---|-----|
| Hampton Institute | | Hampton-Tuskegee Idea of Educa- | |
| Extension Work | 63, 249, 312, 366, 370, 694 | tion. N. V. Gunaji | 428 |
| Farmers' Conference | | Harden, Theodore C. (Death) | 512 |
| Founder's Day | 182 | Hargrave, F. S. An Upward Step in Negro Social Service | 397 |
| Graduates and Ex-students | | Harris, Jesse H. | 573 |
| | 124, 265, 292, 318, 359 360, 414, 511, 571, 636, 699 | Harris, Rachel D. Colored Branch Libraries | 385 |
| Hampton Calendar | 633 | Harris, Zelma A. (Marriage) | 637 |
| Hampton Wedding, A | 698 | Harth, Maggie E. (Marriage) | 414 |
| Illness of Principal | 411 | Health, Better, for Negroes (Ed) W. A. Aery | 9 |
| Incidents | 58, 118, 182, 311, 364, 409, 459, 509, 569, 629, 692 | Health Officers, Negroes as Southern University Student | 612 |
| Indian Citizenship Day | 186 | Hedges, Job E. | 363 |
| Indian Notes | 63, 186, 191, 294, 318, 464, 512, 573, 637, 701 | Henderson, Ella Powless | 701 |
| Library, Huntington Memorial | 288 | Herrick, E. P. Abolition of Slavery in West Indies | 500 |
| Lincoln-Armstrong Memorial | 303 | Hewins, Jessie A. Beach, Dora Freeman (Obit.) (Ed) | 203 |
| Marriages | 127, 190, 414 | Higheagle, Robert P. | 191 |
| Ministers' Conference | 463 | Hilton, Georgia Minkins | 700 |
| Missionary Work | 184, 313 | Hindrances to Negro Progress A. Lyman Paey | 115 |
| Museum | 289 | Hobday, Eliza J. (Marriage) | 414 |
| Music | 301, 360, 409, 410 | Hodge, Mabel E. Prosser, Charles A., and Vocational Education (Ed) | 468 |
| New Equipment | 629 | Holley, Powell W. | 636 |
| New Year's Day | 119 | Homemakers' Clubs for Negro Girls J. L. Sibley | 81 |
| Panama Exposition Exhibits | 248, 300 | Hope, John | 461 |
| Pennsylvania, Party at Launching | 249 | Hopeful Signs in Alabama (Ed) H. B. Frissell | 199 |
| Pension Fund | 304 | House, John Henry. A New Era for "Hampton in Macedonia" | 655 |
| Principal's Report. H. B. Frissell | 273 | Housing in Southern Cities, Confer- ence on (Ed) J. E. Davis | 371 |
| Religious Work | 58, 121, 186, 253, 283, 313, 367, 463, 510, 631 | Howard, William | 636 |
| Reunion, Class of 1890 | 360 | Hudgins, Joseph Paul (Death) | 415 |
| Richmond Exhibit | 462 | Hungarian and Slav Music Helen Ware | 36 |
| Senior Motto | 409 | Hunter, Lucy E. Higher Academic Training for Indians | 139 |
| State Fair Exhibit | 633 | Hurley, "Captain" Jack Milton M. Thorne | 490 |
| Summer School | 293, 459, 460, 461 | Hyde, J. Russell | 699 |
| Trade School Notes | 184, 284, 315, 365, 464, 570, 634 | Ihlder, John. The Negro District in Springfield (Ed) | 475 |
| Visitors | 61, 122, 188, 254, 317, 364 413, 464, 631, 635, 697 | Indian Commissioner, Report of (Ed) W. L. Brown | 67 |
| Whittier School | 60, 123, 187, 253, 287, 358, 367, 412, 634 | Education. Henry Roe Cloud Equality before the Law (Ed) W. L. Brown | 515 |
| Workers | 58, 121, 187, 318, 510, 571, 630, 694 | | |
| Y. M. C. A. | 694 | | |
| Y. W. C. A. | 632 | | |
| Hampton's Indian Work (Ed) J. E. Davis | 70 | | |
| Work for the Indians C. W. Andrus | 87 | | |

- Indian
 Higher Academic Training for
 L. E. Hunter 139
 Injustice, Publicity and (Ed)
 W. L. Brown 132
 Property, Problem of (Ed)
 W. L. Brown 197
 Student Conference, National
 (Ed) J. E. Davis 261
 Woman, Domestication of
 (Ed) W. L. Brown 325
- Indians
 Alaskan. M. K. Sniffen 153
 Californian 23
 Census Report on (Ed)
 W. L. Brown 470
 Efficiency Tests for (Ed)
 W. L. Brown 420
 Montana, Protection Needed
 by. S. M. Brosius 48
 Society of American (Ed)
 C. W. Andrus 580
 Yukon, Morals of
 J. W. Chapman 331
- Indian Tribes
 Crow. R. H. Lowie 605
 Iowa. A. Skinner 677
 Jemez. Albert B. Reagan 343
 Nanticokes of Delaware
 F. G. Speck 391
- Industrial Education Conference
 (Ed) H. B. Frissell 3
- Industrial Home School for
 Wayward Colored Girls 196, 603
- Jackson, Leonora A. 700
- Jamison, Franklin 701
- Jenkins, Betty H. 636
- Johnnyjohn, Mitchell 319
- Johnson, Blanche L. 255
- Johnson, James E. 414
- Johnson, J. W. "And the Greatest
 of These is War" (poem) 144
- Johnson, Morell A. 636
- Jones, Elizabeth 699
- Jones, Etta 636, 699
- Jones, Felix L. 124
- Jones, Margaret (Marriage) 635
- Jones, Robert B. 699
- Jones, Sadie E. 512
- Jones, Stephen 637
- Jones, T. J. Bebbington, Joseph A.
 (Obit) (Ed) 647
- — Fisk's New President
 (Ed) 644
- — Rogers, Jennie Houghton
 (Obit) (Ed) 327
- Jordan, Helen 636
- Kealear, Charles 637
- Kearse, Susie Badger 511
- Kennard, Lucretia 636
- Kennedy, Van 512
- Kennedy, W. B. 190
- Kenney, John A. 572
- Keyes, John B. "Big Business"
 for Negroes 239
- Kidder, Jerome F. The Gloucester
 Fair (Ed) 649
- Kimbo, Frederick C. 699
- Why I Came Back to Hampton 626
- King, James P. (Marriage) 414
- King, Phillip F. 255
- Lathers, Julia 248
- Lavender, Fleming 191
- Lavender, Fleming (Death) 701
- Let de Heaven Light Shine on Me
 (Plantation Song) 654
- Lewis, Lucinda W. 125
- Lowie, Robert H. The Crow
 Indians 605
- Louisville Conference (Y. W. C. A.)
 (Ed.) L. S. Frissell 582
- McAlister, David J. B. 700
- MacCaughey, Vaughan. Vocational
 Work in Hawaiian Schools 684
- McCray, Arthur J. 126
- McGavitt, Helena 254
- McKenzie, Alexander, at Hampton
 F. G. Peabody 33
- McKenzie, Alexander (Obit.) 303
- McKenzie, F. A. (Inauguration) 644
- McKim, Reuben S. 255
- McNiel, Walter S. 255
- Machilla Songs 152
- Machine Work at Hampton
 W. A. Aery 17
- Malone, R. E. Negro Farmers'
 Conference in the West 170
- Man Behind the Gun. Monroe
 N. Work 351
- Man, The, Who Interfered
 J. Oskison 557
- Marshall, Ernest J. 255
- Masked Dance at Jemez, The
 A. B. Reagan 423
- Mason, Rosetta. Armstrong the
 Man 173
- Massey, Howard D. 124, 699
- May Festival, A Notable (Ed)
 Natalie Curtis 375
- Maynoid, Ella R. 124
- Merrill, William P. 362

- Meyers, Leta 64, 512, 637
 Michael, W. Frank (Marriage) 127
 Missionary, A Great. B. Brawley 672
 Mitchell, Edward A. 254
 Moffett, Thomas C. 509
 Mohonk Conference (Ed)
 W. L. Brown 584
 Monase, the Zulu. Minnie Clarke 145
 Montion, Carmen 573
 Occupations of a Pueblo Indian
 Girl 445
 Moore, Joanna P. 672
 Moore, W. G. 190
 Morgan, Jacob 190
 Moton, Robert R. 196
 Negro Folk Music 329
 — — Tuskegee Farmers' Con-
 ference (Ed) 133
 Mount Silinda School 145
 Murie, Alfred 637
 Murie, James 319, 637
 Music School Settlement, The
 E. L. Adams 161
 Music School Activities (Ed)
 N. Curtis 198, 326, 327
 Negro Business League, National
 (Ed) W. A. Aery 519
 Business League at Work
 G. M. Newstelle 43
 Christian Student Conference
 District in Springfield (Ed)
 J. Ihlder 475
 Exhibit, Notable
 L. M. Favrot 335
 Folk Music. R. R. Moton 329
 Genius. B. Brawley 305
 Home Owners (Ed)
 W. A. Aery 517
 Occupations: a Study of the
 1910 Census. M. N. Work 108
 "Out of the Ordinary"
 E. J. Scott 96
 Negro Organization Society 134, 298
 (Eds) W. A. Aery 645, 582
 Clean-up Week (Ed)
 W. A. Aery 202
 Northern Neck Campaign
 (Ed) W. T. B. Williams 522
 Negroes, "Big Business" for. John
 B. Keyes 239
 New Era of Development, A
 (Ed) W. A. Aery 422
 Norfolk Negro Night School
 (Ed) C. Pratt 374
 Nelson, Bertha A. 699
 Newstelle, George M. Negro Busi-
 ness League at Work 43
 New York Armstrong League 564
 Nicholson, Henry B. 125
 Norton, Elizabeth Saunders
 (Marriage) 127
 Nottingham, John W. (Marriage) 127
 Nottingham, Mattie (Death) 637
 O'Donnell, Stella 637
 Ogden Memorial, The (Ed)
 S. D. Frissell 647
 Ogden Memorial. The (Ed)
 H. B. Frissell 521
 "Ogden Movement," Early Days of
 J. E. Davis 615
 Ogden, Robert C., Scholarship Fund 7
 Oliver, Carrie B. (Marriage) 637
 Organization, Progress through
 (Ed) W. A. Aery 473
 Oskison, John. The Man Who
 Interfered 557
 Our Debts. B. Brawley 622
 Owens, James E. 700
 Owl, David 637
 Paey, A. Lyman. Hindrances to
 Negro Progress 115
 Panna, Czinka: Gypsy Violinist
 Helen Ware 105
 Parker, Alexander (Obit) (Ed)
 J. E. Davis 650
 Patterson, Thurman W. 573
 Payton, Janet 189
 Peabody, Francis G. 183
 Conversion of Militarism 226
 — — McKenzie, Alexander, at
 Hampton 33
 Peabody, George Foster 695
 Peabody, Harold. National Hamp-
 ton Association (Ed) 379
 Peagler, Robert J. 399
 The Influence of the Calhoun
 School 636
 Peake Industrial School 467
 Perry, Mary Hill (Death) 512
 Peters, Jane Pryor (Death) 126
 Pethick-Lawrence 120
 Phenix, George P. Negro Education
 (Ed) 324
 — — Segregation (Ed) 376
 — — Southern Conference on
 Education and Industry (Ed) 323
 — — Unusual School, An (Ed) 201
 Phenix, Mary J. (Obit.) 124
 Picotte, Susan LaFlesche (Obit.)
 (Ed) C. W. Andrus 583

- Pierce, Jennie Hayne 125
 Pierce, John B. 124, 125
 Pierson, Mrs. Delavan L. Indian
 Peyote Worship 241
 Pillow, Gideon J. 461, 693
 Pindle, Eliza Jackson 182, 189
 Pinn, Linnaeus T. (Marriage) 637
 Plumbing and Steamfitting at
 Hampton. W. A. Aery 663
 Poems
 " And the Greatest of These
 is War." J. W. Johnson 144
 Mocking Birds. G. H.
 Conkling 396
 Thanksgiving, A S. C.
 Fernandis 614
 Pointer, Effie C. 701
 Pollard, Norman E. (Death) 127
 Porter, Charles E. 255
 Potter, Sadie M. 125
 Powdrill, Cynthia 637
 Pratt, Caroline. Norfolk Negro
 Night School (Ed) 374
 Price, Ada R. 254
 Price, William G. 254
 Prosser, Charles A., and Voca-
 tional Education (Ed) M. E. Hodge 468
 Pueblo Indian Girl, Occupations
 of. C. Montion 445
 Purves, Ruth (Marriage) 698
 Race Antagonism (Ed)
 H. B. Frissell 69
 Randolph, Jesse C. 189
 Reagan, Albert B. The Corn
 Dance at Jemez 481
 ——— Jemez Indians, The 343
 ——— Masked Dance, The, at
 Jemez 423
 Reid, Bessie E. (Death) 512
 Rhue, Thomas A. 414
 Richardson, Anna (Marriage) 190
 Roberts, Lewis H. 189
 Rogers, Jennie Houghton (Obit.)
 (Ed) T. J. Jones 327
 Romanticism of the Negro
 B. Brawley 305
 Rose, Jordan E. 189
 Rural Life, Negro, Tragedy of
 (Ed) W. A. Aery 421
 Rural Recreation. W. K. Tate 380
 Rural Segregation. H. B. Frissell 137
 Russell, James S. St. Paul's Farm-
 ers' Conference 1915 503
 Russell, Sennen 512
 St. Martin, Susie 191
 St. Paul Farmers' Conference 1915
 J. S. Russell 503
 Sanderlin, Annie (Marriage) 637
 Sanders, William N. 255, 572
 Sanitary Housing in Washington,
 D. C. E. F. Brown 590
 Savannah School of Industry, A
 Otis Ashmore 485
 Schmelz, Henry L. (Death) 304
 School, An Unusual (Ed)
 G. P. Phenix 201
 Scott, Emmett J. "A Negro Out
 of the Ordinary" 96
 Scott, J. E. 636
 Segregation (Ed) G. P. Phenix 376
 Seldon, Frank (Death) 127
 Selkirk, Lillian 63
 Sharp, Frederick 189, 700
 Sheppard, William H. 182
 ——— Founder's Day Address 125
 Sherer, Emma 637
 (Marriage) 63
 Sibley, James L. Homemakers'
 Clubs for Negro Girls 81
 ——— Summer Institutes for
 Colored Teachers, Alabama 442
 Simmons, Jake. From Cowboy to
 Landlord 176
 Singh, Saint Nihal. Effect of the
 War on Colored Races 205
 Skenandore, Jesse 701
 Skenandore, Marian 64
 Skinner, Alanson. The Iowa
 Indians 677
 Slaughter, Essie McA. 636
 Sloan, Thomas 637
 Smith, Bolton. The Ties of
 Brotherhood 545
 Smith, C. A. 248
 Smith, Emory B. 189
 Smith, Florence 701
 Smith, Hawthorne 699
 Smith, Lydia Cuffey 125
 Smith, Eugene (Death) 637
 Smith, Mary Nottingham 255
 Smith, May L. (Marriage) 127
 Smith, Paul V. 572
 Smith, Richard B. 189
 Smith Robert B. 318
 Smith, Susan 573
 Sniffen, Matthew K. Some Alaska
 Indians 153
 Social Service Team Work in
 Virginia (Ed) W. A. Aery 195
 Social Service, Upward Step in
 F. S. Hargrave 397

- Society for Promotion Industrial Education, National 3
- South, The New, and the Negro (Ed) W. A. Aery 419
- Southern Conference for Education and Industry 473
- Southern Sociological Congress (Ed) T. C. Erwin 378
- Southern University Student Negroes as Health Officers 612
- Sparks, Stephen D. 636
- Speck, Frank G. The Nanticokes of Delaware 391
- Spingarn Medal, The (Ed) W. A. Aery 8
- Spivey, H. Perkins 636
- Stanton, Alma M. 700
- Starnes, A. J. 190
- Stevens, Mrs. J. Q. 189
- Stevens, Madeline Scott (Death) 573
- Stevenson, J. Vernon 255
- Stillwell, Marcia (Death) 512
- Stokowski, Leopold 538
- Stoney, Ralph S. 636
- Stout, Fred D. 255
- Stroud, Augustus T. 432
- Summer Institutes for Colored Teachers, Alabama. J. L. Sibley 442
- Taft, William H. 361
- Tailoring at Hampton. W. A. Aery 217
- Talley, James R. 255
- Tate, Arthur F. 700
- Tate, W. K. Rural Recreation 380
- Taylor, Benjamin F. 636
- Taylor, Joseph P. (Death) 190
- Teachers' Association, Negro (Ed) W. T. B. Williams 196
- Teachers in Colored Schools, National Association (Ed) W. T. B. Williams 471
- Teaching by Doing. T. J. Edwards 494
- Teamwork. B. T. Washington 651
- Terry, Maude Meredith 700
- Things that Cannot Fail (Poem) Washington Gladden 11
- Thomas, Cyrus 573
- Thomas, Jackson 191
- Thomas, William H. 636
- Thorne, Milton M. "Captain" Jack Hurley, Scout 490
- Thornton, John T. 699
- Ties of Brotherhood, The Bolton Smith 545
- Titustown: A Community of Negro Homes. W. A. Aery 432
- Tobias, C. H. 631
- Tradition of the Crows Lewis George 334
- Trawick, A. M. 183
- Turner, Edward D. (Marriage) 190
- Turner, T. W. 510
- Tuskegee Farmers' Conference, The (Ed) R. R. Moton 133
- Twoguns, Evelyn 637
- Urban Conditions among Negroes (Ed) W. T. B. Williams 131
- Vandel, Sybil C. 637
- Virginia Federation of Colored Women (Ed) S. C. Fernandis 467
- School Leagues (Ed) W. A. Aery 649
- State Conference of Charities and Correction 195
- Vocational Work in Hawaiian Schools. V. MacCaughey 684
- Waddill, William C. 124
- Walke, Isaac V. (Death) 512
- Walker, James F. 126
- Walker, Ellen Young 701
- Ware, Helen. Czinka Panna: Gypsy Violinist 105
- Poetry and Power of Hungarian and Slav Music 36
- Washington, Booker T. 263, 267, 428, 520, 691
- Death of (Ed) H. B. Frissell 643
- Louisiana Tour (Ed) W. A. Aery 263
- Poem. Paul Lawrence Dunbar 690
- Washington, Booker T. Teamwork 651
- Washington, John H. 351
- Washington, Elizabeth J. 700
- Wayward Girls, Helping W. A. Aery 598
- Webster, Isaac N. 512
- What Others Say 64, 128, 192, 256, 320, 368, 416, 576, 640, 703
- White, George D. 189, 700
- White, Jesse 636
- White, Robert L. 254
- White, W. T. 190
- Whittier, John G. Letter to General Armstrong 188
- Why I Came Back to Hampton F. C. Kimbo 626
- Wilkins, William H. (Death) 190
- Williams, Alice Simmons 190
- Williams, Gonsalvo C. 190
- Williams, Mabel E. 636

| | | | |
|------------------------------------|-----|------------------------------------|-----|
| Williams, Reuben | 637 | Winn, Benjamin F. (Death) | 127 |
| Williams, Theron N. | 636 | Wolf, Michael | 637 |
| Williams, W. T. B. | 631 | Wolf, Susie | 191 |
| National Association of Teachers | | Wolo, Plenyono Gbe | 461 |
| in Colored Schools (Ed) | 471 | Work, Monroe N. The Man Behind | |
| —— ——— Negro Teachers' Association | | the Gun | 351 |
| (Ed) | 196 | —— ——— Negro Occupations: A | |
| —— ——— Northern Neck Campaign, | | Study of the 1910 Census | 108 |
| The (Ed) | 522 | Y. M. C. A. Indian Conference (Ed) | |
| —— ——— Urban Conditions among | | Henry Roe Cloud | 473 |
| Negroes (Ed) | 131 | —— ——— Student Work for Indians | |
| —— ——— Yankee Schoolma'am in | | R. D. Hall | 234 |
| Negro Education | 73 | Yancey, William A. | 699 |
| Willis, Sallie Angeline (Marriage) | 637 | Yankee Schoolma'am in Negro | |
| Wilson, Joseph E. (Death) | 190 | Education. W. T. B. Williams | 73 |

JANUARY 1915

JAN 22 1915
The Southern Workman

THE SOUTHERN WORKMAN

Hungarian and Slav Music

HELEN WARE

Education of the Indian

HENRY ROE CLOUD

The Uplift of the African

WILLIAM C. BELL

Needs of the Montana Indians

S. M. BROSIUS

Press of
The Hampton Normal and Agricultural Institute
Hampton, Virginia

The Hampton Normal and Agricultural Institute

HAMPTON, VIRGINIA

H. B. FRISSELL, Principal

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Object To train teachers and industrial leaders

Equipment Land, 1060 acres ; buildings, 140

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Enrollment Negroes, 1282 ; Indians, 45 ; total, 1327

Results Graduates, 1779 ; ex-students, over 6000
Outgrowths : Tuskegee, Calhoun, Mt. Meigs, and many smaller schools for Negroes

Needs \$125,000 annually above regular income
\$4,000,000 Endowment Fund
Scholarships

| | | | | | |
|---|---|---|---|---|--------|
| A full scholarship for both academic and industrial instruction | - | - | - | - | \$ 100 |
| Academic scholarship | - | - | - | - | 70 |
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Any contribution, however small, will be gratefully received and may be sent to H. B. FRISSELL, Principal, or to F. K. ROGERS, Treasurer, Hampton, Virginia.

FORM OF REQUEST

I give and devise to the trustees of The Hampton Normal and Agricultural Institute, Hampton, Virginia, the sum of _____ dollars, payable

The Southern Workman

Published monthly by
The Hampton Normal and Agricultural Institute

Contents for January 1915

| | |
|---|----|
| THE INDUSTRIAL EDUCATION CONFERENCE | 3 |
| "THE NEW VOICE IN RACE ADJUSTMENTS" | 5 |
| THE INDIAN AS A FARMER | 6 |
| THE ROBERT C. OGDEN SCHOLARSHIP FUND | 7 |
| THE SPINGARN MEDAL | 8 |
| BETTER HEALTH FOR NEGROES | 9 |
| THE THINGS THAT CANNOT FAIL, a poem | 11 |
| EDUCATION FOR THE AMERICAN INDIAN | 12 |
| THE HAMPTON INSTITUTE TRADE SCHOOL | |
| IV MACHINE WORK, Illustrated | 17 |
| THE INDIANS OF CALIFORNIA, Illustrated | 23 |
| THE UPLIFT OF THE AFRICAN, Illustrated | 29 |
| ALEXANDER MCKENZIE AT HAMPTON | 33 |
| THE POETRY AND POWER OF HUNGARIAN AND SLAV MUSIC | 36 |
| A NEGRO BUSINESS LEAGUE AT WORK | 43 |
| PROTECTION NEEDED BY THE MONTANA INDIANS | 48 |
| MAKING FARMING PAY | 51 |
| "DAWN IN DARKEST AFRICA" | 54 |
| "JOHN ROSS AND THE CHEROKEE INDIANS" | 57 |
| HAMPTON INCIDENTS | 58 |
| EXTENSION WORK | 63 |
| INDIAN NOTES | 63 |
| WHAT OTHERS SAY | 64 |

THE SOUTHERN WORKMAN was founded by Samuel Chapman Armstrong in 1872, and is a monthly magazine devoted to the interests of undeveloped races.

It contains reports from Negro and Indian populations, with pictures of reservation and plantation life, as well as information concerning Hampton graduates and ex-students who since 1868 have taught more than 250,000 children in the South and West. It also provides a forum for the discussion of ethnological, sociological, and educational problems in all parts of the world.

CONTRIBUTIONS: The editors do not hold themselves responsible for the opinions expressed in contributed articles. Their aim is simply to place before their readers articles by men and women of ability without regard to the opinions held.

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THE HAMPTON LEAFLETS

Any twelve of the following numbers of the "The Hampton Leaflets" may be obtained free of charge by any Southern teacher or superintendent. *A charge of fifty cents per dozen is made to other applicants.* Cloth-bound volumes for 1905, '06, '07, and '08 will be furnished at thirty cents each, postpaid.

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NO. 1

Editorials

The Industrial Education Conference

The National Society for the Promotion of Industrial Education, which held its eighth annual convention in Richmond from December 9 to 12, has been engaged in a most interesting and suggestive work looking towards the adaptation of the teaching of the schools to the needs of the community. For eight months previous to the Richmond meeting, competent experts had been making studies of Richmond schools, homes, and industries, so that they might make intelligent recommendations as to the kind of schools which Richmond ought to have in order to prepare its young people for the work the city provides and needs to have done.

At the Richmond Conference, presided over by Honorable William C. Redfield, Secretary of Commerce, the committee made its report and recommendations. By means of charts it exhibited Richmond's industries, its wealth per capita, the proportion of whites and blacks, and various other important facts. It showed that Richmond is a wealthy city; that a large part of its population has been born and bred in the State of Virginia; that the relations between employer and employe are most pleasant; that there is comparatively little restlessness among workers. It showed also that while Richmond stands high among the cities of its class in wealth, it stands low in educational expenditures.

In the preparation of this survey the school authorities

coöperated with the Department of Commerce and the Russell Sage Foundation, whose representatives spent weeks in Richmond working up statistics. The meeting was of unusual interest and of very great value because of the endeavor to fit the education of a city to its real needs. Instead of being a gathering of school men alone, there were present representatives of large firms who spoke of what is being done in various cities to improve the intelligence and efficiency of workers.

President Gompers told of the attitude of organized labor towards vocational education. He declared that the labor unions are in favor of industrial education, provided it is given in the interest of the working man and not merely in that of the capitalist. "We believe," he said, "that as much attention should be given to the proper education of those who are at work in our industries as is now given to those who prepare to enter professional and managerial careers." Dr. Meeker, of the Bureau of Labor Statistics, dwelt upon the need of specialization in education, and showed that the right sort of specialized study brings one into the broadest knowledge of the world. He distinguished between specialization and what he called particularization. He humorously described his own mistaken endeavors towards an education, and later his struggles as preceptor in a university to compass some dozen or more different subjects.

Miss Laura Drake Gill made some pertinent remarks as to the need of industrial training for women. "The well-being of a nation," said Miss Gill, "depends upon the intelligent contentment of its citizens. The contentment of an individual depends upon being good for something. To be good for something one must have a measurable degree of character, skill, and intelligence. Character, skill, and intelligence are habits developed in approximate ratio to their exercise through daily duties. Habits are more important than the theory underlying them, and consequently character, skill, and intelligence are even greater factors in well-being than knowledge. Right-doing stimulates the desire for right knowledge more than right-knowing does for right-doing. Therefore it is sound educational method to introduce universal and compulsory industrial training into the schools as a direct means of developing a creative imagination to whet the appetite for knowledge, to promote skill, and to increase contentment in the nation at large."

On the last day of the Conference the City of Richmond provided an excursion to Newport News, Hampton, and Old Point. After going through the Trade School, and the Agricultural and Domestic Science departments, the visitors to the school watched the battalion form and march in to dinner. Luncheon was provided for the visitors by the domestic-science students,

and a conference followed in Clarke Hall, during which were discussed Hampton's methods of industrial training and the various ways in which the school can help to promote the ends of the National Society. The officers of the school were plied with numerous questions. In summing up the results of their investigations, Mr. Charles A. Prosser, secretary of the National Society, spoke as follows :

"Hampton is doing four things for larger service through industrial education. Hampton is (1) getting the group; (2) training the group; (3) placing the group; and (4) following the group.

"Hampton finds pupils who are immediately desirous of learning and practicing what they are given. In training the group, the school is putting talk and theory and philosophy into practice. It considers adaptation to environment. The school and the instructors are placing groups so that the right man will find the right locality and the right kind of work, and so that the locality will find the right worker for its needs. In following the group, Hampton is giving to the public an account of its stewardship which few schools are able to give."



"The New Voice in Race Adjustments" is a well-edited collection of the addresses and reports presented at the Negro Christian Student Conference, Atlanta, Georgia, May 14-18, 1914. These addresses and reports are of special value and significance because, as the name of the book suggests, they are the expression of a truly new voice in race adjustments in the South. The Conference of which they are the voice was unusual and quite remarkable. It was called at the suggestion of Dr. John R. Mott, General Secretary of the World's Student Christian Federation, and was presided over by him. The Conference was made up of hundreds of selected Negro students, their teachers, colored men and women of distinction, and Southern white men and women who are leaders in social and religious work in their sections.

The purpose of the Conference was to give to the present generation of Negro students in the United States a strong spiritual and moral impulse; to study with thoroughness their responsibility for leadership in Christian work at home and abroad; to face the responsibility resting upon the Negro churches of America to help meet the claims and crises of Africa; to consider what light Christian thought may throw upon present and future coöperation between the races.

Dr. Booker T. Washington spoke on "The basis of race progress in the South." He said, "The whole world is lookin

to the United States to set the example in the solution of racial problems so far as concerns the relationship between black man and white man." It is mainly with the duties and responsibilities which come with this opportunity for our country that most of the addresses and reports are concerned. Practically every phase of the religious and social life of the Negro is considered, together with the coöperation now taking place between white and colored people in the South for the improvement of conditions. The discussions are frank, critical, and in many cases highly suggestive of methods for remedying the evils freely exposed by both white and colored speakers. Nowhere throughout the book, however, is there a note of pessimism. The striking thing on the part of both races is a willingness to understand and to trust each other, and to coöperate for the common good. And Christianity is emphasized as the only sufficient basis of race coöperation. This Christianity, it is agreed, must be of the type which brings men into sympathetic, helpful, everyday, working relations the one with the other. In his address upon "Christianity as a basis of common citizenship," Prof. William Pickens gives the following as the practical test of American Christianity: "It is not whether we can preach brotherhood to all the world, but whether we can practice brotherhood in our neighborhood." And the burden of most of the addresses is to suggest means of applying Christianity in just such a practical way.

Every subject suggested in the statement of the purpose of the Conference is ably treated. But certain of the papers are perhaps deserving of greater consideration than the others. Certainly every Southern city should give immediate attention to Mr. A. M. Trawick's paper, "Evil conditions in city homes and the larger responsibility." President J. D. Hammond issues a ringing call to Southern white men to aid in the education of the Negro in church colleges. Professor G. Lake Imes of Tuskegee has an excellent paper on the "Service of the country church in helping the Negro." And the highly informing addresses by Major R. R. Moton, Dr. W. D. Weatherford, and Dr. J. E. McCulloch on coöperation between the races must be read by everyone who would know the nature and the amount of the work being done in this direction by the two races in the South.



**The Indian
as a Farmer**

On the Plains, where, not many years ago, the former generation of Indians hunted the buffalo, the Indian of today is farming. That briefly is what has happened to the Indian with the westward movement of the population. It is evident, therefore, that his future

depends largely upon his farming, and while it is true of Indians, as it is of other people, that they cannot all become good farmers, nevertheless a large number of Indians must prosper through farming if they are to prosper at all.

In this connection the story of our Oklahoma Indian who adopts modern farming methods and raises bumper crops of wheat is encouraging. The young man who did this is, according to the story which is going the rounds of the newspapers, the son of a Cheyenne chief who was a great warrior. In the newspapers they always are. However that may be, this young man attended one of the best of the Government schools and made good use of his opportunities for the study of agriculture. Then he went home and applied the knowledge he had gained. He practiced the most scientific methods that he had learned and he gave to his fields the best of care and attention, with the result that he marketed last fall a record crop and realized a substantial profit.

But the greatest value of that crop lies in the encouragement it may afford to other Indians. As a practical demonstration of what an Indian may do, it is worth many times its market price, and our young farmer's greatest achievement, after all, is in blazing the way for others to follow. Meantime the lesson to be gained from the story is that the Indians may make good farmers if they are given the right sort of education and if they will try to profit by their instruction.



The Robert C. Ogden Scholarship Fund At a recent meeting of the Board of Trustees of Hampton Institute, a letter was read from the treasurer of the Brooklyn Armstrong Association, announcing the gift, to the Endowment Fund of the school, of certificates for eight hundred shares of railroad stock, par value \$40,000, to be known as the "Robert C. Ogden Scholarship Fund," which at the present rate of interest provides for twenty-four Robert C. Ogden scholarships annually.

The Brooklyn Armstrong Association was founded largely through the instrumentality of Mrs Charles W. Ide, a sister of Mr. Ogden, for the purpose of aiding the institution to which General Armstrong devoted the best years of his life, and of furthering among the colored and Indian youth, in whose possibilities he believed, the type of industrial education for which Hampton stands.

This donation, coming as it does when Hampton Institute, in common with other institutions dependent largely upon public support, is having a hard struggle to secure the necessary funds, means much for the permanent efficiency of the work. The Faculty and Trustees are most grateful, too, for any action which

helps to perpetuate the memory of Mr. Ogden who, as a trustee, for forty years rendered devoted service to the upbuilding of the school, and for twenty years, up to the time of his death, served as President of the Board of Trustees.

It is very pleasant, too, that this donation should have come from the Armstrong Association of Brooklyn where Mr. Ogden spent much of his early life. To the end he retained a great affection for the city; there his brother and sister and many of his devoted friends still live. It was in his Brooklyn home that Mr. Ogden brought together the people whom General Armstrong addressed in his first endeavors to interest the North in Hampton's work, and through all these years the loyal support of Brooklyn friends has never failed in time of need.



**The Spingarn
Medal**

High office in some organization—school, church, business, or fraternal—is the customary reward of merit that comes to a successful Negro leader. That this form of recognition for service or this reward of ambition is often unsatisfactory to the man or woman who wins the votes of the rank and file, and often to the best friends of the acclaimed leader, there can be little doubt. A new and excellent idea for giving honor to whom honor is due has been launched by Dr. J. E. Spingarn, a brilliant scholar in the field of comparative literature and a fearless advocate of Negro rights, who offers "to furnish annually a gold medal to cost not more than \$100 and to be awarded for the highest or noblest achievement by an American Negro" during a given year.

The board of directors of the National Association for the Advancement of Colored People, according to the terms of Dr. Spingarn's gift, selects five persons as a committee of award. Those who serve for this year are Bishop John Hurst, chairman, Hon. William Howard Taft, Mr. John Hope, Dr. James H. Dillard, and Mr. Oswald Garrison Villard—men who are heart and soul interested in the progress of the Negro race; men who are fearless and most sympathetic.

The Spingarn medal "shall be awarded, with appropriate ceremonies, to the man or woman of African descent and of American citizenship who shall have made the highest achievement during the preceding year in any field of elevated or honorable human endeavor; and the committee of award shall decide for itself, in each year, what particular act deserves the highest acclaim; and nothing in this section shall be understood to limit their choice in any way to any one field, whether that field be intellectual, spiritual, physical, scientific, commercial, educational, or any other."

So good is the idea of giving the humblest colored man or woman a fitting recognition for some high achievement "in any field of elevated or honorable human endeavor" that, in the opinion of some friends of Dr. Spingarn, this medal for merit would be much wider in its appeal to the interest of white and colored people alike, if it could be named for an association rather than for an individual, even though that individual be a generous and unselfish donor.

While the idea of giving a medal for achievement is as good as it is ancient, still, in these busy, modern days it is very desirable to assist, often financially, boys and girls, regardless of race or color, who show unusual native ability and are ambitious to excel, but who, on account of the lack of means or encouragement, have to remain in the old rut of making a bare living and go without the training which they need in order to develop their talents adequately. If the reward could be made to apply to young colored men and women in the making, and if that reward could be in the form of definite assistance to a broader, fuller training, there would be no doubt at all as to its complete usefulness.



**Better Health
for Negroes**

When thousands of Negroes are unnecessarily sick and die prematurely, who pays the bills? The opinions of two friends of the South—one a great Negro leader, the other an efficient state health officer—throw some light on the answer to this problem.

Dr. Booker T. Washington said recently in Norfolk to several thousand Negroes and nearly a thousand white people that there are in the South, every day in the year, at least 450,000 sick Negroes; that the annual economic loss among Negroes from preventable disease and premature death is \$300,000,000; that at least one-half of this loss is unnecessary; and, finally, that the \$150,000,000 that could be saved if reasonable attention should be given to promoting better health among Negroes, would provide six months of schooling for every white and black child in the South and would give every child a good schoolhouse.

Dr. Ennion G. Williams, health commissioner of Virginia, shows in his report to Governor Stuart that the white population of Virginia has a death rate (11.8 per 1000) which is lower than that of the United States registration area as a whole, and that the apparently high death rate of Virginia as a whole (13.92 per 1000) is to be attributed to the heavy mortality of certain diseases among Negroes, whose death rate is 18.2 per 1000.

"The white death rate, rural and urban, from tuberculosis in all forms in Virginia," says Dr. Williams, "is well below the average for the United States and the death rate from pneumonia

and respiratory diseases is likewise low, but in both cases the death rate among the Negroes from these causes is extremely high. The white rate from tuberculosis in all forms in Virginia is 119.5 per 100,000 of population; for Negroes it is 270.5. The corresponding rates for respiratory diseases are: white, 92.1; and Negro, 183.1 per 100,000."

The health record for Virginia also shows this fact: "The tuberculosis rate is lowest among the rural white population, next lowest among the urban white population, *with the rural Negroes suffering more than the urban whites and the city Negroes dying at a rate twice as great as that of the rural whites, and almost twice as great as that of the urban whites.*" [Italics are ours.] In short, seven Negroes in each thousand living in the cities die every year of tuberculosis or of some form of respiratory disease.

"The explanation of this high death rate lies in the living conditions of the Negroes and the absence of fresh air in their quarters," affirms the Virginia State Board of Health.

The story of the sad condition of Negro health is thus the same whether it is told by an able Negro leader or a white state health officer. Unnecessary economic loss, waste of human life, and the accumulation of debts for future payment are the results of neglecting the health of Negroes or of allowing the Negroes to neglect their own health.

What is being done, however, to make Negroes in large groups realize the importance of fresh air, pure water, sanitary outhouses, proper food and clothing, careful personal habits, and better homes?

There is, first of all, an awakened social conscience concerning the value of human life and a desire on the part of the Southern white men, such as able and sympathetic health officers, to improve Negro living conditions in the cities and in the country districts. Then, too, there are hundreds of devoted Negro physicians who keep their people from using patent medicines and employing quacks. These men are real public servants, for they render poor people generous help and in many cases receive a solitary "Thank you!" for their work.

But, besides these helps, there is in Virginia the concerted movement of the Negro Organization Society, which is reaching, directly and indirectly, about 350,000 Negroes. For two years it has been laying special stress on the "clean-up" idea and has succeeded remarkably in getting colored people to see the dangers lurking in filth and waste, flies and mosquitoes, stuffy meeting places, and littered backyards. This organization, into which Major Moton, President Gandy of Petersburg, and Rev. A. A. Graham of Phoebus, have put so much thought and energy, has

done excellent work for the promotion of better Negro health and yet it has just made a beginning. Virginia still sustains an annual economic loss of \$23,000,000 as a result of preventable sickness and premature death among Negroes.

Everywhere throughout the South there is a crying need of more effective organization among colored people. Without coöperation and unity of purpose nothing lasting and worth while can be accomplished. The ideas that the Negro Organization Society of Virginia has been working on should be sown broadcast and made to grow. The colored people themselves must first understand how vital is health. Then they will accept the dictum that "public health is purchasable."



THE THINGS THAT CANNOT FAIL

WHEN the anchors that faith has cast
Are dragging in the gale,
I am quietly holding fast
To the things that cannot fail.

I know that right is right ;
That it is not good to lie ;
That love is better than spite,
And a neighbor than a spy.

* * * *

In the darkest night of the year,
When the stars have all gone out,
That courage is better than fear,
That faith is truer than doubt.

And fierce though the fiends may fight,
And long though the angels hide,
I know that Truth and Right
Have the universe on their side.

— WASHINGTON GLADDEN

EDUCATION OF THE AMERICAN INDIAN *

BY HENRY ROE CLOUD

EDUCATION is for life—life in the workaday world with all its toil, successes, discouragements, and heartaches. Education unrelated to life is of no use. Education is the leading-out process of the young until they themselves know what they are best fitted for in life. Education is for complete living; that is, the educational process must involve the heart, head, and hand. The unity of man is coming to the forefront in the thought of the day. We cannot pay exclusive attention to the education of one part and afford to let the other part or parts suffer. Education is for service; that is, the youth is led to see the responsibilities as well as the privileges of his education so that he will lend a helping hand to those who are in need.

Indian education offers no exception to these general definitions. The educational needs of the Indian can be best seen in the light of his problems. He has before him two problems—the white man's and his own peculiar racial problem. The one confronting the white child is the Indian's also, for, if the goal for the Indian is citizenship, it means sharing the responsibilities, as well as the opportunities, of this great Republic.

The task of educating the American young is a stupendous one. The future welfare of the American nation depends upon it. Children everywhere must be brought to an appreciation of the great fundamental principles of the Republic as well as to a full realization of its dangers. It required long, toilsome marches of peoples beyond the seas to give us our present-day civilization. Trial by jury came through William the Conqueror. America's freedom was at the cost of centuries of struggle. America's democracy is both the direct and the indirect contribution of every other civilized nation. Our wide-open door of opportunity was paid for by untold sacrifice of life and labor. It involves the story of the sturdy and brave frontiersman, the gradual extension of transportation facilities westward, the rise of cities on the plains. So great and rapid has been this progress, that already the cry of the conservation of our natural resources is ringing in our ears.

* An address at the Mohonk Conference, 1914

Along with these great blessings, there are the national dangers stalking through the land. I need but mention them. The stupendous economic development of the United States has meant the amassing of great and unwieldy wealth in few hands. It has meant the creation of a wide gap between the rich and poor. Industries have been revolutionized by the introduction of machinery. There has now grown up the problem of the relation of labor and capital. Our railroad strikes and mine wars are but symptoms of this gigantic problem. Immigration and the consequent congestion in our cities have put the controlling political power into the hands of the "boss." There is the tenement problem of physical degeneracy and disease. It requires no prophet to foresee the increase of these problems and dangers, owing to the war now raging across the sea. The desolation of those countries, the inevitable tax burdens, will mean an even greater influx of immigration into this country. There is the problem of "fire water," that has burned out the souls of hundreds of thousands of men, to say nothing of the greater suffering of their wives, mothers, and children. There is the big national problem of race prejudice. Is America truly to be the "melting pot" of the nations?

These are the problems confronting white youth, and, I repeat, they are the Indian's also.

Besides these, the Indian has his own peculiar race problems to meet. There is the problem of home education. Education in the Indian home is almost universally lacking. The vast amount of education which white children receive in their homes—a great many of them cultured and Christian homes, where, between the ages of ten and fourteen, children read book after book on travel, biography, and current events—goes to make up for deficiencies in the public schools. The Indian youth go back from school into homes that have dominant interests altogether different from those he has been taught at school. I have seen many a young man and woman bravely struggle to change home conditions in order to bring them into keeping with their training, and they have at last gone down! The father and the mother have never been accustomed, in the modern sense, to a competitive form of existence. The father has no trade or vocation. The value of a dollar, of time, of labor, is unknown in that home. The parents have not enough insight into educational values to appreciate the boy's achievements and to inspire him further. What is to be done under such circumstances? In many cases the youth finds himself face to face with a shattered home. Bad marriage conditions, the very core of his social problem, stare him in the face. Many a young man and woman, realizing these home conditions, have gone away to establish

homes of their own. As soon as the thrifty Indian accumulates a little property his relatives and tribesmen, in keeping with the old custom of communal ownership of property, come and live at his expense. There was virtual communal ownership of property in the old days under the unwritten laws of hospitality; but the omission, in these days, of that corresponding equal distribution of labor plays havoc with the homes of young Indians.

The Indian has his own labor problem. He has here a race inertia to overcome. The sort of labor he is called upon to do in these days is devoid of exploit. It is a change from sporadic effort to steady, routine labor calling for the qualities of self-control, patience, steady application, and a long look ahead. Shall he seek labor outside the reservation? Shall he work his own allotment? What bearing have his annuity money and his lease money on his labor problem? Do they stifle effort on his part? Do they make him content to eke out a living from year to year without labor? If he works, how is he to meet the ubiquitous grafter with his insistence upon chattel mortgages? How is he to avoid the maelstrom of credit into which so many have fallen?

The health problem of the Indian race may well engage the entire attention and life-work of many young Indian men and women. What about the seventy to eighty thousand Indians now suffering from trachoma? What about the thirty thousand tubercular Indians? Is this due to housing conditions?

There is also the legal problem. Is the Indian a ward of the Government, or a citizen? What are his rights and duties? His legal problem involves his land problem. Ought he to pay taxes? Will he ever secure his rights and be respected in the local courts unless he pays taxes? Is not this question most fundamental?

Shall the Indian youth ignore the problem of religion? Of the many religions on the reservation, which one shall energize his life? Shall it be the sun dance, the medicine lodge, the mescal, or the Christian religion? Shall he take in all religions, as so many do? What do these different religions stand for?

There is, finally, the whole problem of self-support. If he is to pursue agriculture he must study the physical environment and topography of his particular reservation, for these control, in a large measure, the fortunes of his people. If the reservation is mountainous, covered with timber, he must relate his studies to it. If it is a fertile plain, it means certain other studies. It involves the study of soils, of dry farming, irrigation, stock-farming, and sheep raising. The Indian must conquer nature if he is to achieve race adaptation.

My friends, here are problems of unusual difficulty. In the face of these larger problems—city, state, and national, as well as the Indian's own peculiar race problems, and the two are in-

extricably interwoven—what shall be the Indian's preparation to successfully meet them? What sort of an education must he have? Miss Kate Barnard has told us something of the problem as it exists in Oklahoma. Into this maelstrom of political chicanery, of the intrigue and corrupting influences of great vested interests, shall we send Indian youth with only an eighth-grade education? In vast sections of that Oklahoma country ninety per cent of the farms of white men were under mortgage last year. It means that even they, with their education and inheritance, are failing. Well might one rise up like Jeremiah of old and cry out, "My people perish for lack of knowledge"—knowledge of the truth as it exists in every department of life. This only can make us truly free.

The first effort, it seems to me, should be to give as many Indians as are able, all the education that the problems they face clearly indicate they should have. This means all the education the grammar schools, the secondary schools, and the colleges of the land can give them. This is not any too much for the final equipment of the leaders of the race. If we are to have leaders who will supply disciplined mental power in our race development, they cannot be merely grammar-school men. They must be trained to grapple with these economic, educational, political, religious, and social problems. They must be men who will take up the righteous cause among their people, interpret civilization to their people, and restore race confidence, race virility. Only by such leaders can race segregation be overcome. Real segregation of the Indian consists in segregation of thought and inequality of education.

We would not be so foolish as to demand a college education for every Indian child in the land, irrespective of mental powers and dominant vocational interests; but, on the other hand, we do not want to make the mistake of advocating a system of education adapted only to the average Indian child. If every person in the United States had only an eighth-grade education with which to wrestle with the problems of life and of the nation, this country would be in a bad way. We would accelerate the pace in the Government grammar schools of such Indian youth as show a capacity for more rapid progress. For the Indian of exceptional ability, who wishes to lay his hand upon the more serious problems of our race, the industrial work, however valuable in itself, necessarily retards him in the grammar school until he is man-grown. He cannot afford to wait until he is twenty-five to enter the high school. This system is resulting in an absolute block upon the entrance of our ablest young people into the schools and colleges of the land which stand open to them. There are hundreds of the youth of Oriental and other native races in our

colleges. As an Indian it is impossible for me to believe that the fact that there are almost no Indians under such training today is due to a failure of my race in mental ability. The difficulty lies in the system rather than in the race. According to the census of the last decade, there were 300,000 college men and women to 90,000,000 of people in the United States, or 1 to every 300. In the same proportion there should be 1000 college Indian men and women in the United States, taking as our total population 300,000, or 1 in 300. Allowing for racial handicaps let us say there should be at least 500 instead of 1000 Indian college men and women. Actually there is not 1 in 30,000, and most of these escaped in early life the retarding process in the Government schools.

This is not in any way disparaging to the so-called industrial education in the Government Indian grammar schools, such as Carlisle, Haskell, Chilocco. Education that seeks to lead the Indians into outdoor vocational pursuits, is most necessary. Our Government Indian Bureau feels the need for vocational training among the Indians, and I am very glad that it does. Productive skill we must have if we are to live on in this competitive age.

Others before me, such as Dr. Walter C. Roe, have dreamed of founding a Christian, educational institution for developing strong, native, Christian leadership for the Indians of the United States. I, too, have dreamed. For, after all, it is Christian education that is going to solve these great problems confronting the Indian. Such an institution must recognize the principle that man cannot live by bread alone, and yet at the same time show the dignity and divineness of toil by the sweat of one's brow. The school must teach self-support. The Indian himself must rise up and do for himself, with the help of Almighty God. It must be Christian education because every problem that confronts us is, in the last analysis, a moral problem. In the words of Sumner, "Capital is another word for self-denial." The gift of millions for Indian education is the people's self-denial. Into whatever activity we may enter for life work, we must pay the price of self-control if we are to achieve any degree of success. The moral qualities, therefore, are necessary for our successful advance. Where shall we look for our final authority in these moral questions? We must look to nothing this side of the "Great Spirit" for our final authority. Having, then, brought into the forefront of the Indian race men of sound morality, intellectual grasp, and productive skill, we shall have leaders who are like the great oak tree on the hill. Storm after storm may break upon them, but they will stand, because they are deeply rooted and the texture of their souls is strong.

THE HAMPTON INSTITUTE TRADE SCHOOL*

IV MACHINE WORK

"Character is the best outcome of the labor system. That makes it worth its cost many times over. It is not cheap, but it pays."

—*Samuel Chapman Armstrong*

RECENTLY, when the Hampton Institute printing department was moved from its old quarters in one of the dormitories to the Trade School Building, eight of the boys in the machine shop, working under the direction of an assistant instructor, dismantled a Babcock "Optimus" printing press and then re-assembled it without losing or breaking a single part. They also moved most successfully a large Dexter folder, a power paper-cutter, and two job presses. A little later the machinists built for the printing office six steel type racks and two good-sized metal composing stones on which the type is put, page by page, into a chase or form for the printing press. They also built in the press room an overhead, traveling crane for handling heavy boxes of paper. From the interesting round of common duties at Hampton, this is a sample of the useful and educative work which is repeatedly done by Negro and Indian student tradesmen.

Hampton machinists build a large number of gasoline engines. A four-cylinder, thirty-horsepower engine, for example, has been installed in a fast motor boat, built by a Hampton student, which darts back and forth along the picturesque waterfront of the school.

"The Hampton Institute Gear," patented by the instructor in the machine shop and turned over to the Trade School, is a marine reverse gear which "has been highly spoken of by those who have inquired into its merits." It is made, in limited numbers, in sizes ranging from eight to sixty horsepower. These gears have been sold for service in boats plying on American and foreign waters. After having been thoroughly tested by the United States Government, they have been installed in some of its own boats.

Horizontal and vertical separators, ranging in size from two to twelve inches in diameter, are now made by the student

* Articles on "Carpentry and Cabinetmaking," "Blacksmithing and Wheelwrighting," and "Bricklaying and Plastering" have already appeared in the *Southern Workman*.

machinists. These separators are used principally in main steam lines to separate water from steam and thus prevent the wrecking of steam-engine cylinders. They are also "employed where exhaust steam is used for heating or other purposes and the returning condensation is utilized as feed water for the boiler." Then, too, they remove oil and other substances, thus keeping impurities from reaching and injuring the boiler. For a time, the Hampton Trade School built separators for another firm, but there came so many calls for them that the school finally took over the patents and began to build the separators independently. Since the work in the machine shop, as in all the other Trade School departments, has an important educational aspect and is

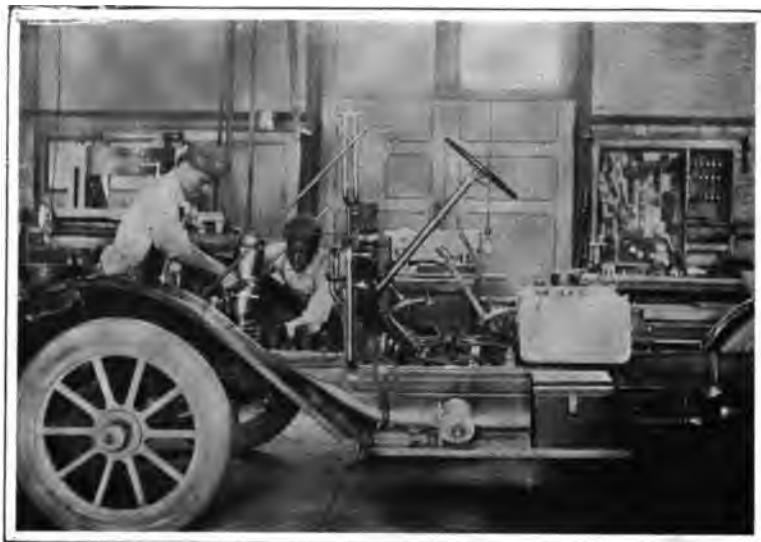


A PORTION OF THE INTERIOR OF THE MACHINE SHOP

not purely commercial, the number of separators built annually is limited. This is true of all the work handled in the machine shop and in the Trade School as a whole. An order for a large number would have to be rejected, because the aim of Hampton Institute is to use the shop for the best interests of the boy and not to make the boy a mere shop tool.

Repairing and rebuilding automobiles give the students plenty of work that requires skill, patience, and judgment. Two or more automobiles in the repair state are commonly to be seen in the machine shop. Learning by doing thus becomes an educational practice and not simply an educational theory.

Machines which are now in daily use in the shop and, conservatively speaking, are worth several thousand dollars, have been built by student machinists. A sixteen-inch lathe with an



REPAIRING AN AUTOMOBILE

eight-foot bed and a turret, worth \$500, was built by Negro and Indian tradesmen. At present the machinists are working on a big, twenty-two-inch turret lathe which will be worth about \$1800 when it is finished.

Among the tools that have been made by the Hampton machinists for their own shop are three drill presses, a speed lathe, an emery grinding stand, polishing stands, a twist-drill grinder, and a number of special tools for doing the larger and



WORKING ON A THREE-TON AUTOMOBILE TRUCK



BORING PINION GEARS ON A HAMPTON-MADE LATHE

more complicated pieces of work. Model work is done for outsiders, especially for people working out inventions. The models are made from blueprints, wooden models, and sometimes from mere verbal directions.

For the Institute itself the machine shop has built and riveted together near the power house a large coal-hoisting frame. It has also done important repair work on machinery in daily use in the school's steam laundry, in the agricultural department, in the steam, electrical, and ice plants, and in the other Trade School shops. From time to time the machinists have made, on short notice, repairs requiring immediate and skilful attention. While the machinist tradesmen follow a given course of graduated instruction, there is some leeway because considerable attention is given to repair work which comes from the school departments and from people outside of the county in which Hampton is situated. Automobile and gas-engine repairs make up a large portion of the shop's commercial work.

The machine shop exercises may be roughly grouped as follows : Filing to line or gauge ; chipping and filing ; bolting pieces together ; hand-tool work ; use of calipers and bevel square ; handling small forgings ; shaper work ; turning ; use of milling machine and planer. In addition to a variety of repair and construction work, the four-year course includes the following :

Vise work—Instruction is given in laying out work to



STUDENTS BUILDING A BIG TURRET LATHE

drawings and in the proper use and care of tools such as the chisel, square, file, scraper, and hack saw. Exercises include cape chiseling, roughing out with file, filing to a line, draw filing, finishing, squaring up, polishing with file and emery cloth, hack-sawing, bolt threading, nut tapping, scraping, plane-surface filing, riveting, keyway cutting, tool-making (as dividers and calipers). Each student is given some instruction in forging chisels, lathe and planer tools, annealing, and tempering.

Speed lathe work—This includes small drilling, tapping, knurling, filing, and polishing. Instruction is given in hand-tool work, such as small screws, thumb nuts, binder posts, and handles.

Drill press work—This includes drilling to given depths, blocking out with drill, center drilling, countersinking, and counterboring.

Shaper and planer work—Instruction is given in cutting off work, planing to dimensions, squaring, inside work, bevel planing, inside keyway, planing T slots, and work requiring the use of the surface gauge.

Lathe work—This includes the proper use of the lathe, straight cutting, shoulder cutting, tapers, eccentrics, chuck and faceplate work, cutting threads (inside and outside), use of boring bar, polishing, and use of center rest.

Milling-machine work—This includes the cutting of racks, spurs, worms, bevels, and miter-gears; the milling of reamers, taps, and cutters; and key seating.

The mechanical drawing that the machinists receive, during six forty-minute periods a week throughout three years of the course, bears directly on their trade. For example, they worked out complete sets of detail drawings of "The Hampton Institute Gear" from the original drawings made on a large sheet by the inventor. Then, too, near the close of the year, after making their mechanical drawings they come down into the shop and work them out. All the regular shop exercises are done from blueprints. Other work may occasionally be done from sketches or specific directions.

The first hour on Saturday morning is spent by the Trade School instructors in giving the students helpful shop talks or in conducting demonstrations to drive home and clinch important facts and principles. Some of the subjects covered in these talks are the handling of machine tools and ways of using them; gearing up when the index is lost; lathe tools; speed of lathes; wheel work; steam pumps; hydraulic rams; taper work; and the screw-thread calculator. Instruction is also given in shop mathematics, in the principles of mechanics, in bookkeeping and business law.

The fourth-year schedule of the trade course for machinists and for all Hampton tradesmen is as follows: Algebra, 4 periods of forty minutes each; economics and sociology, 4; general history, 4; English, 4; literature, 4; military drill and gymnastics, 3; shop practice, 24; psychology, 4; singing, 2; and study, 21.

The work done by these machinists is well worth doing. It is not simply contrived to keep boys busy. It stands for accuracy, skill, and thoroughness. It deals with real problems in the school's daily industrial life. It helps to connect Hampton with a wider public that ordinarily knows little about the



BORING GEARS FOR AN ALUMINUM PLANT
IN THE SOUTH

possibilities of carefully and wisely trained Negro and Indian youth. It fits in admirably with the Hampton idea of education—education that finds its goal in service and character building.

Hampton machinists, together with their comrades in the other shops, demonstrate every day the truth of General Armstrong's ringing words: "Subtract hard work from life, and in a few months it will have all gone to pieces. Labor, next to the grace of God in the heart, is the greatest promoter of morality, the greatest power for civilization."



THE INDIANS OF CALIFORNIA



IN the fragrant atmosphere of ripening figs and grapes, and overlooking the rich Capay Valley of Northern California, stands an industrial school for Indian youth recently established by the Northern California Indian Association.

Of the school land, comprising nearly five hundred acres, thirty acres are good bottom soil, planted with grain, alfalfa, and garden vegetables, and thirty are mesa land suitable for grain or for fruit and nut trees. Lemon and almond orchards have already been planted by the school boys. Fifteen more acres in pockets in the hills are fit for grain, and the rest is wooded upland suitable for grazing, with sufficient timber for fuel for some years to come. On the mesa, overlooking the beautiful valley, have been placed five plain and simple but neat and cheerful buildings—schoolroom, kitchen, laundry, dormitories, a cottage for the officers, and a barn accommodating the live stock.

About a score of Indian boys and girls from ten to sixteen years of age have been gathered here from the most primitive of Indian camps, and are being trained for Christian citizenship—the girls in all that pertains to home life, the boys in farm operations and carpentry.

This is the Guinda Indian Industrial School, which promises to be an important factor in preparing the young Indians of California for the new life of self-respect and self-support which is being made possible by the efforts of the Northern California Association to place every Indian on the land and thus rescue



A TYPICAL INDIAN CAMP

these long-suffering people from a miserable nomadic existence.

This movement began in 1903 when there were 8000 landless Indians among the 18,000 estimated to be then living in California. After a report to Congress by this Association, an investigation was ordered which resulted in Government appropriations, aggregating \$150,000, for giving homes to the landless Indians. With this assistance all except 1841 Indians have now been provided for, and it is estimated that \$30,000 more will enable the Association to complete this important work.

The California Indians have never received rations or other



A "HOME" IN NORTHERN CALIFORNIA



THE MISSIONARY'S MORNING CALL

help from the Government but have at all times been near the starvation line. A continuous series of evictions forced them into little settlements called *rancherias*, where they lived in great squalor and misery, awaiting the next summons to move on. They could not hope to acquire homes of their own.

"The effect of the purchases of land already made has been very satisfactory. The Indians who have received land are free from the old, ever-present fear of eviction. They feel themselves no longer vagrants but human beings. The expenditures would be justified on these grounds alone, were there no others.



ANOTHER INDIAN "HOME"



THE FIRST WEDDING AT A MISSION HOUSE IN SHASTA COUNTY

The effect upon the white neighbors of the Indians has also been most salutary. The prejudice against Indians and Indian education and even against Indians voting has much declined, since they are now land-owners. They have usually built fairly good houses, better than they ever dared own before. Often their houses are as comfortable and attractive as those of their white neighbors. Some of the prettiest gardens in California are Indian gardens on these purchased lands. The Indians are already accumulating live stock, and their horses, cattle, and hogs are as good as those of their neighbors. They have not learned neatness or sanitation all at once without teachers, but sanitary conditions are much better among them. There has been a great increase in the number of Indian children in school and a four-



LEARNING BY DOING AT THE INDUSTRIAL SCHOOL



ONE OF THE BUILDINGS AT THE GUINDA SCHOOL

fold increase in the number of white people working among Indians for religious and educational uplift."

It will be seen, therefore, that such training as is given at the Guinda Industrial School and the other missions under the care of the Northern California Indian Association is very necessary for the young Indians who are to form the second genera-



IN THE GIRLS' GARDEN AT GUINDA



SOME GIRLS OF THE FRESNO SCHOOL

tion living in homes of their own. Such schools are supplementary to the Government boarding and day schools, reaching a class of pupils who have no other opportunity for an education which will fit them to become home missionaries to their tribes.

While one of the chief aims of these missions is to make good housewives of the girls and good farmers of the boys, the Association feels that of even greater importance is the building of character. In its circular of information regarding the Guinda school (for whose development it is seeking funds) it quotes the words of General Armstrong, Hampton's founder, as the keynote of its work :

"Of all our work, that upon the heart is the most important. There can be no question as to the paramount necessity of teaching the vital precepts of the Christian faith, and of striving to awaken a genuine enthusiasm for the higher life that shall be sustained and shall be the strong support of the young workers who may go out to be examples to their race."

It is planned to make the Guinda school a center of influence for the adult Indians in the state by holding summer conferences for the discussion of daily problems and for instruction in agriculture, sanitation, and home economics.



A MISSION STATION BUILT BY NATIVES

THE UPLIFT OF THE AFRICAN

BY WILLIAM C. BELL

American missionary in Angola, West Africa

THE advancement of any race means untiring, persistent effort on the part of the individual and careful leading on the part of those who would guide. This is true, not only of children of our fortunate America, but particularly true of the natives of Africa in their unstimulating environment. Thankful are the mission workers in the hinterland of Angola that the Ovimbundu are naturally an industrious, intelligent, and physically well-developed people. Their occupations generally, except the field work of the women, are not such as produce regular habits of life and activity ; but they are a busy people.

Owing to the constant pressure of European governments, in which America also has a share, the curse of slavery and the rum traffic have been practically abolished within the last five years. The occupation of acting as porters, which has been the heritage of this people for generations, is rapidly becoming a thing of the past, owing to the railroad now being constructed through the heart of the Ovimbundu country.

Evangelists itinerating among the villages where no schools exist find a ready hearing and are invariably besought and pressed upon to remain permanently as teachers and preachers. When a young man is somewhat trained he is sent to an outpost, there to become, not only a teacher and preacher, but, through his



A CHIEF WHO HAS ASKED FOR "THE WORDS"

training in the trades, a general leader of the entire community, setting an example in improved housebuilding, better sanitation, and more productive gardens. It has been proven by experience that outgoing teachers who have had this special training in shopwork and housebuilding attack with more confidence the problem of elevating a whole community and meet with a larger success. The training of the shop seems to produce a more practical and self-reliant manhood.

While there is a very elementary teaching system in the initial work of an out-station, later more experienced and better equipped instructors are required. Finally, good, substantial,



PLAYING THE MARIMBA



A WOMAN'S MEETING AT AN UNTOUCHED VILLAGE

sun-dried brick schoolhouses are voluntarily erected, where not only young and old receive guidance and inspiration in their conquest of syllables and words, but where all classes meet nightly for Scripture reading, testimony, and prayer. On Sundays regular services are held. Such a building readily becomes the educational and religious center of village life.

Most of the old chiefs of large districts or groups of villages welcome the coming of the teacher and his family, and will use their influence in providing heartily toward his support. They realize that God-fearing, industrious subjects are more obedient to authority and a decided asset to the country.



THE BEGINNINGS OF AN OUT-STATION



A CONFERENCE OF NATIVE WOMEN

Steps have already been taken to provide an industrial training institute for that country, where the aim will be the preparation of young men as leaders in Christian work among their own people. They will be taught the Bible, agriculture, and various trades in their own land yet removed from the disconcerting or opposing factors of village life. This, we are confident, will accomplish the most with the means at our disposal, and larger numbers will in time be able to avail themselves of such training.

To our more elementary work, the contribution of Hampton Institute is, in its spirit of industry and widely diversified interests, affording many suggestions and ideals in life development. The fact that the training of the hand has been made



MAHOGANY FURNITURE MADE AT A MISSION TRADE SCHOOL

complementary to that of the mind, with the most encouraging results from the standpoint of education and character, is a precedent which gives confidence to our somewhat similar methods already in vogue and points the way to the highest success in the expanding work of the future.



ALEXANDER MCKENZIE AT HAMPTON*

BY FRANCIS G. PEABODY

Plummer Professor of Christian Morals, Emeritus, at Harvard University

SINCE the death, a year ago, of Mr. Robert C. Ogden, Dr. McKenzie has been the senior member of the Hampton Board of Trustees, having been appointed in 1883, ten years before the death of General Armstrong, and becoming vice-president of the Board in 1901. His devotion to the school was untiring and continuous. Unlike most of his busy colleagues he made a practice, which was maintained even in his later years of grave limitations and infirmities, of spending several weeks each winter at Hampton, living with the teachers, visiting among the students, and imparting, both by private conversation and by public address, the confident and genuine Christian faith which inspired his own thought and life. As a consequence he was for many years the most intimately known, and to many the most welcome of all the distinguished visitors whom the school each year received. No preacher was heard more gladly. The same gifts of fertility in thought and fluency in speech which gave him distinction at the Northern colleges proved extraordinarily capable of adaptation to the unsophisticated minds of Hampton students. Dr. McKenzie was singularly moved by the immediate circumstances of an audience or an incident. He was a great occasional speaker. A sorrow or a joy, a civic celebration or an historical event, stirred him to eloquence, pathos, or appeal. His mind was an instrument on which each breeze of external suggestion freely played. Many of us can recall the sweep and richness of his conduct of prayer at funerals; his political idealism in commemorating the history of Cambridge; and his passionate eloquence in defending our no-license cause.

* An address at the memorial service for Dr. McKenzie held in the Shepard Memorial Church, at Cambridge, Mass., November 15, 1914.

The same susceptibility to occasions lifted him to his best at Hampton. Those long rows of dark and eager faces ; that searching music, with its unequaled effect of volume and poignancy ; the intimate connection, always recognized at Hampton, between the training of the hand and the training of the heart—all these characteristics of the school stirred him to his finest utterances of wisdom, humor, and appeal. I have heard it lately said of him that as he grew older three causes seemed more and more to absorb his mind—the interests of this church ; the work of the Seaman's Friend Society ; and the Hampton School.

It became, therefore, a welcome tradition that on the Sunday before Anniversary Day—the season when visitors and graduates gather to renew their loyalty—Dr. McKenzie should preach ; and his homiletical method of suggestion, allusion, and surprise, his intermingling of the familiar and the sublime, which made small things great and great things real, took complete mastery of the susceptible natures of his emotional hearers. He spoke their plain language, but raised it to dignity and power. Speaking to them one day of the honorable nature of their industrial education, he said : “My father was a sailor, and I was for some years a book-keeper ; and for thirty-nine years I have been in a profession which demands constant work. I have heard it said that there is room at the top. I have not been there and do not know. I know that there is room at the bottom. Good work is dignified by its goodness. * * Every calling has its drudgery. * * The only wise men are those who offer their lives to Him who made them, and ask Him to place them where He wants them to work.” Speaking again of Christian discipleship, he said : “Jesus entrusted his work to men. Angels sang at his birth ; but he dismissed the angels and called sailors. * * Works are to be done here. * * A philosopher who went about with his face toward the stars fell into a well.” And still again, speaking of a student's place in the world, he said : “Each one of us has a square foot of ground on which he stands, and there is no one else who can stand in that place if he desert it.” Epigrams like these, homely, incisive, and verifiable in common experience, made Dr. McKenzie's discourse an epoch in many lives, and have supported many a teacher, farmer, bricklayer, nurse, or other Hampton graduate, set to do a brave and lonely task with only a square foot of earth on which to stand.

Perhaps the firmest hold on these minds was secured by our friend through his extraordinary familiarity with the Bible, and his effective and often ingenious use of Biblical language, metaphor, and allusion. No one can recall his conduct of worship here without reflecting how rich and adequate the diction of prayer

may become through lifelong intimacy with the English Bible; and nowhere was this utilization—or rather this unconscious appropriation—of the greatest among English classics more effective than at Hampton. Nothing has sustained the Negro race so steadily throughout all its adversities, both under slavery and under the scarcely less trying conditions of industrial and political discrimination, as the comfort and courage of Biblical teachings and examples. The whole dramatic story of Israel's vicissitudes, punishments, promises, and rewards, has been perpetuated by the picturesque preaching of the camp meeting and the revival. The visions and prophecies of the Bible have made the material of those spiritual songs which were for generations the solace of the Negro quarter, and have been handed down by oral tradition in the cotton fields and by the camp fire as the unique expression of a suffering and a profoundly musical race. Wrestling Jacob and shipwrecked Jonah, Daniel with the lions and David with the sling; the chariot in the clouds, the Great Day when the stars begin to fall, and, beyond all, the longing to be with Jesus in a better world than this—all these scenes and symbols of the drama of redemption were translated into real experiences by a captive and exiled race, and seemed prophetic of its own endurance of slavery and its own prayer for freedom. When, therefore, young men and women of this race, who are, as a rule, much more familiar with the Bible than the majority of whites, listened to a preacher endowed with the gift of picturesque and personal application as he opened to them their own Scriptures, they turned to him as to a prophet and seer. The Puritan tradition, which had trained the preacher both in the letter and in the spirit of the Bible, made him, not only a New England theologian, but not less effectively an interpreter of the childlike faith of a backward race, which had found in the Bible a precious picture book where its own story was told.

Hampton Institute, then, joins with a peculiar gratitude in this commemoration of its counsellor and friend. He fortified the deliberations of the trustees by his moral enthusiasm. He cheered many a discouraged teacher by his confident optimism. He opened a new way of service through the training of nurses for the sick. He taught thousands of students the dignity of labor and the freedom of faith. Those who have had the happiness of serving Hampton at his side will long remember his genial presence there, passing up and down the halls and paths, refreshing, entertaining, comforting, and reassuring, as one who came, not to be ministered unto, but to minister and to give his life a ransom for many.

THE POETRY AND POWER OF HUNGARIAN AND SLAV MUSIC

BY HELEN WARE

[Helen Ware has lived among the Huns and Slavs; studied with their best masters, Sercik and Hubay. Thus she has learned to know the peasant in all his naïve primitiveness and imbibed the true spirit that permeates his songs of sorrow and joy. Blest by nature with wonderful emotional powers and a magnetic personality, this unique figure of the violin world seems chosen by the muse to go forth and scatter among men those gems of musical literature created by the Hungarians and Slavs. Hampton Institute considers itself fortunate to have the privilege during the month of January of hearing Miss Ware in recital.—Editors.]

THE mere mention of the words "Hungarian" and "Slav" suggests to many something exotic, semi-barbaric—a good bit of mystery with a strong tinge of romance. In imagination the wild hordes of Tartars and ferocious troops of Attila sweep past us, and our mental vision is filled with picturesque figures of nomads from the plains and mountain passes of Asia Minor, carrying everything before them, invading Europe from north to south and from east to west. Warriors whom historians of the Middle Ages describe as "half horse, half man" we see grouped around their camp fires at night playing on their primitive instruments and dancing weird figures with the sagacity and robustness of semi-barbaric physical prowess.

Hundreds of years have rolled on since. Their nomad life in most parts of Europe has been tempered by domestic habits and other restrictive influences of civilization. With the exception of the primitive peasant, their present life but faintly approaches that of their roving forefathers. In some parts of Russia and among the scattered Slavs of the Balkans and Austria-Hungary, the mileposts of civilization are still few. Though greatly pacified in their daily activities, the Hun and Slav still retain the *Uhrgevalt* (power of primitive man) that has proven a dominating factor in his musical expression and dances.

Liszt, Tschaikowsky, and Dvorak grasped the true spirit of volcanic emotions latent in these races. In their compositions we behold all the semi-barbaric power, exotic coloring, extremes of abysmal grief and maddening joy that give the Hungarian and Slav music a unique position in musical art.

The Hungarian scale is an absolutely original one. In their laconic form the songs present characteristic traits of strong individuality. To appreciate fully these truly inspired musical creations, one must meet the Hungarian and Slav peasants in their humble, straw-roofed houses, follow them to work in the fields, join in their merrymakings at the inn, spend some of the long winter evenings with them in the jolly company of their "cronies," tramp with them over the mountain side watching their sheep and cattle, and share their longing at the barracks while serving three years' compulsory military duty. Yes, one must join in the chorus of girls singing the slow "Csardas" and various Slav dances, linger with them at the fair while waiting for Fate to bring a mate, hear their merrymaking at a wedding, see the mother bend over the cradle singing a lullaby to her youngest born—in short, follow them throughout their primitive life seeking the language of the muse as the means of expressing sentiment and emotion.

There is scarcely a phase in the life of these primitive souls not commemorated in song. However trying the labor, the spirit of song rarely leaves them. With the Hungarians and Slavs it is as necessary and natural to sing as to breathe. One cannot conceive of their dispensing with this wonderful stimulus to their daily activities.

With other lovers of their expressive melodies, I have tried to trace some of their folksongs to the composer, but in most cases it was love's labor lost. He who heard it at the last fair sent me on an endless quest, for I found that the gypsy who played it at the fair heard it in the village down the road from a man who was making merry with his music. This one, no doubt, learned it from his sweetheart, and she again memorized it unconsciously at the last dance. And so the seemingly endless labyrinth winds around and through the hearts of the simple peasants who know music, not as a science of black dots and dashes, but as a means of expressing the emotions of their souls.

One seldom finds a Hungarian phantasy or rhapsody on the program of Hungarian artists in their own land. They are considered "common" by musical epicureans and graduates of conservatories. The gypsy band playing them in every corner café has accomplished the same result with these soulful melodies as the organ grinder has with certain well-known operas. The Hungarian phantasies and rhapsodies are composed mostly for foreign publishers and markets.

The grim history of these nomad races, Huns and Slavs, is truthfully portrayed in their folksongs. At certain periods of the world's history the influences of the Catholic and Greek Catholic Church are noted in their songs and music. But over all

dominates that melancholic spirit which finds its way even into their dance music. As the proverb reads: "With tears the Hungarian maketh merry."

Go to the Hungarian inn when merrymaking is at its height, and you will find the lovesick youth or estranged husband in a corner surrounded by the gypsy band and a few empty and full jugs of wine. The leader bends over the suffering youth and plays his favorite song right in his ear. He takes the glass from his lips and sings to the accompaniment of the band in an impressive manner. At his command the phrasing of the accompaniment changes from *fortissimo* to a whisper, or, following his mood, from the melancholy strain to the wild "Csardas." When the innkeeper reminds him that the cock has signaled the birth of a new day, the gay youth, band, bottles, sorrows, and all, sally forth and serenade, not only his sweetheart, but haply every girl acquaintance in the village. The leader knows the favorite song of every one of them, which he plays, accompanying the singing of the unsteady youth. Soon a candle appears at the window and a flushed face peeps through the shutters smiling appreciation for the song of her heart.

The Hungarian or Slav who has no favorite song is unknown. In some of their folksongs we find many delicate tints of poetry, and one is astounded at the keen appreciation portrayed in these pictures of human life and nature. For example, the composer of one of the gems of folksong chose for a theme the sorrow of a duck upon finding its mate killed by a hunter. Another embodies the story of two dear girl friends who, each ignorant of the other's affection, love the same youth. In the last stanza we learn that on the same day one was married, the other was buried.

Poetry and humor often mingle. For instance, the peasant youth dons his very best for Sunday morning, but trusts not to finery alone to attract the maiden behind the curtains. Nay, sticking a sprig of lavender in his hat, he remarks "That will perfume the street where I stroll, and soon the girls will peep after me." In another song an ultra-happy youth is met by his sweetheart after leaving the inn. She asks him what he did with the hundred-crown bank note he had in his vest pocket. The lover replies affectionately; "I didn't buy a farm, frisky horse, or fat cow—just gave it to the gypsy to play me your favorite song."

While Korbay has accomplished more than any other composer in translating some of the worthiest Hungarian folksongs into English, no translation can do justice to the charming poetry and primitive power of these verses, depicting every phase of life. These songs not only express joy and sorrow mingled with humor and pathos, but stand for much of the "horse-sense philosophy" of the peasant. Their form necessitates terse sentences

which result in epigrams and allegories of exceptional merit. Their esthetic value is enhanced by the unstudied effect.

A general misunderstanding exists in regard to Hungarian and Slav music, which leaves multitudes of musicians under the false impression that there is little difference between them. In fact there is a wide distinction, which is found in the Hungarian and Slav temperament. Severe climatic conditions and lack of political liberty are factors influencing the Russians to the extent that an ultra-melancholy spirit has strongly permeated their life and music. The thousand-year-old history of Hungary also contains many a bloody chapter, yet the Hungarians have enjoyed personal and political liberty for generations, while their climate is ideal, with four definite seasons, furnishing endless variety, and influencing their spiritual endeavors, adding more color to their music than is usual in Slavic folksongs.

Even in choosing their instruments the Hungarian and Slav races display a totally different judgment. The Bohemians excel in playing various wind instruments, whereas the Hungarians favor the strings and reed. The bulk of musicians in the military bands of Austria-Hungary are Bohemians. The *czimbalom* is a complete instrument in itself and was created by the Hungarians for the rendition of their characteristically erratic music. What the banjo is to our Negro, the *czimbalom* has proved for the Hungarian gypsy. It not only serves as a *basso-fundamento* in aiding the double basses, but as the sole accompaniment to the leader when the band is silent, to give a clear field to his flighty cadenzas and solo work. The *czimbalom*, with its modern improvements, has outgrown its primal mission and may be used today with splendid effect for the rendition of classic compositions. In our "home-made" Hungarian bands touring America with a false label, brass instruments are as much out of place as Napoleon would be in personating the Angel of Peace. Hungarian gypsy bands never use brass instruments.

Again, in choosing subjects for their songs, we find that in the Hungarian folksongs there are no cradle-songs, whereas the Bohemian and other Slav nations have beautiful compositions of that type. The Slav dance is written in three-four time, while the Hungarian differs from it in being in two-four or four-four time.

When Hungarian boys of the lower class gather with fiddles and other instruments, they will immediately choose a leader and forthwith make merciless assaults on their folksongs and dances. How different the musical ideals of the average Bohemian child! One day while walking with Professor Sevcik through the little Bohemian village where he was born, we were stopped by the faint echoes of a Dvorak trio floating from the windows of a peasant

hut. With Professor Sevcik in the lead, we all peeped through the window to behold three youngsters, none of them over twelve, making a most serious attempt to "get through" with a Dvorak masterpiece. Among the upper classes in Hungary such performances would be quite common, but in the lower strata such high ideals are unknown.

The modern Slav composers as a rule appreciate their folksongs much more than the average Hungarian composer of this age. Dvorak, Glazounow, and Korsakoff have remained largely faithful to them, and though the material itself is not dramatically as rich as Hungarian folksong and dance, they furnish the great Slav composer a splendid field in which to work. It will be interesting for violin students to know that in almost all of Professor Sevcik's studies, even in his four thousand different violin-bowing exercises, he uses Bohemian folksongs for his figures.

Modern tendencies in Hungarian as well as Slav music have been instrumental in robbing it of much of its definiteness of rhythm and meaning. Tschaikowsky strikingly expressed his views on this subject when asked his opinion about Glazounow's works. After commenting on their worth, he remarked, "It is too bad that he cannot compose pauses." The Hungarians have no great singers, whereas the Slavs have given to opera as well as to the concert stage a legion known the world over. This does not indicate a lack of good material in Hungary, but a want of great vocal teachers, and of a national opera of highest ideals.

It is interesting to note how the Hungarian and Slav music attract each other in parts of the country where the two races mingle. The different conception and rendition of the "Rakoczy March" alone is a striking example of this musical interbreeding. While on this subject, it may be mentioned that the famous Rakoczy melody was originally composed to serve, not as a march, but as an expression of sorrow by the court gypsy of Rakoczy, and as a tribute to the loyalty of the famous Hungarian patriot who, during the eighteenth century, fought a brave campaign against the Austrians for the liberation of his country. This period is known as the golden age of Hungarian folksong and gypsy violinist composers.

A unique figure in Hungary's musical history, Czinka Panna, the gypsy woman-violinist, appeared about this time. With her magnetic personality and exceptional musical talent she soon became an idol of the people. To the oddity of being the only woman-violinist, she added more interest by her unusual appearance. Discarding her frills and frocks at an early age, she wore male attire throughout her brilliant career. According to her critics this strange fiddler could arouse her audiences to a frenzy

of enthusiasm by her playing of Hungarian folksongs, many of which were her own compositions. The beautiful gypsy did more perhaps than any other member of her race to introduce the Hungarian folksongs throughout Europe. She married at fourteen, and, according to her will, was buried with her Amati violin, which was presented to her by the Archbishop of Hungary.

At the last competition for the title of "King of the Gypsies," a veritable giant of a gypsy by the name of Kocé won the much coveted title, competing against more than three hundred gypsy bands from all over the land of the Magyars. He also has the advantages of an academic training, and all great violinists who have heard him acknowledge that no violinist has a bigger or more intense tone, nor is there anyone who is such a supreme master in harmonies and sustained trills. His improvisations are relics of a golden age long past, and will prove a joy and musical treat to all who can appreciate his bold flights of imagination.

One can hardly speak of Hungarian music without mentioning Remenyi, the romantic Hungarian violinist, in whom we have a unique type of violinist. He was a colleague and most intimate friend of Liszt, Wagner, Brahms, Chopin, and Joachim. Remenyi was such an enthusiastic disciple of Hungarian music that, with his wonderful intellect and unquestionable musicianship, there was but one other artist—Liszt—who did more to win universal appreciation for Hungarian music. Remenyi carried his message to almost every nook and corner of the world, opening new concert fields in many lands for generations of violinists to come. Throughout America thousands of musicians still pay high tribute to him as a true poet of the violin. While Liszt, Naches, Hubay, Joseph Bloch, and others have done much to collect the gems of Hungarian folksongs and preserve them for all time, it was really through Remenyi that the Hungarian folksong found its way to the concert platform in violin literature. Brahms's Hungarian dances may, to a great extent, be credited to him, for Brahms was Remenyi's accompanist, playing his arrangements of Hungarian folksongs, hence his knowledge of Hungarian music.

Joachim, like Flesch, became almost entirely Teutonic in his music, emigrating to Germany like many other of Hungary's great artists, thereby severing most of the ties with Hungarian musical influences. Not so Liszt. The influence of his visits and lengthy residences in Hungary is plainly discernible in his musical activities. His Hungarian rhapsodies overtower all other works of their kind. No composer has penetrated the heart of the Hungarian peasant and gypsy as did this wonderful scholar. His is the last word, the supreme message of the Hungarian folksong. In his rhapsodies he portrays the human emotions with a master mind, from the tragic depths of sorrow to the intoxicatingly rollicking

dance. Beginning *poco-a-poco*, they grow wilder in their robust rhythm to the point where they reach the borderland of madness. Then, with a master stroke, he brushes aside the wild dancers of the inn, and, in a lyric flute solo, forth comes the shepherd of the hillside, playing his plaintive melodies on his native instrument. The last notes have hardly died away when, amidst the jingling bells and stampeding of horses, the young bridal pair arrives at the country inn. Once again we hear the gypsy band strike up the slow, majestic "Csardas." Throughout the dance one can feel the restraint, the great tension of pent-up emotions. He liberates the demons of the bands, and ends his rhapsodies in such a dizzying whirl that we are carried away with the buoyant spirit of it all, and the music loses its definiteness as a mere pleasing arrangement of sounds. For it becomes a mighty power, a giant that holds us in his grip and plays with our emotions as the waves with a helpless ball.

Yes, Liszt succeeded in doing more than merely collecting Hungarian folksongs in clever arrangements. He painted tonal pictures of Hungarian peasant life as no man ever succeeded in doing with pen or on canvas. In his mighty rhapsodies he pays tribute to the multitudes of unknown composers of these soulful melodies, who send them forth to the world, not because of a longing for fame, or as a result of years of labor, but because song followed their beautiful thoughts as fruit the blossom.



A NEGRO BUSINESS LEAGUE AT WORK

BY GEORGE M. NEWSTELLE

[Dr. Booker T. Washington, president of the National Negro Business League, says of George M. Newstelle : "He is one of our most successful business men who is actively and prominently identified with the [Negro Business League of Montgomery, Alabama,—a local league which I consider a model of its kind."—Editors.]

ABOUT fourteen years ago, in Montgomery, Alabama, seven of us got together, paid in five dollars apiece, and organized a little commercial combine or miniature board of trade, believing that some practical good would result, not only to ourselves, but also to our race in general, if we put our heads together and coöperated, in every way possible, for the establishment and patronage of Negro business enterprises, the purchase and improvement of Negro homes and farms, and the betterment of school conditions for our children.

Our hopes and efforts have been more than justified; that little organization has grown in numbers, scope, and influence until today we have, in the city of Montgomery, a local Negro business league that is worthy of the name, and three of the original seven members are actively identified and in good standing with the local league.

We did not organize a debating or literary society, but we met for business. We met regularly in a store or office, discussing only such things as had a practical bearing on the objects of our organization. Of course at that time we were not so well acquainted with the methods and mission of the National Negro Business League. We took it upon ourselves to give a barbecue with the two-fold object of increasing our funds and at the same time making an effort to increase our membership. We advertised the affair extensively, putting into the local papers our program of exercises, list of speakers, and other news items. During the day of the barbecue we not only netted a nice little sum of money, but we also secured quite an addition to the membership of the league. Many were deeply impressed and inspired by the practical speeches that were made on that day. Our

people were told what could be done if they only got together and stayed together in a business way. They were encouraged to buy homes, and to start some kind of worthy business enterprise, thus making an opening for the employment of their children who were being educated in schools, institutes, and colleges. They were shown how a dollar saved and properly invested could be made to grow, just the same as wheat or corn or cotton grows while the farmer sleeps. The speakers illustrated in a plain, practical way the benefits of coöperation.

Then we went right down into the heart of the city and rented a second-story apartment with six rooms. We knocked out one of the partitions and made a large room for meeting and assembly purposes. We furnished the apartment as well as we could, making it comfortable and inviting. Then we met regularly once a month. Now, instead of meeting once a month, we keep our headquarters open every day in the year except Sundays, and have regular weekly meetings. We have a janitor in attendance to look after the rooms.

We not only meet and discuss practical business subjects, but we have various committees appointed and actually at work trying to improve certain conditions which vitally affect us as a race of people. We have a committee on schools and educational affairs; a committee on homes and sanitation; a committee on labor and employment; and also what is known as a "steering" committee, or "boosting" committee, to assist in establishing and encouraging Negro business enterprises. That steering committee makes a special effort to visit and encourage those members of our race who are engaged in conducting the more humble or smaller kinds of business, such as the junk dealer, the coal peddler, and the fish dealer. In fact, no matter what kind of business enterprise a Negro is engaged in, whether it be a small endeavor or a large business enterprise, we make him feel welcome in our ranks, and we urge him to become a member of the League, for we are not unmindful of the maxim that "great things from small beginnings grow." Some of the millionaires of this country have started business in a small way, and not a few of them were once acquainted with patched breeches and pushcarts. We have managed to get into our membership those engaged in both large and small business enterprises, including grocers, druggists, contractors and builders, barbers, restaurant keepers, real estate and insurance men, dressmakers and milliners, bakers, and furniture movers, as well as a number of professional men and women.

We have twelve Negro doctors in our town who all belong to the League. We send them out to the local schools and churches to give talks and lectures on health, hygiene, and sanitation.

They teach our people the principles of health and clean living, the necessity of keeping their persons, homes, and premises clean, and the sanitary rules to observe in cases of sickness or disease. These doctors deserve great credit for their willing service rendered free of charge.

In thus being of practical help to the community along civic and other sensible lines, the Negro Business League of Montgomery has gained favor and prestige with both black and white people. Let me give you one little incident. For years and years all the people of my town, both white and black, went in and came out of the same gate to the cemetery or burial ground. The old sexton died, and they installed a new young man in his place. This new appointee wanted to do something out of the ordinary, so he recommended to the city council that the white people go in at the front gate and the colored folks at the back gate. Accordingly the change was ordered, and various private citizens of our race waited on the Commissioners and protested against the appearance of the rear gate and lack of accommodations. Seemingly there was no attention paid to their private protests, for they did not get results. When the officers of our local business league took the matter up with the Commissioners they gave us very soon just as good an entrance as the white people had on the front street. That was done through the influence of the Negro Business League, and only goes to show what can be done by a local league in the direction of the general uplift of our race and the recognition of our rights as citizens.

We found, too, that some of the teachers in our public schools were afraid to ask the superintendent of education for necessary supplies and improvements for Negro school buildings. A Negro school would be in bad repair, would need to be painted, would not be well ventilated, the roof would leak, or the heating apparatus would be out of order, and nothing would be done; but whenever we take up such matters with the proper authorities they always provide the remedy.

At another time we found that our schools were overcrowded and were turning away seven or eight hundred colored school children because they could not be seated. Some of the school authorities told us they were not able to build an additional school for colored children. Our committee reminded them that the city had only recently issued over \$100,000 worth of bonds to build a white high school, and the school appropriation had been exhausted without the colored children getting their fair share of the school funds. They did not like that so well, but we went so far as to make them this proposition: We said that the colored people would buy the site if the school board would furnish

the building. Through the efforts and influence of the Negro Business League of Montgomery we raised \$1000 in cash, bought the site, and as a result of the acceptance of our proposition, a new, ten-room school building for colored children is going up.

Our steering committee appoints every month two members of the League to speak at every Negro church in the city, regardless of denomination. We pay special attention to the smaller churches, and we send out committee workers to explain to the people the mission of the League, believing as we do that the promotion of industry, enterprise, and education, as well as the encouragement of sanitation, civic virtue, and clean, upright living constitute the best kind of practical religion. In this way we have stirred up a wholesome sentiment among our people, the good results of which are plainly manifest.

We had trouble in getting the preachers of our town to become members of the League and to cooperate with us. We tried for two or three years before we got many of them to join us, so we finally appointed a special committee to wait on the Ministers' Union and made them this proposition: "We will make you ministers members of our League, exempting you from the payment of dues, and with all rights of the floor except voting." Now we have practically all of the ministers on our side. It is our plan to get the people aroused. Good results are bound to follow if we can get the attention and sympathy of the masses. We aim to get the people of the city to talk about the League and to cooperate with us.

We are on friendly terms with the Montgomery Board of Trade, and whenever we send a special committee down to confer with them on some matter of public importance it is always cordially received and courteously treated. Whenever a colored delegate or representative is to be appointed to act in conjunction with white delegates or representatives in some city or state affair, they always confer with our local Negro Business League as to such appointment. I remember that when the Governor of Alabama was appointing a special committee to go to Washington, D. C. and see about moving the cotton crop of the South, our League was conferred with and one of our race was selected to be one of the number. Why did they do that? It was because we have farmers in our League who raise cotton, and because the Negro farmers of the South raise a large percentage of the cotton that is raised.

We are trying to get our people not to spend on Saturday night all they make during the week, but to save their money. Not long ago we had the good fortune to get Dr. Booker T. Washington to come to Montgomery under the auspices of our League, and he spoke at the Fair Grounds to thousands of our

people as well as to many white people who attended. Dr. Washington spoke about four times during that day. His splendid addresses, urging industry, economy, thrift, business enterprise, and clean, upright living, will be long remembered. They were especially helpful to our people. On that occasion we had in use twenty-seven automobiles, the larger number of which were tendered free of charge by the white merchants of Montgomery. I tell you, down in our part of the country, we get anything we want from the white folks; and anything our league wants from the white business league, we get.

We have a committee on Negro business enterprises, whose members make it their business to go around to each colored merchant and inquire how he is getting along in his trade or business, and what, if any, assistance the Negro Business League can render him. Since our League has been in operation all Negro merchants are doing a prosperous business, and are supported by the patronage of their own people. We are paving the way for the employment of our own children. We have twenty-five of the most prosperous farmers in our section actively identified with the League. We are also making an effort to enlist the coöperation of our women. We are organizing what is known as an auxiliary business club for the women, who, in their own homes or in the service of others, can do much to help the Negro merchant and the interests of the Negro race.

We have a committee on homes and farms. The white people are making a strong bid to get white people to come to Montgomery and to get colored people to come there too. Some representatives of our local business league went down and had a conference with one of the prominent real-estate men of Montgomery, and he assured us that any land he had for sale would be sold to whoever was willing and able to buy. We are wide awake to the fact that if the white people own all the land in our city and suburbs, most likely there will be little else but white tenants and white farmers in our vicinity, and the Negro merchants will have but a small amount of trade to draw upon. So, for self-protection if for no other reason, we are encouraging our people to buy homes and farms so that we can get their business.

We have now in the Negro Business League of Montgomery about one hundred and sixty-six members, paying fifty cents a month each. The membership fees and the monthly dues, of fifty cents each, keep the League going and meet all expenses.

PROTECTION NEEDED BY THE MONTANA INDIANS*

BY S. M. BROSIUS

Washington Agent for the Indian Rights Association

DURING the past year there has been a keen interest manifested by friends of the Indian in the proposed development of irrigation enterprises, especially as affecting the Fort Peck, Blackfeet, and Flathead reservations, Montana.

The Indians within these reservations are doomed, under existing laws, to suffer gigantic wrongs through legislation enacted within the past ten years, which provides for the construction of irrigation projects on their tribal lands.

We find that in the various laws authorizing the construction of these projects, a large part of the funds derived from the sale of the millions of acres of tribal lands in excess of those allotted to the members of the tribes, are hypothecated to the Government as a guaranty for the repayment of the cost of the work to be undertaken by the Reclamation Service.

Fortunately, the wrongs contemplated by the act authorizing the settlement of the Blackfeet and other tribes in Montana by providing for allotment and irrigation of the land, together with the sale of the surplus lands, have been delayed. Three years ago Mr. E. B. Merritt, the present Assistant Commissioner of Indian Affairs, while acting as Chief Clerk to the Commissioner, called attention to the great injustice of requiring the Indians to finance the irrigation scheme contemplated, with an estimated cost of \$3,000,000, for the Blackfeet project alone, in which outside settlers would secure about 62½ per cent of the lands to be irrigated, without incurring any financial risk in the success of the enterprise.

The law provides that the surplus lands shall be opened to settlement, and that tribal funds realized from their sale shall be held by the Government as a guaranty for the repayment for the cost of the irrigation, amounting to over \$1,800,000 for the 62½ per cent of the land to be settled upon by the outsiders. If the irrigation proves to be a success in every way the settler is required to pay his proportionate share of the cost in fifteen annual installments, without interest; if it is a failure the Indian

* An address at the Mohonk Conference, 1914

tribe pays for the white man's experiment. In addition, the United States withholds the funds due to the Indians over the fifteen-year term, without interest to the Indian debtor.

A further injustice is placed upon the Indians by the provision of law that the undivided moneys of the tribe, realized from the sale of the surplus land, are to be expended in defraying the cost of irrigation of allotments made to individual members of the tribes. It must be evident to all that the cost of irrigation should be a charge upon the land irrigated, so that a member of a tribe preferring to select grazing lands should not be charged with the expense of irrigating his neighbor's allotment.

The lands of the Blackfeet Reservation are primarily suitable for grazing, being of high altitude, and the Indians are familiar with handling stock. If the law pertaining to this reservation is carried out, the surplus grazing lands will be sold, and the chief avenue left open to the Indians to support themselves will be denied them.

In view of these conditions the schedule of allotments to the Blackfeet tribe has not been approved, and the Indian Office has urged an amendment to the law which will authorize the sale of about 156,000 acres off the eastern portion of their reservation, which is now but little utilized by the tribe, and provide that the funds realized from the sale of these lands shall be available for purchase of cattle to stock the remaining lands, which will be more suitable for grazing purposes.

The surplus lands on the Fort Peck and Flathead reservations have been opened for settlement with the same provision of law, that funds realized shall be hypothecated to reimburse the Government for the outlay in installing irrigation works, although more than one-half of the irrigable lands are opened to settlement to outsiders. The estimated cost of the Flathead irrigation project is \$6,000,000, and that of the Fort Peck project, \$3,000,000. Settlers on the Flathead project are granted a period of thirty years within which to make final payment for the irrigation charges.

So we find that during all these years the Indians will be deprived of the use of and interest upon a total of over \$6,500,000. This money will be withheld during the first years of the allottee's residence upon his allotment, a time when all the funds due to him should be available for developing his lands for a future home and self-support.

The laws of the State of Montana governing the beneficial use of water for irrigation are made applicable to the Indian allotments, with the special provision applying to the Blackfeet Reservation lands "that the right to the use of water acquired

under the provisions of this Act shall be appurtenant to the land irrigated, and beneficial use shall be the basis, the measure, and the limit of the right."

It is very probable that a considerable portion of the allotted lands will lose the water right through failure of the allottees to appropriate it within the time required by law. It is too much to expect full-blood Indians, at least, to make the necessary beneficial use of water for irrigation within the time limited by law for the guidance of experienced white farmers.

Hence, under existing law, we find these tribes burdened with the total cost of irrigation for themselves and their white neighbors, with loss of present use of their funds derived from the sale of their surplus lands, together with its earning power, and possible and even probable ultimate loss, in many cases, of the right to appropriate water for irrigation through their failure to promptly apply the water to the land. In addition to all this the tribes interested may suffer loss of their assets by reason of the failure of the irrigation enterprises.

The Indian Office secured the adoption of a clause which is incorporated in the Indian Appropriation Act, approved August 1 last, directing an investigation and report by the Secretary of the Interior of the status of the water rights of the reservations under consideration, including the Uintah and Shoshone projects. A board, consisting of the superintendents of the Fort Peck, the Blackfeet, and Flathead reservations, jointly with three engineers of irrigation of the Indian Service, have submitted their findings to the Secretary of the Interior and recommended remedial legislation for the reservations located in Montana, in accord with the needs I have already shown.

It is of vital importance that these needed laws be enacted at the earliest time possible, so that further wrongful appropriation of the property and assets of these Indians may not be made. It is of special importance to protect the Blackfeet tribe from the operation of the existing law, so that their grazing lands may be preserved for their sustenance.



MAKING FARMING PAY

A PERSONAL NARRATIVE

BY S. J. FAVOR

IT was in Atlanta, Georgia, that I was born, and it was in Oklahoma a good many years ago that I started out with \$1.25 in my pocket. I worked along as best I could, but did not have enough money to get hold of any land. I took to trading in live stock. I would buy an old horse and trade him for a cow, and would then take the cow and trade her off for a pony and a saddle. Next, I would take the pony and saddle and trade them off for a cow and a calf and perhaps a little money to boot. Then the cow and the calf would be traded off for a mule and something more to boot.

I kept on in this way for several years until finally enough money had come in to begin buying horses for selling and trading purposes and at last enough to buy a farm of 160 acres. Now I own 1400 acres of land and devote 1000 of this to the raising of alfalfa and hogs.

The first thing I did was to name my farm "The Eastview Stock Farm." Then I hung up a sign letting the people know what the farm had to sell and what it wanted to buy. Next, I bought my wife a washing machine, a wringer, a sewing machine, and other kitchen and household conveniences. I also arranged an easy way for my wife to get a good supply of water when she wanted it on wash days and for use in the kitchen. My wife even has a fish pond in her yard.

To make farming pay, I feel that farmers ought to do just what the merchant, the doctor, and the lawyer do. They ought to hang out their signs and have dealings with the newspapers. They ought to select some special and suitable name for their farms to set forth to the passers-by the special things that they produce. People ought to know whether they are passing a dairy farm, a poultry and egg farm, or an alfalfa and hog farm. Farmers must pay more attention to the business side of farming so as to sell in the highest market the things that they produce.

Farmers must learn how to save money in buying the things they wish to buy. The farmer very often does not know how to buy economically the things which he needs to run his farm and his household. Many a time he buys seeds, farming utensils,

fertilizers, furniture, clothing, and groceries at too big a price, and often they are inferior in quality. Do not buy everything that comes along just because the agent praises it to the sky, and do not believe everything you read in the newspapers and farm journals about an article until you have some proof of its value, for many a time things are not what they are represented to be.

Now, another way in which to make farming pay is to encourage and help the women and children on the farm to run some kind of a little industry which will be both a pleasure and a profit to them; encourage them to raise poultry; help them to sell milk, eggs, and butter; to plant fruit trees, grape vines, strawberries and raspberries, and other useful and money-producing crops so they will have a little money of their own and be more contented to stay on the farm.

Make your homes comfortable by planting a few flowers and shade trees, beautify your lawns. try to buy some of the things that will make life a little easier for your wife in the wash room, or the kitchen or the milk house, and you will find that all such money spent will be well spent, for it will come back to you because your wife and children will be more contented and better able to help you.

The reason some farms do not pay more is because the farmer loses so much unnecessary time, labor, and energy. For instance, when I build a barn I not only arrange space for storing different kinds of stock food, but have my stock located in and around this barn within easy reach for feeding or milking. I have water piped to the barn to water my stock. This saves much time and labor, and when a farmer saves time he saves money.

I claim that another way to make farming pay is to raise more hogs and alfalfa. For a feeding crop for all kinds of stock nothing beats alfalfa. Next to alfalfa is clover. Of course, not all land is suited to alfalfa, but if you do not own very good land you can raise cowpeas, which draw nitrogen from the air, while other crops, like timothy, help to deplete the soil.

One of the first secrets of success and one of the best ways to make farming pay is knowing how to take care of your land, how to keep it from running down. Some farmers let their land run down by planting the same kinds of crops in the same ground year after year, and always planting crops that take away from the soil. It is true of the soil, as of everything else, that you cannot get something out of nothing. There are a number of good paying crops that you can plant which at the same time will help to build up your land, such as Spanish beans and cowpeas. It pays the farmer to rest his ground and replenish his soil by planting some of these crops each year.

My own experience has been that we have made farming pay by raising alfalfa and hogs. It is only the exceptional man who can raise cotton year after year with profit. It does not pay to depend wholly on cotton or any one crop for your success as a farmer. No farm is complete unless you have on it hogs, cattle, a few mules, chickens, and calves, and unless you raise feed for your live stock as well as have a garden for your own use.

To make farming pay, you must also treat your labor right and be a little liberal toward your renters. Let them have some live stock of their own and provide accommodation for it. Let them know you are interested in them and in the welfare of their families, and they will stay with you until they have farms of their own.

Why isn't the farm always a paying investment? I believe it is due to lack of energy, to lack of system, or to bad management. There is too much useless drudgery, too long hours in the field, too early rising, and too late retiring; too much time lost when time and energy could be saved by using a little common sense in planning and arranging your work and by buying a few labor-saving devices.

It takes more thinking nowadays to be a farmer than to follow any other profession. If the farmer thinks properly, there is no profession equal to his, either in happiness, health, or profit. The lawyer, the doctor, the preacher, and the teachers of science and art and all those things may think as highly of their professions as they choose, but I tell you the farmer is more necessary, bigger, and above all of these.



Book Reviews

Dawn in Darkest Africa: By John H. Harris. Introduction by the Earl of Cromer. With illustrations and a map. Smith, Elder and Company, London. Price, \$3.50 *net*.

WHAT bearing have the following statements, apparently disconnected, on "Dawn in Darkest Africa," written in a charming style by John H. Harris, a keen and observing traveler-missionary?

"Now Germany, France, Russia, and England are all fighting in Europe for the power to rule in Asia and Africa; that is the real meaning of the war." Dr. Felix Adler is credited with making this statement recently in an address before the National League on Urban Conditions among Negroes.

Professor Karl F. Rathgen, of the Colonial Institute at Hamburg, following his lecture course at Columbia University, visited Hampton Institute and spoke to the Y. M. C. A. on the value of applying to African conditions the educational aims and methods "so skilfully worked out" by the Hampton School.

Professor T. H. P. Sailer, educational secretary of the Presbyterian Foreign Missionary Board, spent some days at Hampton last year examining the school's work in detail to find out what suggestions Hampton had to offer foreign missionaries.

Dr. Robert E. Speer ordered two hundred copies of "Education for Life," the ideas of General Armstrong, sent to him for his missionary co-workers.

The meaning is clear that Africa is looming large in world affairs—religious and economic, as well as political; better methods of training the primitive Africans for happy and useful living are economically desirable; and the Christian religion carried by well-trained missionaries to the natives of Africa must emphasize intelligent and unselfish service, as well as faithful worship and ritual observances.

"Dawn in Darkest Africa" shows clearly that almost every foot of West Africa has passed under the control of some alien power, and the moment seems opportune for the re-shuffling of Colonial possessions. "Back to Africa," says Mr. Harris, "the searching eye of the statesman returns and rests today. The powers in Africa must either get on or get out."

The native African has begun in hundreds of places to realize his strength, and there is danger that the homely virtues of the natives may be dissipated or lost before Christian teaching and practice are carried to those millions of people who are economically extremely important to all the world.

The picture of West African life that Mr. Harris gives is worth some serious attention :

“Commerce, too, is changing; the kind-hearted merchant of West Africa going forth at his own charges, trudging from village to village founding branches, paddling up and down the rivers and planting factories, is disappearing, and the soulless corporation, with directors who are mere machines for registering dividends, are taking his place. Commerce in West Africa is rapidly losing all the humanity which was once its driving force.

“The natives are abandoning the old forms of warfare. Denied the weapons which would give them equal chances in mortal gage, they are astute enough to refuse to accept mere butchery. They are learning that there are powers mightier than the sword; education is advancing by leaps and bounds, and the more virile colonies are producing strong men who will make themselves felt before many years have passed over our heads. The African is shaking himself free from the shackles he has worn for so long and is at last beginning to realize his strength. At present Britain, with all her shortcomings, leads the way in giving the native the fullest scope for his abilities. In British and Portuguese colonies alone in West Africa has the free native a chance of attaining the full stature of a man. In German and French tropical territories, the native is there, not as a citizen, but merely as a necessary adjunct to the production of wealth for the white man. How long he will be content with this position is a question, and evidences of a coming change are everywhere apparent.

“Soon the Africa we have known—yea, and loved—will have been hustled away. Its forests, rivers, and tribes will possess no more secrets; gone will be the simple old chief; gone the primitive village untouched by the European; gone the old witch-doctor; and gone, too, perhaps, that beautiful faith and trust in the goodness and honesty of the white man—the pity of it all!”

Throughout this book, which is a personal narrative and a description of everyday life in the hinterland of Africa, there are a sincerity of purpose and a zeal for efficient Christian methods of educating Africans that command attention and respect.

Mr. Harris's book is based on experiences in West Africa dating back to 1898 and to a most interesting journey of five thousand miles through the western equatorial region. It deals with problems which concern the Congo and the colonies of the Gulf of Guinea. The writer has tried as far as possible “to know the mind of the natives and merchants outside the circle of the authorities.” He has tried to place himself in the position of a responsible government officer or a far-seeing planter. Mr.

Harris himself, before going into missionary work, held a responsible position in one of the leading commercial houses of London, and was thus brought into contact with some eminent statesmen and well-known public men.

While some of Mr. Harris's material appeared at an earlier date in some of the leading British periodicals, it has been completely re-arranged and is so clearly written that even a layman or one with merely a slight acquaintance with African conditions can and does find his pages interesting and illuminating.

The contributions of certain African types to the opening up of the so-called "Dark Continent" are graphically described. The African porter, the paddler and his canoe, the African clerk, and the local native preacher stand in bold relief against the background of the wonderful African forest, which is rich in the things that should make men happy instead of promoting slavery. The contact of white men and black men, both for good and for ill, is vividly pictured.

West Africa, so often called "the white man's grave," has taken the flower of young manhood and womanhood. Slowly are governments coming to realize that it really pays to send some of their best workers into colonial service and then take as good care as possible of them so far as good housing is concerned. The ravages of African diseases, the drinking of liquor, and the social vices are not minimized by the author. The good and bad effects upon natives of the white man's civilization are carefully recorded.

"The chief indictment against the African is that of being incurably lazy," says Mr. Harris. "Prejudice has so blinded the eyes of critics that they do not see the fleets of sail and steam craft which the horny black hands send to and from the West Coast laden with produce. Look over a single ship; there are boat-boys, deck-boys, boys for cleaning brass, washing plates and dishes, splicing ropes, hauling rigging and painting iron-work, 'boys' for loading barrels of oil, for towing and loading floats of giant timbers, all of whom, more or less, keep the doctor busy bandaging their crushed fingers and toes or sometimes their broken heads. 'Boys,' too, deliver cargoes ashore through the wild surf in which many lose their lives every year.

"Those who have a leaning towards the 'lazy nigger' theory would do well to stand for a single hour at the Liverpool docks and watch that unbroken stream of drays heavily laden with tons upon tons of mahogany for our tables, cocoa beans for our chocolate, rubber for our motor cars, palm oil for our soap, kernels which presently will find their oil labelled 'fine salad oil,' or 'rich margarine.' The sundries, too, are there by the wagon load—hemp and cotton, ground-nuts and skins, ebony and ivory, a veritable river of produce flowing into the heart of the British Empire without intermission. Nothing can check that flow, nothing can stop its increase, for it springs today from lands overflowing with forest wealth; lands where natives are

inured to the hardships of labor, natives of infinite patience, and withal the world's keenest traders."

The hearty endorsement of "Dawn in Darkest Africa" by the Earl of Cromer will be, to discerning readers, a guarantee that Mr. Harris has treated a most difficult subject in a masterly and non-partisan manner. The book under review brings home to the British public, and will eventually impress upon the public of Europe, "the iniquities practiced under European sanction in the heart of Africa."

W. A. A.

John Ross and the Cherokee Indians: By Rachel Caroline Eaton. Published by the George Banta Publishing Company, Menasha, Wisconsin. Price, \$1.50.

THE author gives a comprehensive and detailed history of the Western Cherokees from the time when their home was in the mountains of Georgia and Tennessee until they had become well established in Indian Territory. The story of their gradually lessening possessions in the East, of Georgia's growing demand for the land belonging to this nation within a nation, and for their removal from their beloved mountain home to land west of the Mississippi, is a pitiful chapter in history, and of a sort too common in our dealings with the Indian. In 1838 the passing by unfair methods of the New Echota Treaty paved the way for the forced removal of the tribe, a tragedy that must be read with shame by every American. Small wonder that the road by which they traveled to their exile should be known to them as the "Trail of Tears." Their sufferings did not end with the terrible trip West, on which over four thousand perished. For years factional strife, contentions with the Federal Government, and financial difficulties hindered their progress, and their geographical position was such that during the Civil War their country was time and again laid waste. In spite of these seemingly overwhelming obstacles, homes were built, the prairie broken for farms, business enterprises and schools established, and life once more begun.

From 1817 until 1866, years of change, discouragement, and readjustment, John Ross was their leader. "The Cherokees can boast of better educated men than John Ross, more eloquent orators, men of greater literary skill, of higher legal talent. But they have yet to produce a statesman of greater all-round ability, or more strength of character, or greater devotion to his tribe than this Scotch-Cherokee, Christian gentleman whose long dramatic career came to a close well-nigh half a century ago, marking the end of a most important period of Cherokee history."

Mrs. Eaton has put much time and labor on her book, and has drawn her material from a variety of sources whose authenticity is beyond question. She gives a picture of the early development, culture, and industry of these people that makes us realize more clearly why, in spite of years of wrong and injustice, they should have been the first tribe to disband and take their place as citizens of the greater nation.

C. W. A.

At Home and Afield

HAMPTON INCIDENTS

HAMPTON WORKERS

AT the Farmers' Convention held in Newport News the first week in December two of the features on the program were an address on the foot and mouth disease of cattle and on hog cholera by Mr. Ralph W. Crouse, and an address on potatoes by Mr. P. F. Schofield, both of Hampton's Agricultural Department.

AT a folksong festival given November 30 in Symphony Hall, Boston, under the direction of Mrs. E. Azalia Hackley, Mr. R. Nathaniel Dett, musical director at Hampton Institute, was one of the soloists. He played his two piano suites characteristic of Negro life — "In the Bottoms" and "Magnolias." Mr. Dett's anthem, based on the folksong, "Listen to the Lambs," which was awarded a prize by the New York Music School Settlement, was sung by the chorus. Favorable criticisms of the concert appeared in Boston's leading newspapers.

ON Sunday evening, November 29, there was held in Siloam Presbyterian Church in Brooklyn a public meeting in memory of the late Mrs. Anne Maria Fisher, a colored woman who left bequests of \$10,000 each to Hampton and Tuskegee Institutes. At this service Major Robert R. Moton, as a representative of Hampton, spoke of the school's work and expressed Hampton's gratitude for Mrs. Fisher's generous legacy.

At the second public meeting of the National League on Urban Conditions among Negroes, held in New York City at the Bethel A. M. E. Church the evening of December 4, Major

Moton described the work of the Negro Organization Society, of which he is president.

NEARLY one hundred members of the Men's Club gathered in the parish house at St. John's Episcopal Church of Hampton on the evening of December 9 and listened to a very brilliant, entertaining, and instructive address on "Germany" by William S. Dodd of Hampton Institute. Mr. Dodd spent several years in Germany and his talk was full of personal reminiscences which gave it a most entertaining flavor. He told of the customs, habits, characteristics, likes, and dislikes of the German people.

Newport News Daily Press

Mr. William S. Dodd and Mr. Jerome F. Kidder spoke at a meeting of the patrons at the Greenbrier Colored School near Newport News on November 24.

RELIGIOUS WORK

THE boys at Shellbanks Farm have been holding their Y. M. C. A. meetings every Sunday evening at 6.30, and great interest has been taken in them this year. All the boys are members of the Y. M. C. A. except two, so that this organization holds a very prominent place in the life at the Farm. The regular evening service is held each Sunday, following the Y. M. C. A. meeting. On the last Sunday in November this was conducted as a Thanksgiving service. The boys had decorated their meeting room very attractively for the occasion. One of the regular quartets

was present and sang, and Dr. Mix and Mr. Fenninger spoke.

The two socials which are given annually, under the auspices of the Social Committee of the Y. M. C. A., were held on recent Saturday evenings. The young women of the Institute attended these gatherings as the guests of the young men. Fine musical programs were given on both evenings, and all those who were present feel that the committee in charge of the arrangements is to be warmly congratulated on its excellent work.

A QUICKENED interest in the religious life among the girls has shown itself in the large number who attend the Thursday evening prayer meetings. During the first month of school, Senior girls, representing the King's Daughters, met all of the new girls and gave them a most cordial invitation to enter heartily into the social and religious life of the King's Daughters Society. The spirit in which the invitation was accepted has been most encouraging.

THE KING'S DAUGHTERS' FAIR

THE annual December fair of the King's Daughters Society was held on Monday afternoon, December 7, in the Society's rooms at Winona. An exhibition of Belgian relief work included hospital garments made by the girls of the Red Cross Club; warm petticoats and children's dresses made under the directions of the sewing teachers; and mufflers and other articles knit by teachers. There was displayed an unfinished blue and white rug, which is being woven in the industrial sewing room, for the King's Daughters rooms from rags sewn by the Weavers' Club.

The Indian girls' well-filled candy tables sold out as usual before the close of the afternoon, clearing eighteen dollars, a part of which will be used to send Christmas boxes to Indian children on Western reservations.

Small, useful articles, many of them made or embroidered by hand, and all

of them contributed to the fair by students, teachers, or friends of the school, were on sale to the students during the afternoon. The object of the fair is not merely to raise money for the King's Daughters Society, but also to put upon the market suitable gifts which the girls of the school may purchase or from which they may gain suggestions for Christmas needs. The prices usually range from one cent to seventy-five cents. The tables demonstrate yearly that gifts may be at the same time dainty, practical, and reasonable in price. Thirty-two dollars was this year cleared from the sale and will be used for some of the Society's most urgent needs.

ENTERTAINMENTS

A RATHER unique entertainment was the exhibition of a "trained rope" owned by "Indian Joe" Davis, a Pawnee Indian who appeared "in recital" on Cleveland Hall stage Saturday evening, December 5.

The personal relation between Joe and his rope, shown in his cordial words of encouragement and admonition, won the hearts of the audience as readily as does the sympathy of a dog-trainer with his animals. When he threw the rope into the air and commanded that there should "be a knot," it seldom failed him. His cheerful and philosophical remarks to the audience were also very much appreciated. "Indian Joe" spent some hours at the Wigwam, and since his departure certain of the Indian boys have acquired promising ropes and put them in training.

THE Shakespeare Dramatic Club, whose entertainments it is usually a mistake to miss, presented two farces on Saturday evening, December 12, in Huntington Hall Auditorium. "Box and Cox" gave opportunities for some very good acting, and it was difficult to realize that the part of Mrs. Bouncer, proprietress of a two-room boarding house, was taken by a young man. "A Half-back's Interference" saved Hiram Peppers,

owner of a large farm, from signing unwittingly a ten years' lease of his farm to a New York "promoter" and convinced him that college and football training might not, after all, be such an unsatisfactory education for a farmer's son. The Club Orchestra played behind a half circle of palms during the waits. The proceeds from the performance will be used for local missionary work.

ATHLETICS

THE Hampton Institute football team met the enemy in Washington on Thanksgiving Day and was defeated with a score 6 to 0 in favor of Howard. Forty graduates and undergraduates sailed up the Potomac on the schooner *Hampton* to see the game and others went by train. The *Hampton* failed to show the best school spirit, landing its passengers a few minutes late for the first kick-off.

Hampton had been picked by all followers of the game to win an easy victory over Howard, but the strength of the opponents playing on their own field was apparently underestimated. Howard's score was made in the first quarter, which seems sometimes to be a dangerous period for the Hampton team, not over quick in warming up to the game. The victory, however, was a fair one, and the spirit on both sides was excellent. The news reached Hampton about six o'clock Thanksgiving evening, and the school tried to be thankful that it was no worse. Spirits rose during the evening, however, and a realization that it takes more bravery to check an opponent's victory than it does to pile up the score from the very start, was shown when the band and students met the returning team at the gates at seven next morning and paraded them triumphantly over the grounds.

STUDENTS and teachers at Hampton, deprived this year of seeing the big Thanksgiving game, were entertained with a new feature—a girls' Field Day. Four girls' classes, the Senior Middle, Junior Middle, Junior,

and Night School, have this year, under the direction of the new physical instructor, Miss Ellen Cope, engaged in a sort of general athletic tournament including basket ball, tennis, and hockey. A match in each of these sports was played on Field Day, but these matches proved not to be final, and subsequent games gave the girls' athletic banner to the Juniors, although some of their points were won through the forfeiture of games, partly due to misunderstandings. On Thanksgiving afternoon the players in the hockey and basket-ball games displayed energy, pluck, spirit, and skill incommensurate with their limited practice. The class cheering sections were well organized and all of the games, despite the inexperience of the players, proceeded in an orderly and sportsmanlike fashion.

THE class football games began on December 12 and will probably continue until the last of January. The League consists of eight teams, one representing the Agricultural Department, one, the Work Year Class, and several, Trade School and Day School classes.

The Hampton basket-ball team expects to have about six games on its schedule this winter. Among its opponents will be the Armstrong Manual Training School, Howard University, and other of the best athletic teams in the Middle Atlantic states.

THE WHITTIER SCHOOL

THERE is a stir of restless activity in the air at the Whittier School the day before Thanksgiving. Morning and noon the children come into the large hall and deposit their packages on one or the other of the two long tables placed to receive the offerings—one table for the Weaver Orphanage and the other for the aged and helpless of Phoebeus.

By half-past one these tables are loaded with flour, sugar, coffee, rice, white and sweet potatoes, apples, and canned fruit. The packages are labeled (the children know just where they

wish them to be sent), packed in barrels and boxes, and at half-past three the two chariots are waiting in the yard to take the donations, teachers, and groups of children to the Orphans' Home and to the old people in Phoebus. This year the girls of the eighth grade carried sweet-potato pies in their hands. They had brought the ingredients from home, the school garden furnished the potatoes, and the girls did the cooking. Not anything in the baskets could compare in value with those pies. O, the joy that they gave!

The teachers and children held short, simple services in the cabins. No one can go on one of these trips without feeling that it is truly blessed to have the privilege of ministering unto these aged ones and bringing cheer to the blind and infirm.

The girls of the seventh-grade cooking class made their pumpkin pies for their Thanksgiving home dinners in the school kitchen. It was a happy crowd of girls that went out of the gates carrying home their pies and their jars of canned fruit.

THE Whittier yard is being fitted up with swings, ropes, and seesaws. The boys in the upper classes of the manual-training department are doing the work.

A new victrola, the gift of a friend of the Whittier School, is used for the marching in the hall, and for the battalion and gymnastic classes. Some very choice records, among them the Grand Hallelujah Chorus, have been furnished, and the boys and girls thus have an opportunity to hear the best music.

THE Parents' Association of the Whittier School held its meeting on December 4 instead of the Friday after Thanksgiving. After the devotional exercises the pupils of the eighth grade gave the parents a short program consisting of recitations of poems taken from the class work of the month, gymnastics, and a flag exercise in which the Whittier pledge was given. Dr. Lattimore of Hamp-

ton gave a most practical and interesting talk on the care of the teeth, finishing the same by conducting a toothbrush drill in which the boys took their parts admirably. It is needless to add that everyone present enjoyed this feature of the program. Mrs. Rivers, the president, gave a comprehensive and enthusiastic report of the proceedings of the meeting of the Negro Organization Society in Norfolk. At its close she announced the names of those who were to serve upon the several committees of the Parents' Association; namely, program, social, school, sanitation, character, membership. Mr. W. T. B. Williams and Mr. Fred Wheelock spoke helpfully and warmly concerning the outlook and work of the organization.

VISITORS

A VISIT the last of November from the Honorable Cato Sells, United States Commissioner of Indian Affairs, Mr. Oscar H. Lipps, superintendent of the Carlisle School, and Mr. John Francis, Jr., chief of the division of education of the Indian Bureau, was very much appreciated by the school and by the Indian students. Mr. Sells spoke to the student body at Sunday evening chapel of some of the problems of an Indian commissioner.

AS an outcome of the Negro Organization meetings held in Norfolk in November, eight prominent white men and seven representative colored men of Norfolk met at Hampton, together with Major Moton and Dr. Frissell, on November 24 to discuss coöperation for improvement of conditions in the Negro sections of Norfolk. The white men were Francis M. Bacon, head master of the Norfolk Academy; Herbert G. Cochran, R. Granville Curry, Alvah H. Martin, J. G. Martin, and A. T. Stroud, all Norfolk attorneys; and John H. Mitchell and Robert M. Hughes, Jr., business men. The colored men were Charles S. Morris, J. H. Ashby, and Richard H. Bowling, pastors of three Negro

Baptist churches in Norfolk; C. C. Dogan, secretary of the Y. M. C. A.; William M. Rich, cashier of Brown's Saving and Banking Co.; Dr. A. Lyman Paey, physician; and P. B. Young, editor of the leading Negro newspaper of the city.

DURING the past month three missionaries employed by the Presbyterian Board in two different sections of India have visited the school: Mr. and Mrs. David B. Updegraff, of Kohlapur; and Rev. Ray H. Carter from Moja, Punjab. At a general teachers' meeting in December Mr. Carter told something of the work he is doing in India. He hopes to start a school similar to Hampton in the Punjab, where such instruction is very much needed, and studied the methods of the school with that object in view.

Dr. Frank K. Sanders, always very welcome at Hampton, whether he comes as guest or as instructor, spent two days at the school in December. Miss Alison B. Stirling, chairman of the educational committee of the Norfolk Y. W. C. A. (white) spent the week-end after Thanksgiving at the Institute. Mrs. Hannah C. Smith, general secretary of the colored Y. W. C. A. of Baltimore, who was in Norfolk for a Y. W. C. A. convention the first week in December, visited Hampton with Mrs. F. R. Trigg of Norfolk.

ON December 12, 225 members of the National Society for the Promotion of Industrial Education, meeting in Richmond December 9-12, came down on a special train to Hampton, saw something of the school, had luncheon with the teachers and officers in Cleveland Hall Chapel, and held a meeting in Clarke Hall at which they discussed the Hampton methods of teaching industrial subjects. Among the well-known educators present were Leonard P. Ayers, director of the division of education, Russell Sage Foundation, New York; F. G. Bonser, director of industrial

arts, Teachers College; W. E. Bess, superintendent of the National Cash Register Company, Dayton, Ohio; Professor Charles A. Bennett, Peoria, Ill.; E. J. Brown, superintendent of schools, Dayton; Miss M. Edith Campbell, director of the Schmidlapp Fund, Cincinnati; Randall J. Condon, superintendent of schools, Cincinnati; Mrs. L. R. Dashiell, Richmond, Va.; Alvin E. Dodd, assistant secretary of the Society; F. F. Frederick, director of the School of Industrial Arts, Trenton, N. J.; Walter S. Goodnough, director of manual training, New York City; H. Clay Houchens, director of manual training, Richmond, Va.; Miss Anna C. Hedges, specialist in vocational training for girls, State Education Department, Brooklyn, N. Y.; G. T. Hewlett, secretary of the Board of Education, New Haven; Ben W. Johnson, director of manual industrial education, Seattle, Washington; Miss Mary Van Kleeck, secretary of the committee on women's work, Russell Sage Foundation; Millard B. King, vocational division, Department of Public Instruction, Harrisburg, Pa.; Miss Isabel E. Lord, director of the School of Household Science and Arts, Pratt Institute; W. H. Magee, director of industrial education, Richmond; Miss Cleo Murtland, assistant secretary of the Society; B. H. Van Oot, director of manual arts, Gorham, Maine; C. A. Prosser, secretary of the Society; L. H. Reade, principal of the Pre-vocational School, Richmond, Va.; W. D. Richardson, director of technical education, Edmonton, Canada; Frank G. Spear, director of the Arts Department, John Marshall High School, Richmond; J. Paul Spence, supervisor of instruction, Norfolk, Va.; W. C. Wilson, department industrial arts, E Tennessee State Normal, Johnson City, Tenn.; Francis H. Wing, director of vocational education, Buffalo; Mrs. Mary Schenk Woolman, head of the Woman's Educational and Industrial Union, Boston.

EXTENSION WORK

THE GLOUCESTER COUNTY FAIR

THE Gloucester Educational and Fair Association, with Mr. T. C. Walker and Mr. John W. Lemon, Hampton graduates, respectively president and treasurer, held its fair October 21-23. The association is composed mainly of members of agricultural and home-makers' clubs throughout the county. It helps to unify and popularize the various local efforts at improving homes, farms, and schools among the colored people of this progressive county.

The first day, when there were several hundred children present besides their parents, was devoted mainly to placing and studying the exhibits and to educational addresses. Dr. Plecker of the State Board of Health, Prof. G. W. Owens, Virginia Normal and Industrial Institute, W. T. B. Williams, Hampton Institute, the superintendent of schools for the county, and the county farm-demonstration agent made addresses.

A tent about sixty by thirty feet and a house with nearly the same amount of floor space were required for the exhibits. There was a large and attractive display of farm products: corn, hay, peas, beans, sweet potatoes, white potatoes, cabbages, pumpkins, and other vegetables, hams, and such live stock as chickens, pigs, cows, and horses.

The women's department was filled with splendid exhibits of eggs, butter, bread, beautifully canned fruits and

vegetables, jellies, sewing, fancy-work, and samples of fine laundering. Among these exhibits the industrial work of the public school children and the home-makers' clubs was conspicuous. Six of the latter clubs are conducted by the Jeaness supervisor among the colored women of the county. Their canned fruits, vegetables, and preserves attracted especial attention by their excellence. They also showed a number of good quilts, shirts, and attractive fancy work. A fine, peculiarly local exhibit was one of immense oysters grown in beds owned by colored men, and of unusually large pickled fish which they had caught in the neighboring waters.

Over and above the many convincing evidences of industry and thrift on the part of the colored people, by far the best exhibit was the crowd of well-behaved, well-dressed, generally intelligent members of their race. A better example of wide-spread, uniform, upward development among Negroes would be difficult to find. And the exceptional amount of interest and attention which the exhibits and the colored people received from a large number of the best local white people is indicative of the kindly relation which exists between the races in this county. Among other white visitors the Business Committee of Hampton Institute spent a part of a day at the fair, and Miss Caroline D. Pratt of the Institute served as one of the judges.

INDIAN NOTES

NEWs of the marriage of Michael Wolf, '13, and Emma Sherer, an ex-student, recently reached Hampton. Mr. Wolf is disciplinarian at the Rainy Mountain School, Gotebo, Okla.

Lillian Selkirk, a Chippewa ex-student, has just completed a three-year course of training in Blockly Hospital, Philadelphia. She will remain in the East doing private nursing for a time.

THE photograph of a white school in Mountain View, Mo., has recently been received from its teacher, Leta Meyers, an Omaha ex-student. The third and fourth grades are under her charge. She writes of starting sewing classes among the girls and a story period for the boys.

Marian Skenandore, who for some time has been assistant matron in the

Government School at Pine Ridge, S. D., has been transferred to the school at Flandreau.

Robert Big Thunder writes from his home in Wittenberg, Wis., of the farm which he and his father are trying to improve. They now have four horses, over five hundred chickens, and a good number of hogs.



What Others Say

MARYLAND NEGROES

THIS year a history of the Negro race in Maryland has been published by the Church Advocate Press of Baltimore, in the form of a small book entitled "Men of Maryland," by Rev. George F. Bragg, rector of St. James Church of Baltimore and editor of the *Church Advocate*. The author has undertaken to present, in addition to the biographical sketches given, "some important data throwing light upon the history of 'black slaves,' and 'free blacks' in Maryland; a clear statement of the great issue of the Civil War; and a few extracts from the writings of some of the characters mentioned in the book."

Frederick Douglass, Mrs. Frances Harper, and Bishop James Theodore Holly are three of the famous colored people of Maryland whose brief biographies are given. The list includes missionaries, ministers, journalists, bishops, lecturers, an actor, a scientist, and a physician.

A BOOK BY INDIANS

"INDIAN Legends and Superstitions" is a unique book, being the first attempt of Indians themselves to put into type the legends and traditions of their forefathers. The students of Haskell Institute, representing eighty different tribes and bands, practically every Indian locality and reservation, have written out the stories related to them in their childhood days by parents and grandparents, and their efforts have been put into book form. While the rhetoric is not above criticism, the writers' peculiar idioms and characteristics of speech

having been retained, the legends represent an ambitious and successful undertaking on the part of these Indian boys and girls. Every operation in mechanical construction was performed by student printers under the direction of the instructor of printing. The volume is printed on antique, deckle edge paper, and presents a very attractive appearance.

A CONTRAST

IN a certain county in the South, there are, very near each other, a dilapidated rural schoolhouse and a handsomely constructed jail, costing several thousand dollars. This jail has sanitary drinking fountains, shower baths, clean floors, plenty of light, good ventilation, and is otherwise attractive. Could a person from the district in which this school is located be blamed for preferring the jail?

AN INDIAN DEMAND

LAST summer the Coeur d'Alene Indians of Washington appealed to the Government for protection from the liquor traffic in that state. They refused to consent to the erection of a hospital, the expense to be paid from the tribal funds, and the reason given was that all their diseases were caused by intoxicating liquors, and that all their other problems came from the same source. They therefore preferred to deal with the root rather than the fruit, and demanded that the liquor traffic be abated.

The *Indian Leader*

SOME PUBLICATIONS OF

The Hampton Normal and Agricultural Institute

Annual Catalogue (Illustrated)

Principal's Report (Illustrated)

Founder's Day Programs

Education for Life, Samuel Chapman Armstrong

"Hampton"

Hampton's Message (Illustrated) Sydney D. Finnerell

The Regeneration of Sam Jackson, (Illustrated) J. W. Church

What Some Men Have Said of Hampton Institute

Hampton Sketches II, Johnson of Hampton, E. L. Chichester

Hampton Sketches III, The Woodman, E. L. Chichester

Hampton Sketches IV, A Change of Base, E. L. Chichester

General Armstrong's Life and Work, (Illustrated) Franklin Carter

Practical Training in Negro Rural Schools (Illustrated) Jackson Davis

The Servant Question, Virginia Church

General Samuel Chapman Armstrong, Henry Pitt Warren

Armstrong a "Statesman-Educator," Stephen S. Wise

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Traveling Libraries

Traveling Libraries, consisting of nineteen books each, in a neat box in which they may be kept, will be loaned for a school term (October 1 to June 1) to any teacher or superintendent in Virginia on receipt of a nominal fee of fifty cents.

LIST OF BOOKS IN THE LIBRARY

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Bailey's Garden Making
Bancroft's Game Book
Barrows' Principles of Cookery
Birds Every Child Should Know
Black Beauty
Boy Scouts of America
Burrough's Squirrels
Dana's Plants and Their Children
Hodge's Nature Study and Life
Home Furniture Making
Hornaday's Our Vanishing Wild Life
Keeler's Our Native Trees
Principles of Hygiene
Woolman's Sewing Course
Hampton Leaflets, Volume I
Hampton Leaflets, Volume II
Hampton Leaflets, Volume III
Hampton Leaflets, Volume IV

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FEBRUARY 1915



THE SOUTHERN WORKMAN

**Homemakers' Clubs for Negro
Girls**

JAMES L. SIBLEY

A Negro Out of the Ordinary

EMMETT J. SCOTT

Hampton's Work for the Indians

CAROLINE W. ANDRUS

Negro Occupations

MONROE N. WORK

Press of
The Hampton Normal and Agricultural Institute
Hampton, Virginia

The Hampton Normal and Agricultural Institute

HAMPTON, VIRGINIA

H. B. FRISSELL, Principal
G. P. PHENIX, Vice Principal

F. K. ROGERS, Treasurer
W. H. SCOVILLE, Secretary

H. B. TURNER, Chaplain

What it is An undenominational industrial school founded in 1868 by Samuel Chapman Armstrong for Negro youth. Indians admitted in 1878.

Object To train teachers and industrial leaders

Equipment Land, 1060 acres ; buildings, 140

Courses Academic, trade, agriculture, business, home economics

Enrollment Negroes, 1282 ; Indians, 45 ; total, 1327

Results Graduates, 1779 ; ex-students, over 6000
Outgrowths : Tuskegee, Calhoun, Mt. Meigs, and many smaller schools for Negroes

Needs \$125,000 annually above regular income
\$4,000,000 Endowment Fund
Scholarships

| | | | | | |
|---|---|---|---|---|--------|
| A full scholarship for both academic and industrial instruction | - | - | - | - | \$ 100 |
| Academic scholarship | - | - | - | - | 70 |
| Industrial scholarship | - | - | - | - | 30 |
| Endowed full scholarship | - | - | - | - | 2500 |

Any contribution, however small, will be gratefully received and may be sent to H. B. FRISSELL, Principal, or to F. K. ROGERS, Treasurer, Hampton, Virginia.

FORM OF REQUEST

I give and devise to the trustees of The Hampton Normal and Agricultural Institute, Hampton, Virginia, the sum of _____ dollars, payable

The Southern Workman

Published monthly by
The Hampton Normal and Agricultural Institute

Contents for February 1915

| | |
|--|-----|
| REPORT OF THE INDIAN COMMISSIONER | 67 |
| "BLESSED ARE THE PEACEMAKERS" | 69 |
| HAMPTON'S INDIAN WORK | 70 |
| HAMPTON'S WINTER CAMPAIGN | 71 |
| THE YANKEE SCHOOLMA'AM IN NEGRO EDUCATION W. T. B. WILLIAMS | 78 |
| HOMEMAKERS' CLUBS FOR NEGRO GIRLS, Illustrated JAMES L. SIBLEY | 81 |
| HAMPTON'S WORK FOR THE INDIANS, Illustrated CAROLINE W. ANDRUS | 87 |
| "A NEGRO OUT OF THE ORDINARY," Illustrated EMMETT J. SCOTT | 96 |
| CZINKA PANNA: GYPSY VIOLINIST HELEN WARE | 105 |
| NEGRO OCCUPATIONS MONROE N. WORK | 108 |
| SONG OF THE ARMSTRONG LEAGUE | 114 |
| HINDRANCES TO NEGRO PROGRESS A. LYMAN PAEY | 115 |
| HAMPTON INCIDENTS | 118 |
| GRADUATES AND EX-STUDENTS | 124 |
| WHAT OTHERS SAY | 128 |

THE SOUTHERN WORKMAN was founded by Samuel Chapman Armstrong in 1872, and is a monthly magazine devoted to the interests of undeveloped races.

It contains reports from Negro and Indian populations, with pictures of reservation and plantation life, as well as information concerning Hampton graduates and ex-students who since 1868 have taught more than 250,000 children in the South and West. It also provides a forum for the discussion of ethnological, sociological, and educational problems in all parts of the world.

CONTRIBUTIONS: The editors do not hold themselves responsible for the opinions expressed in contributed articles. Their aim is simply to place before their readers articles by men and women of ability without regard to the opinions held.

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THE HAMPTON LEAFLETS

Any twelve of the following numbers of the "The Hampton Leaflets" may be obtained free of charge by any Southern teacher or superintendent. *A charge of fifty cents per dozen is made to other applicants.* Cloth-bound volumes for 1905, '06, '07, and '08 will be furnished at thirty cents each, postpaid.

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- 2 Sheep: Breeds, Care, Management
- 3 Transplanting
- 4 Birds Useful to Southern Farmers
- 5 Selection and Care of Dairy Cattle
- 6 Care and Management of Horses
- 7 How to Know the Trees by Their Bark
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- 8 Community Clubs for Women and Girls
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The Southern Workman

VOL. XLIV

FEBRUARY 1915

NO. 2

Editorials

**Report of the
Indian
Commissioner**

The industrial problem is gradually overshadowing all the other problems of the Indian. The Report of the Indian Commissioner, just published, emphasizes the various activities of the Indian Office during the past year in promoting farming and other industrial pursuits on the reservations and in purchasing tribal herds of cattle, horses, and sheep for the Indians. Along with these activities has gone a steady movement for improving the Indian schools and providing additional school facilities for Indian children. In connection with education the need of vocational training is being appreciated more than ever before because the majority of our Indian youth, in returning to the reservations from the schools, are confronted with the difficulty, sometimes the impossibility, of earning a living.

Commissioner Sells has been impressed with the idea that too many of the natural resources of the reservations are exploited for the benefit of white men. He realizes, for example, that for years white men have been acquiring vast sums of money by raising stock, principally upon grazing lands belonging to the Indians. He conceived the idea that, instead, the Indians should be provided with tribal herds so as to derive a profit for themselves from this grazing. Nearly a million and a half of dollars was expended last year in the purchase of live stock for individuals and as tribal herds, particularly of male animals for improving the grade of cattle, horses, and sheep. These animals have

been divided among fifteen reservations under the care of experienced stockmen who will give the Indians instruction in the practical management of the live-stock industry and in the proper methods of stock-raising.

Wherever the Indians own land adapted to farming, special effort was made during the year to increase their interest in and their knowledge of this industry. Some 450 farmers were employed during the year to instruct the Indians how to prepare the soil, to select seeds, to plant, cultivate, harvest, and market the crops. As a means of stimulating rivalry in the raising of farm products Indian fairs were held on twenty-two reservations during the year. These fairs were limited in duration to three days each, old-time Indian dancing was prohibited, and horse-racing was restricted so that the attention of the Indians should be directed primarily to agricultural and industrial exhibits. The Commissioner sees in the properly regulated fair an inspiration to arouse the Indians to a greater appreciation of their opportunities.

The Indian Office is also making every effort to revive and increase all the native industries of the different tribes. The most important of these is the weaving of Navaho blankets. The improvement of the sheep providing the wool for these blankets will be of material advantage to the industry and will tend to lessen the cost of production. The Navahos derive about \$700,000 annually from the sale of blankets.

For those particularly interested in Indian education the report shows some gratifying results. It seems the year has been especially marked by the large increase in the number of Indian pupils enrolled in the public schools. State authorities are coming to a full realization of the necessity for an early assumption of their obligations with reference to Indian education. The Indian is assuming his part in local affairs, and it is recognized that an intelligent citizenship is essential to the welfare of the community. Indian parents, too, show a marked preference for this form of education, as it permits their children to remain with them in their homes.

Attention has been frequently called to the lack of sufficient school facilities for the Navahos. During the year the Indian Service has been extending its schools in the Navaho and Papago countries. Additional school plants have been erected which, in connection with some changes in the method of enrollment, will make increased provision for nearly five hundred pupils.

With the increased appropriations for the fiscal year 1914 considerable impetus was given to the health work of the Indian Department. Not only has a careful study been made of physical conditions in the schools, but better sanitary conditions have

been instituted in the homes. Constant watching, daily physical training, the use of playground equipment, and sufficient space and ventilation in the schools, together with the training being given in the homes by the field matrons, are the agencies employed in a vigorous campaign against the ravages of tuberculosis and trachoma.

These are a few of the points touched upon. Taken altogether the report clearly shows that, notwithstanding the depressing revelations made from time to time of serious shortcomings in our efforts to deal justly and generously with the Indians, there is still a constant and persistent effort on the part of the Indian Office for the wise and proper development of the Indian race.



The European war has brought to men's minds the dangers of race prejudice and race antagonism.
 “Blessed Are the Peacemakers.”

This awful conflict is largely the result of suspicion and fear of other peoples, stirred up in some cases for selfish purposes. Germans have been led to suspect and fear the English and the Slavs, and the English, to suspect and fear the Germans.

Unfortunately this race feeling is not confined to the nations now at war. In our own country there are journals and individuals that devote themselves to the creation of a prejudice against the Japanese and the Chinese and the Negroes. There never was a time when Christ's words, “Blessed are the peacemakers,” more needed to be considered and acted upon than today. The resignation of a man like Governor Blease of South Carolina, who deliberately stirred up feeling between the white and the black races, is an occasion for thankfulness. The fact that the people of South Carolina are no longer willing that such a man should represent them is also reason for gratitude.

There is, on the other hand, an increasing number of men and women of both races in the South who are laboring to bring about a more kindly mutual feeling. Fear is largely the result of ignorance. We dread the people and the things that we do not know. Southern white men, like Dr. W. D. Weatherford, who are encouraging the white youth of the South to study the real condition of the blacks, are public benefactors. More than fifteen thousand young men in the South are today studying Dr. Weatherford's excellent books on the Negro. Too much praise cannot be given to such Southern women as Mrs. J. H. Hammond, whose sane, kindly book entitled, “In Black and White,” ought to be read by everyone interested in the race question. Men like Dr. Booker Washington and Major Moton, who have gone through the South calling together large audiences of

whites and blacks and showing them that the greatest good can only come to both races through coöperation and kindly feeling, are helping on this mutual understanding. In slavery days there were saintly Southern white women who devoted their lives to the service of the children of the Negro race, and the tribute which John S. Wise pays them in his "End of an Era" is well deserved. We have made mention in the Southern Workman of the important work which Dr. Dillard and his University Commission on Race Questions are doing in promoting study of the Negro race, thus banishing the dread that comes through ignorance.

In the December issue of the "Southern Workman" an article appeared from the pen of Dr. Weatherford describing the work of Rev. John Little, a Southern Presbyterian clergyman, who, in the City of Louisville, Kentucky, has for a number of years been engaged, with his devoted wife, in improving the Negro population of that city. He has enlisted some of the best white people of the community as his co-workers. The journals of Louisville cordially support him in his endeavors. Rev. W. H. Sheppard, a graduate of Hampton whose missionary labors in Africa are well known and whose plea for the Congo blacks had much to do with the improvement of conditions in the Free State, is a fellow-worker with Mr. Little. From the schools which have been established in Louisville a number of boys and girls have come to Hampton in order to fit themselves to help their race.

Although the people of Kentucky have shown their faith in Mr. Little's work and have contributed to its support, he has great difficulty in raising the necessary funds to carry it on. When one goes into the great churches in New York of the Presbyterian and other denominations and takes up the pamphlets telling of their missionary endeavors, he is rejoiced to see that they are supporting missionaries in China and Korea. But right here at home there are nearly ten millions of colored people whose ancestors came to this country, not of their own will, but, as Dr. Washington says, "by special invitation." They are a kindly, loyal people not given to strikes or to war. The boards of the churches are having great difficulty in raising the funds necessary to carry on work among them, and should be better supported by the public. Certainly there are no missionaries more deserving of support than Rev. and Mrs. John Little of Louisville, for they are real peacemakers.



Hampton's
Indian Work

"The doors of Hampton swing on easy hinges," said a summer-school teacher, not a Hampton graduate, when offered free leaflets for use in her

school. So may have felt, dimly, the seventeen Indian ex-prisoners of war who were received at Hampton in the spring of 1878. Of these new and unexpected pupils General Armstrong said: "Indians are easily taught, for their minds are quick; their bodies are a greater care than their brains; but morals are the chief concern of their teachers. Hence their education should be first for the heart, then for health, and last for the mind, reversing the custom of placing mind before physique and character. This is the Hampton idea of their education."

This idea has been carried out at Hampton in all the thirty-seven years during which it has welcomed and educated Indian youth. The article on another page, written in response to a demand for information from mission classes in all parts of the country, shows how the Indians are prepared day by day for the lives of service among their people which they are expected to live, and how far those who have returned to their homes are fulfilling these expectations. More than ever before is the development of character among the Indians being made the chief aim for them at Hampton, the opportunity to do this being the "advantage" of their recent apparent disadvantage in the withdrawal of the Government appropriation.

From Kobe of the early days, who wrote home, "I pray every day and hoe onions," to the dainty but capable Indian maiden of today who takes time, after her day's training, to cut and make garments for the war sufferers, the Hampton Indians have all been taught to combine practical piety with practical, everyday work. Such training has made possible the report of Hampton's Indian correspondent, "Eighty-seven per cent have, all things considered, made satisfactory records." The doors of Hampton will continue to "swing on easy hinges" for the Indians as for other unprivileged peoples.



**Hampton's
Winter Campaigns** The hard times make it important for the Hampton School to use more than ordinary effort this year to arouse interest and secure funds. An account has been given of last summer's campaign, when twenty Hampton students sailed from Hampton Roads to Bar Harbor, giving pageants, singing "spirituals," and telling the story of the school to audiences on the lawns and in the homes of Hampton's friends. It was an important summer school, where hundreds of doubters were converted to a belief in the possibilities of the Negro and Indian races.

For years Hampton quartets have sung plantation melodies to future citizens now studying at Groton, Pottstown, Exeter, Andover, and other boys' schools. Miss Spence, Miss Masters,

and the officers and students of Vassar, Wellesley, and other colleges and schools have shown their sympathy with Hampton's struggles. Meetings in the interest of the school are being held in colleges and schools this season also, with the aid of a talk entitled, "A Trip to Tidewater Virginia," illustrated with plantation songs and stereopticon views.

It is doubtful if the work done on the Hampton School grounds is more important than this education of public sentiment to a belief in our brothers in black and red. Once a year the Hampton Association of New York City lends a hand in making the Carnegie Hall meeting a success. This winter, on the evening of Monday, February 8, a new set of moving pictures will give New York friends some idea of the need of Hampton's training, of the nature of that training, and of its results as shown in the lives of service led by its graduates. The school's most distinguished graduate, Dr. Booker T. Washington, will plead its cause. A quartet of students will sing the old "spirituals."

In the hope that this year's phenomenal wheat crop will make the Middle West charitably inclined, a series of meetings has been arranged in Ohio, Indiana, Iowa, Missouri, Kansas, Nebraska, Michigan, and Wisconsin. And in the belief that the European war will fill our Southern resorts, a campaign has, for the first time, been arranged for the South, especially for the hotels of Florida.

Hampton is to be represented at the Panama Exposition by exhibits in the Virginia and the Educational Buildings.



THE YANKEE SCHOOLMA'AM IN NEGRO EDUCATION*

BY W. T. B. WILLIAMS

Field Agent for the Slater and Jeanes Funds

OUT in Kentucky there lives an old colored man who has made a considerable little fortune out of his coal yard. He is shrewd, economical, close. His wife is just like him. They delight in showing the less thrifty young colored people of today a cook stove which they bought two years before the Civil War and have used constantly ever since. Although he keeps coal for sale, the old man takes pleasure in telling how he always manages to get discarded railroad ties to cut up and burn in his stove. "Coal, you know," he will tell you, "just burns out stoves." By such little economies the old couple have saved their money. They spend none that it is possible to keep. Recently the city improved the street that passes the home of the old people. Their share of the expense amounted to several hundred dollars which, of course, they had to pay. The old lady died from the shock. The old man has made his will leaving his fortune to the son of his old master. No one has been able to induce him to leave his money to colored people or to any Negro institution. "No", he says, "niggers are no good. No use doing anything for niggers." Though he is himself a Negro who has done no little thing in the world in the face of many disadvantages, he is consumed with deadly, damning disbelief in the Negro. And there are others of his type, belated inheritors of a belief born of conditions that have happily passed away—conditions whose passing we celebrate here today.

On the other hand, as a sample of the belief and confidence in the Negro secured by a half-century of development under freedom, the great City of Louisville, in this same commonwealth of Kentucky, provides the Negro youth with finely equipped elementary schools, a good high school, with nearly three hundred students, and a normal school for the training of teachers for the city, entirely at public expense. In addition to this, the city has given the colored people, along with other public institutions, two handsome, well-equipped branch libraries at a cost of many thousand dollars, and placed them under the direction of a colored man, a graduate of Hampton Institute. In this city,

* Address delivered at the Emancipation Day Exercises of Hampton, Phoebus, and Newport News, held in the Hampton Institute Gymnasium, January 1, 1915.

too, we find a well-appointed Y. M. C. A. building for colored men. Every dollar of its cost and equipment was raised in Louisville without even the suggestion of help from outside. It is one of the pioneer institutions of its kind among colored people. It is so well administered by a board of colored men that it is now closing up this year with a few dollars left in its treasury. The secretary of this Y. M. C. A. takes his turn at presiding over the joint meetings of all Y. M. C. A. workers of the city.

How shall we account for that development on the part of the Negro which is not only giving him confidence in himself and in his ability to meet the high conditions of citizenship in this republic, but is inspiring faith in the hearts of his fellow white citizens? Who and what have wrought this change in half a century? Material aid and helpful sympathy have come from the white South. But it is mainly the result of the abounding intelligence and the better directed energies of the Negro, aided by those who believe in him. But who has guided and directed his uncertain, tottering steps up from darkest slavery into the beckoning future? The answer is ready upon the tongue of nearly every Negro in this nation—"the Yankeeschoolma'am." By the Yankee schoolma'am I mean all that shining host, men and women, who came down from the North to help in the education and uplift of the Negro. Where is there a colored man or woman in this country who has not felt her influence? She had vision and faith, and she came, first, when the colored people had great need of a friend and guide who had confidence in them. She came when those whose opportunity and duty it was to lead the ignorant, helpless colored people were sadly estranged, when it was difficult for them to conceive of Negro development, when their pride had been humbled, and changed conditions had turned affectionate sympathy to hateful distrust and prejudice. She brought to the black men and women of the South an inherited love of freedom, a consciousness of what education would do for them, and faith in their possibilities. Like the Negro she was profoundly religious, and she struck an answering chord in their natures. But with her, faith without works was dead. So she set about developing strength out of the Negro's weakness, order and beauty out of his disorder and confusion. The same patriotism that sent her brother into the war to save the Union and to free the slave, brought her to the front in the struggle for the Negro's real emancipation. Her fight was just as fine as his, and sometimes harder to wage, though she was not

"Right in the van,
On the red rampart's slippery swell."

But for her, as for him

"The high soul burns on to light men's feet
Where death for noble ends makes dying sweet."

It is quite common now in some circles to emphasize the so-called mistakes and blunders which the Yankee schoolma'am made. But for us the good she did outweighs all the harm she may have unintentionally wrought. A progressive Southern lady has written recently as follows: "The Northerners who came down here to teach Negroes were ignorant of our past, of our conditions, of the underlying causes of our new antagonism to the Negroes—of all the circle of white life which looked to them so inexplicably cruel and wrong. They were only less ignorant about the Negroes, their traditions, their stage of race-growth, their true relation to Southern life. Few people had learned to be world-dwellers then; and these eager Northern folk, who saw a need and longed to meet it, translated neither white life nor black life into world terms. They made blunders, of course; and a good many Negroes acquired some knowledge at the expense of more wisdom. We have all seen white people do the same thing. And certainly the South never tried to help the situation. So far as explanation or assistance went we maintained a silence which was more than felt, while these from another world came and wrestled with our problems in all good faith, and according to their darkness and their light."

Bishop Atticus G. Haygood, of the Methodist Episcopal Church, South, speaking in 1885 of the work of President Ware, of Atlanta University, said, "The conditions under which this work is carried on are different now; very small encouragement do workers in this field get from us of the white race in the Southern states, although, next to the Negro race, we are, of all men on earth, most concerned in the success of your work and most concerned because we have most at stake in this work. The social environments are not inspiring now; but let me assure you 1885 is very far from 1865. To have gone on as President Ware did during those early years, there must have been in his heart deathless love and pity for men who needed what he could give them—a faith in the gospel and eternal righteousness that never wavered, and a love for God that made work easy and suffering, joy."

Dr. DuBois declares, "That wonderful call which sounded in the ears of the sons and daughters of the North in the later sixties was a call to far greater heroism and self-sacrifice than that which called them earlier through the smoke of Sumter. They could not, like the soldiers, expect monuments, the notice of historians, or even pensions, but they could expect work, danger, contempt, and forgetfulness, and those who dared this, at

least deserve the respect and reverence of thinking men."

Speaking of these missionaries from the North, Professor Kelly Miller says, "A worthier band never furnished theme or song for sage or bard. * * * Their courage, their self-sacrificing devotion, sincerity of purpose, and purity of motive, and their unshaken faith in God, were their pass-keys to the hearts of those for whom they came to labor."

Mrs. L. H. Hammond, in her recent book, "In Black and White," already quoted above, very finely says of the Yankee teachers: "But with all the mistakes and friction, the energy wasted or turned to loss, these people brought one thing with them which is never wholly lost. It may be hindered, partly negatived, robbed of its full fruition by many things, but always love goes first. They brought with them that 'principle of life. They kindled light in darkened hearts; they sent out thousands of Negroes fired with ideals of service to their race. And they have saved the situation, so far as it has been saved, for our Negro public schools."

Such meed as this from a gallant daughter of the South must warm the hearts of the noble army of missionaries still in the field, and rise as sweet incense to the spirits of those who rest from their labors, but whose good works do follow them.

It is not necessary on this occasion to make overmuch of the hardships and dangers which the Yankee schoolma'am had to face. But our youth should not be allowed to forget entirely what these friends had to bear for us. For instance, Captain Schaefer, the founder of the Christiansburg Institute in Virginia, had a bullet sent through his hat. And he built himself a stone house lest his building should be burned. Mrs. Eunice Dixon, who raised \$10,000 in England and sent sixty students to Hampton Institute, and now lies buried in yonder cemetery, was attacked and barely escaped with her life while teaching Negro youth in Danville, Va. The smoke of battle had not cleared about Beaufort, S. C., when Miss Towne and Miss Murray established, on St. Helena Island, S. C., the now famous Penn School. For forty years Miss Murray lived there with her black friends with scarcely a word of comfort or cheer from the neighboring whites.

Nothing but boundless love and unfaltering faith could have inspired men and women, in the face of such obstacles, to undertake so stupendous a task—the regeneration of a race of slaves. Small wonder that it enlisted the bravest, finest spirits in the North and sent them forth on this high emprise.

It is hardly necessary on these historic grounds to draw a picture of the conditions they had to face. They found a country left desolate by the ravages of war, its social structure rent

from top to bottom; land owners, ruined by the war, without laborers; laborers, freed by the war, without employment; families with their members scattered, without food, clothes, or where to lay their heads; no church; of course, no school; the only institution with which the freedmen were familiar suddenly swept away; those to whom they had looked for help, protection, and friendship swiftly changed to enemies; they were truly sheep without a shepherd. It was but natural, then, with the Negro's quick recognition of a friend, that he should turn with all the wealth of his love and devotion to those hearts which were opening to him in his need. Was there ever such service rendered in the world before as these new-found friends gave? They undertook everything to fit the ignorant, helpless, friendless Negroes for the new and larger life into which they were thrust with only the preparation of slaves. They asked nothing for themselves, only that we become better men and women. They found it imperative that they take hold of every feature of our common life to lift it out of its neglected, undeveloped condition, or to reshape it in accordance with the requirements of nineteenth-century civilization. Homes had to be established—homes that suggested infinitely more than mere places for food and shelter. The very idea of the normal family had to be developed and cultivated. Sanctified love itself must be nurtured. The commoner virtues that existed among these simple folk had to be watered and tended, the others must be planted for the first time in soil hitherto untried. And though we had slaved for two hundred years and borne the burden of clearing a new continent when all others had failed at the terrible task, still we had to be taught to work—to slough off habits of shiftlessness, wastefulness, and inefficiency begotten of slavery, to take initiative, to put heart into our work, to learn to love labor, and to understand something of the virtues and rewards of honest toil, and especially to acquire the intelligence and skill employed in effective, free labor.

One of the inestimable gifts of slavery to the Negro in America was the Christian religion. But it was difficult to harmonize slavery and the teachings of the Christ. So the church among the colored people was robbed of much of its opportunity. Accordingly a new, full, significant gospel had to be brought to the Negro, and if he would share in its blessings he must be taught to live in accordance with its precepts. Hitherto, also, the Negro had been thought of mainly in terms of his service to others. His own development had not been considered at all. His training had been to labor only. The whole realm of mind was closed and barred against him. But now traditional education, the knowledge of books, the ability to interpret the printed page and to

express one's self in conventional terms with a fair degree of accuracy, and even elegance, became a necessity for the Negro if he was to play an effective part in the new life into which he was ushered.

All this the missionary Yankee teachers came to give. The measure of their success is the Negro race in America today, by far the most advanced ten millions of Negroes in the world. This wonderful work with its remarkable success is based upon very simple principles, though, after all, it represents life responding to life, love answering to love. These Northern teachers, though ignorant of the Negro, brought the key to his heart—love—and every other door flew open at their approach.

"God sends his teachers unto every age,
To every clime, and every race of men,
With revelations fitted to their growth
And shape of mind, nor gives the realm of Truth
Into the selfish rule of one sole race."

These teachers won all because they gave all, not simply their richer life, their wider knowledge, their ripper religious experience; they gave themselves. They had learned, with Lowell, that it is

"Not what we give, but what we share,
For the gift without the giver is bare."

They did not from their high positions say to us, "Come up to these delectable heights." They came and dwelt among us, and arm in arm and shoulder to shoulder, helped us "climb up the steeps of light." They declared us men, and proved their faith by leading us into manhood. It is significant that, under slavery, even old men were called "boys." Their positions precluded growing into the full stature of men. But, in making better, more efficient, larger men, the missionaries were working, not only for the Negroes, but for the whole South. This larger vision General Armstrong saw with singular clearness, and planned for its accomplishment with statesmanlike foresight. Today Hampton is coming, as a result, into a rich inheritance of approval from the South. And other institutions in their way have merited similar commendation.

But important as is this larger work, and keen as is the appreciation of it that is coming to obtain among white men generally in the South, it is not among them that the memory of these faithful Northern workers will be kept green, but in the hearts of those to whom they rendered immediate service. They will live in the minds of the men and women whom they have taught, and with whom they have talked and reasoned in the quiet hours—the men and the women whom they have lifted up and inspired, no less by their beautiful, unselfish lives than by

their instruction. Has this fact ever come home to you with the fullness of its meaning, that practically every educated colored man or woman in this Southland owes the greater part of his training to one or more of these missionaries from the North? It was one of these white knights or ladies of the nineteenth century who dug him out of the miry pit of his ignorance and incompetency, and set him upon a sure road and established his going. To these men and women is due largely the progress among Negroes, in better and enlarged business, improved homes, and cleaner living, that reflects itself with increasing force in the student-bodies in hundreds of our schools.

The Negro is indebted to the Northern teachers for another service which it is easy to overlook—the sustained interest of the North in Negro education and development. Through the missionary teachers and their schools, better than by any other means, the North has been given just ideas of the Negro and his encouraging progress. Only with Northern aid could the beginnings in Negro education have been made when they were made. Through these teachers the stream of Northern aid has been kept flowing, until up to the present time more than fifty millions of dollars have come out of the North for the aid of Negro education in the South. From these funds have sprung the great educational institutions for the Negro youth all over the South—Hampton Institute, Virginia Union University, Shaw, Claflin, Benedict, Atlanta University, Spelman Seminary, Tuskegee Institute, Talladega College, Tougaloo, Straight, and Bishop, and at least two hundred other institutions of various kinds that might as well be named in this connection. Thus these teachers have builded, not better than they knew, but admirably. They laid the foundations for the Negro's every need in education and development. They established the industrial schools to train the masses to intelligent labor and to provide industrial leaders. They founded the colleges to train teachers and to prepare professional men and highly intelligent leaders for all the complex life of a growing, progressive race. The increasing demand for college men of the Negro race today justifies their wisdom and foresight. They knew, as Browning says,

"If we draw a circle premature,
Heedless of far gain,
Greedy for quick returns of profit, sure
Bad is our bargain."

Most of these schools are strategically situated. Without them progress in Negro education would have been all but impossible. The South, in her poverty, and in doubt as to the value or desirability of Negro education, gave the elementary schools, but even to this day she has made but little provision, either in

public high schools or normal schools, to say nothing of colleges, for the training of teachers for her colored public schools. This work, and the training of Negro youth for the professions, for business, and even for industrial pursuits in the main, has been left almost entirely to the schools established by the Yankee schoolma'ams. How great, then, is our debt to them! And what monuments did they not set up to their memory!

* * * * *

This is a great day in the history of the Negro race in this country. We stand but little over half a century from slavery. Then we were three millions strong. Today we number ten millions. Fifty-two years ago the Negro just ceased to be property. Now he owns property worth over \$600,000,000. At the close of the Civil War fewer than five out of every hundred Negroes could read and write. Today seventy out of every hundred read and write. We have over thirty thousand teachers of our own race, including many college graduates. There are said to be more than five hundred schools devoted to secondary and higher education among us. Eight years ago there were 36,770 Negro churches in this country with more than three and a half million communicants. The Negro is making commendable progress in business. He is gaining confidence in his own abilities generally, and he is securing the confidence and respect of his white neighbors in the South. The gain in the last respect has been especially marked in the last five years.

This is a long way to have come, but the road ahead is also long and, in many respects, more difficult to travel. Let us renew our faith and take courage. Above all let us cherish the memory of that noble army, without trumpets or banners, which sought no conquest save that of ignorance, inefficiency, sin, and injustice, which came to share our sorrows, griefs, and shame, to bring light into our darkness, and to turn our weakness into the power and might that have brought us to this glorious day. Ours is a race rich in heart and in loyalty. Let us not, in our little successes in the years to come, be forgetful of the great service rendered us by the Yankee schoolma'am and her friends. Let us teach our sons and daughters to revere the memory of that noble band which fought in all meekness and without malice against principalities and powers, unreasoning prejudice, bitter hatred, and chilling scorn, that the black sons and daughters of this fair Southland might enter into their rich inheritance. To them let us dedicate our all, and by their ashes swear to justify their confidence in us, and to win, however long the struggle, the ungrudging favor of all reasonable men.

HOMEMAKERS' CLUBS FOR NEGRO GIRLS

BY JAMES L. SIBLEY

Supervisor of Rural Schools in Alabama

THROUGH coöperation with the General Education Board, funds were provided to enable club work for Negro girls to be undertaken the past year in ten counties in Alabama, while the Extension Department of Tuskegee Institute provided funds for carrying on the work in Macon County, thus making eleven counties in which the work was conducted in the state. As the experiment was new, no attempt was made to raise aid locally from county funds. The work was placed under the direction of the state supervisor of Negro rural schools.

The counties selected were on the whole those in which supervising industrial teachers had been successfully employed during the previous winter and spring. It was decided to stress three main lines of effort which go into the work of homemaking ; namely, gardening, domestic science, and sanitation.

In order to give the agents full instructions, a conference was arranged at Tuskegee and these agents were brought together for a week as the guests of the Institute. This meeting took place the week previous to the general conference of industrial supervisors called by Dr. Dillard last February. A very practical program was carried out by members of the Institute Faculty each day. The conferences were very helpful, and such subjects as children's diseases, nursing, making of cold frames, planting of gardens, and the like were considered, with actual demonstrations.

It was decided at this conference to select only ten community centers in each county, to two of which the agent should make regular visits each day, covering the entire ten each week. By limiting the number of places visited and also the number of girls joining, the work was made definite and the meetings regular. Each girl knew just when to expect the agent the next week. This feature was carried out faithfully by the agents, and probably accounts largely for the success of the season's work. During the months of July and August the agents made

* A report made at a meeting of state supervisors held at Hampton Institute in November 1914

regular field reports to the office, giving in detail the features of their work.

It was found difficult in many places to secure definite amounts of land to be cultivated by the girls for gardens, so the idea was abandoned and parents were asked to turn over their garden plots to their daughters for planting and cultivation. Altogether over 1500 girls joined, with an average attendance of 1030 each week, and as the season passed, interest increased on the part of both the club members and their mothers.

Parents were invited to attend the meetings during the summer, and therefore profited by the lessons in sanitation, nursing, and domestic science given the girls. Possibly one of the best features of the work was the asking of interested mothers to be present. There was a total attendance of 2681 mothers during the season. They coöperated in many ways, gave their daughters help and inspiration at home, and encouraged them in canning during the growing season.

The month of July was very dry and the gardens suffered, but the August rains came in good time, and during the remaining four or five weeks the number of jars put up more than trebled the number of the preceding month.

It was hard for some communities at first to realize that these clubs were to be conducted free of cost to them. Many girls and their mothers held back two or three weeks before joining in order to see how the agent was going to get "her share" out of the work. The people of one community, when they realized the spirit of the club and the fact that it was designed primarily to benefit them and not the agent, rallied to the work in great force. At the close of the season, a general rally was held in this community in connection with two other clubs, and a display was arranged in one of the country churches. The attendance was large and the church was filled to overflowing with exhibits of sewing, cooking, and canned goods. A number of white speakers came to make addresses, one of them being a plantation owner whose tenants largely constituted the membership of the club. He promised coöperation in improving the school, and offered land and also financial assistance in erecting a new schoolhouse.

Probably some of the best work was accomplished by the agents in visiting homes. The meetings were partly conducted at the schoolhouses but more often convenient homes were utilized. I recall that in a remote section among the hills of Fayette County we visited a little school which was just dismissing its girls so that they could attend the homemakers' club. Following a very rough road with the county superintendent, we came upon a little farmhouse on a hillside, where the girls and



WAITING FOR THE AGENT'S LESSON IN BREADMAKING

one or two mothers were making preparations for the arrival of the agent. White aprons and caps were in evidence and the house was filled with interested spectators, since it had been announced that at this meeting the agent was to give a demon-



A CANNING DEMONSTRATION IN ONE OF THE HOMES

stration in breadmaking. There could not be a greater missionary service than this agent was performing by showing these people something of the science of better daily living. One can realize how greatly they need help after seeing some of their homes.

An exhibit or rally was held in each of the counties towards the close of the season. The results accomplished are both tangible and intangible. In summing up, it might be of interest to know that these eleven agents traveled 7324 miles in making their weekly rounds; that they held 743 meetings, demonstrations, and lectures; that they visited 1623 homes in the course of their work in gardening, domestic science, and sanitation, and



A 'HOMEMAKER' GATHERING TOMATOES

that, at these demonstration meetings, 7272 jars of fruit or vegetables were put up. In order to insure these products being used for home consumption, only glass jars were used for canning purposes and the material will be consumed in the homes this winter. This makes the work a little more costly at first, but the jars can be used from year to year with little extra expense except for tops and rubbers. Local merchants in many places were unable to supply the demand for glass jars and several told me that they profited financially from the sale of these during the summer, quite a neat sum being represented when one considers the total of 46,282 jars canned.

And there are many intangible results which cannot be estimated. At the close of the season a small exhibit of the best



EXHIBIT AT THE MONTGOMERY STATE FAIR

work was sent from each county for exhibition at the state fair held in Montgomery. This filled an attractive booth in the Negro building. A large number of representative white and colored people were interested visitors, and the agent in charge explained to them the purposes and plans of the clubs. A plantation owner in Wilcox County was so impressed that he



A HOMEMAKERS' CLUB AT WORK IN THE SCHOOL YARD



GROUP OF WHITE SPEAKERS ON RALLY DAY

offered ten acres of land if this work could be carried on in a demonstration school in his community next year. Another planter, visiting the Negro Building, registered his name on leaving and left five dollars in the hands of the superintendent in charge of the building, to be used "in the uplift of the Negro race." These exhibits teach a lesson which could not be gained in any other way.

When one considers the results obtained, and the help that club members have received through the lessons in sanitation and homemaking, he is forced to realize the value of the movement in bettering country life. Many have remarked, on seeing the exhibits, that with the pantry full there is no need of fearing the war or the boll-weevil. In one community, a meal was served the visitors, every article of food appearing upon the table having been produced in the community, with the exception of the tea and sugar. Below is the menu.

COUNTRY DINNER

Prepared and served by the members of the Homemakers' Club

Snap beans
Rape salad
Candied sweet potatoes
Okra
Cornbread and butter
Tomatoes
Butter beans
Fried chicken
Baked apples and cream

Commenting on the clubs in his county, one superintendent writes: "As a result of this work, there will be more contentment on the farm, and it seems to me this is one of the things that needs very much to be fostered among the Negro population."

HAMPTON'S WORK FOR THE INDIANS

BY CAROLINE W. ANDRUS

In charge of Indian Records at Hampton Institute

SINCE "In Red Man's Land," by Honorable Francis E. Leupp, was adopted as a textbook for mission-study classes, many inquiries have been received regarding Hampton's Indian work. It therefore seems well at this time to review briefly the reasons for its beginnings and to tell something of what has been accomplished.

The original plans for Hampton did not include any but Negro students. In 1878 a band of Kiowas and Comanches, who for several years had been prisoners of war at St. Augustine, Florida, were to be released. They had been brought East the wildest of savages. "They were taken in chains. They were filled with hate and feelings of deepest revenge for the wrongs which they thought they had undergone. One chief jumped from the cars and was shot by the guard. Another committed suicide on the way. Others would have done so if they had not been closely watched. They wore only their Indian blankets and great brass rings in their ears. Not one understood English." But, under the wise and efficient leadership of Captain R. H. Pratt, they had learned enough of the white man's road for a few of the number to wish to follow it a little further rather than return to their Western homes. There was no school suited to their age and attainments, but, because of the appeal of various persons interested in humanitarian work, seventeen were admitted to Hampton, their expenses being met by private individuals, as there was no Government fund available for the purpose.

Of the work at this critical period General Armstrong wrote: "A few weeks after the arrival of the ex-prisoners I called on the Honorable Carl Schurz, then Secretary of the Interior, to suggest that the so far very encouraging experience in Indian civilization be tried more fully by bringing some younger material, girls especially. He called on Mr. A. E. Hoyt, Commissioner of Indian Affairs, who stated in effect that the education of Indian girls had been a failure. I urged that there is no civilization without educated women and begged the Secretary to

let us try. He decided to do so and gave the necessary orders.

* * The first party of Indians—the ex-prisoners of war—arrived April 3, 1878. In November of the same year forty boys and girls, chiefly Sioux, came. The experiment was watched by many skeptical eyes, but its success was so pronounced that 'Congress, on the strength of the results at Hampton and Captain Pratt's proved capacity, appropriated funds to start the great work at Carlisle.' "

The effect of Hampton's Indian work, small as it has been in numbers, can hardly be over-estimated in its influence. From the beginning, records of each individual have been kept, and it has been easy to disprove the oft-repeated statement that all



A PARTY OF SIOUX JUST ARRIVED AT HAMPTON (1881)

educated Indians go back to the blanket. So marked was the success of the experiment that a public sentiment in favor of Indian education was created, and from this small beginning has grown the present system of Government Indian education, with an attendance in boarding and day schools of over 25,000 pupils. "Without the open door at Hampton," writes General Pratt, "none of the advanced conditions in Indian school affairs of today would have become established. It would be difficult to locate the critical period in the development of the movement, but certainly Hampton and Armstrong (*Strong Arm*) can claim one of the foremost emergency positions. "

From the arrival of the first party of Sioux in 1878 until 1912 Hampton received an annual appropriation from the Government for its Indian work. This covered traveling expenses to and from the West, board, clothing, and certain incidentals, their

scholarships being paid by generous friends of the school. In 1912 this appropriation was withdrawn, and few there were who believed that any of the Indians then in attendance would have sufficient courage to remain to work their way through school, when they could so easily go to Government schools where every expense would be met. The result surprised even those who knew them best, for nearly half the number then enrolled (eighty-one) chose to remain, while eight new students were admitted the following fall. They were but a small band, but their determination to help themselves marked a new era in Indian education. That these young people chose to stay, and



HAMPTON'S PLUCKY INDIANS

Some of those who remained after the Government appropriation was withdrawn

that even a few more were willing to come, was in itself a tribute to the training received at Hampton and the reputation the former students had made on their reservations. The results have more than justified the efforts put forth. Those who remained have gained an appreciation of the value of time, work, and money, have learned to look and plan ahead, and have strengthened in purpose in a way that would hardly be possible for students who were not working out their own salvation.

Hampton's aim has always been to fit each individual, so far as may be in so large an institution, to meet the needs of the community to which he or she plans to return. For this reason a combination of academic and industrial work has been the

school's chief feature. The life of the students is a strenuous one, and only those with an earnest determination to make something of themselves have the courage to undertake or pursue the course. Students enter on one of three footings—as work, trade, or day-school students. Those in the first group are assigned to some department of the school where they work all day and attend school at night. For all work they are paid according to



AN INDIAN TRADE STUDENT

their speed and skill, and at the end of a year they have met all their own expenses and laid up sufficient credit with the school to partly or wholly defray the expenses of the next year. Other students select a four years' course in any one of the thirteen trades which the school offers, or they may take agriculture or business. This means practical experience in the line chosen; for instance, the carpenter builds or repairs a real house, instead of putting together a few useless blocks of wood which have



A TRADE-SCHOOL GRADUATE
A Pueblo engineer in a Government school

little connection with any work he will be called upon to do in after life. The students who enter the day school are usually those who have not advanced far enough in their academic work to be able to enter trade or agriculture classes, or those who plan to take the normal course and fit themselves for teachers. Every girl has sewing and cooking, enough of agriculture to give her a working knowledge of gardening, of raising poultry, and of making butter, and, in addition, practical experience in all the duties connected with the management of a well-ordered home. To give a knowledge of elementary business methods, each student receives a monthly account from the school office, and this must balance with the personal accounts which all are required to keep. Practical experience in the matters of vital importance in after life is the thought in all courses, but whether the work lies in the shop, the laundry, or the classroom the idea of service is paramount, and the thought that what they are receiving is not theirs for their own benefit, but that they may help their less fortunate fellow-men.

With such training, what has been accomplished by Hampton

for the Indians in thirty-six years? There are now nearly nine hundred graduates and ex-students, scattered from Nova Scotia to the Pacific, from Manitoba to Texas. By far the largest number of the women students marry and are doing what lies in their power to advance their race. As General Armstrong said, no race can progress beyond its women. Scattered over the reservations are many neatly kept, comfortable, Christian homes, where children are reaping the benefit of Hampton's teachings and getting a better start than their parents had. Others of the women students are in the Government school service, as matrons or teachers, or in industrial positions, while a few in the outside world are earning their living as trained nurses or stenographers,



HAMPTON TEACHES INDIAN GIRLS TO REPAIR HOUSEHOLD UTENSILS

or by following the varied occupations of their Anglo-Saxon sisters.

Among the men, there is an even greater range of occupations. Farming and stockraising claim the largest number, many are following the trades learned at Hampton, some are in the Government service, and some are working independently, while still others are in the professions. Careful records, verified by frequent trips among former students, show that eighty-seven per cent have, all things considered, made satisfactory records.

The conditions to which most Indian students return are hard, far harder than the average Easterner can realize. Many of the reservations are long distances from the railroads, so that supplies are hard to get as well as expensive, while in places water is a real luxury. The standards of the community must



THE HOME OF AN INDIAN GRADUATE IN SOUTH DAKOTA

Built by himself from plans drawn while at Hampton

also be taken into consideration, and in all too many localities the white people living near are not of a type to prove either helpful or elevating. With all these difficulties, and many, many more, we expect far more of the Indian than we would of a white student who had enjoyed equal advantages. A white boy who has been in school until he is perhaps twenty, and in that time has had to master, in addition to the usual studies, a new language, and accept an entirely strange system of living, is not expected to raise the standards of his home community to any



A NEBRASKA HOSPITAL

The physician in charge is an Indian woman graduate of Hampton

very great extent. The Indian is. He must not only have acquired a trade and be able to do skillful work, but he must speak English well enough to act as interpreter, understand the Bible, and teach in Sunday school, as well as be prepared to advise in the councils of his people regarding various phases of their legal standing and land questions. And when he is unable to fulfill all these requirements we hear that Indian education is a failure!

That the men, as a whole, keep up to the standards of the school better than the women is undoubtedly true. It is the natural and inevitable result of a life that brings the man into competition with many men, and keeps the woman in the home, where she is very probably entirely under the dominion of an autocratic person of the old type, who not only does not wish but will not allow any changes in the household régime. There are some who, with exceptional ability, have made remarkably fine records, who stand out in their communities as leaders and have their part in every good work. But, as is bound to be the case, the great majority lead average lives, and in the end, perhaps, they are the ones who count for most. The influence is far-reaching of a woman who can write: "I look back and think what a thoughtless, careless girl I was. I never could settle myself down to be sober. I only thought of fun all the time, and now I am a grandmother. I have nine living children and I have certainly had some rough places to travel over, but I have tried to stick to my principles. When those that I knew failed to do right, and fell, I never went back on them, but gave them my right hand and helped them to right their wrongs, doing it sometimes at my own cost. If there is any evil plot going on that I know about I generally put a stop to it. Of course I have never distinguished myself, but in my own quiet, unknown way I have tried to lead those that I have had anything to do with to the right. It isn't much. I wish I could have done great things, when I remember my teachers that tried so hard to educate me, but I have never had time."

Since Hampton's first Indian students returned to their homes, conditions have changed in a vast number of ways. There are now many schools. English is becoming an inter-tribal language, reservations are being broken up, and the sales of land bring white neighbors into every community. In spite of all that has been done, however, by the Government and by missionaries, there was never a time when the need was greater, or when Indian men and women of broad sympathy and Christian training could help their people more. Hampton's part in this work is necessarily small, but the forty-six girls and boys representing seventeen tribes who are now in school, the largest

number at any time since the loss of the Government appropriation, are preparing themselves to go back to their people, to do what they can in the work of uplift for the race that so greatly needs their help.

Many people have the idea that because Hampton Institute no longer has a Government appropriation for Indian students it is closed to them. Such is not the case, for the school feels that it can do more for them in some ways than ever before.

Hampton Institute does not wish to compete in any way with other schools ; it merely aims to supplement their work. It desires only boys and girls who feel the need of further training in trades or agriculture, in domestic science, domestic arts, or normal work, and wish to be fitted to teach and lead their own people.

The work which the returned students from Hampton have done, and are doing, has proved the value of this training. The *Quarterly Journal* published by the Society of American Indians, contains this statement: "Hampton Institute has produced some of the ablest leaders of the Indian of this day and generation. The spirit of helpfulness to brother man is the keynote of all instruction and training. Hampton's devotion to duty brings its reward in the character and achievements of her graduates."





“A NEGRO OUT OF THE ORDINARY”

BY EMMETT J. SCOTT

HIS name is Isaac Fisher and there is not a drop of Caucasian blood in his veins. Therefore his accomplishments must be set down wholly and solely to the Negro race. Just now this young Negro is attracting more than usual attention because of his success in winning a series of prizes for the best essays on subjects of varied range and importance.

The most recent of these prizes was announced in *Everybody's Magazine* for September, when the first prize of five hundred dollars was awarded to him for the best essay on the subject, “What we've learned about rum.” Of this essay, the editors of *Everybody's Magazine* write: “This article is selected by us from nine thousand letters as the best, all-ronnd discussion of rum. Certain other letters have presented more extensive

scientific analyses but have confined the discussion to particular phases. Others have been brilliant in literary quality but lacking in logical progression and care in the statement of facts. Mr. Fisher's letter sums up the facts about rum with admirable comprehensiveness and a telling directness of style, and offers some remarkably sane suggestions."

If any man in America deserves the title, "Doctor of Philosophy," it is this young Negro, a graduate of a school of no higher grade than normal; because he has done, again and again, more work in the philosophic exposition of economic questions of world-wide importance than any university requires of candidates for the doctorate. Without even mentioning a large number of essay contests in which he has been winner and in which the prizes were less than ten dollars, this man, a Negro, a Tuskegee graduate, has been winner some twenty or more times in nation-wide contests with the best brains in America, of all races. He has won on the following subjects:

| | |
|---|-------------------|
| What we've learned about the rum question | \$500 |
| German and American methods of regulating trusts . | 400 |
| (Alone and unaided Mr. Fisher had to master in a few months sufficient reading knowledge of German to be able to write this essay.) | |
| Ten of the best reasons why people should go to Missouri | 100 |
| A plan to give the South a system of highways suited to its needs | 100 |
| Scales and the housewife | 50 |
| Digest of the uses of adding machines | 50 |
| The relation between manual training in the public schools and industrial education and efficiency . . . | 10 |
| The most practicable method of beginning a reduction of the tariff | Honorable mention |
| (Upon the request of the Chief Examiner of the United States Tariff Board, this essay was sent to that body for its use.) | |

These are only the "big" essays he has written. At the recent meeting of the Associated Advertising Clubs of the World, in Toronto, Canada, Mr. Fisher's paper on "Advertising and selling" was selected by the Committee on Awards as one of the "forty-four best on the subject," thereby giving him a winning place in the first international contest he has entered.

Recently I asked Mr. Fisher about his early life. He said: "There was nothing in it that would even suggest an interesting story. I was the sixteenth and last of the children of slave parents; was born in 1877; my mother died when I was eight years old. After this I went from the Louisiana cotton farm, where I had been born, to Vicksburg, Mississippi, to live

with an older sister; here I was newsboy, bootblack, house boy, cake-baker's assistant, and druggist's errand boy, grieving always because I could not go to school. After writing to nearly all of the colleges for colored students, asking whether I could work my way through, and being denied each time, I heard of Tuskegee, and wrote my plea, 'I will do anything honest that my strength will let me do if you will only admit me and give me a chance to work for my education.'

"My plea was heeded and, at the age of sixteen, I entered Tuskegee, where I began to live. The struggle was a little bitter, but my father had been a man who did not know how to let go, and I was his son. On the way to Tuskegee I met Dr. Booker T. Washington, the principal, and some of his teachers, returning to the school from Montgomery, where they had been attending some kind of a teachers' convention. Mr. Washington saw me in the waiting room and inquired where I was going. When I told him he said he had heard that Tuskegee was a place where they worked the students pretty hard and did not give them enough to eat. I told him that if any other students were there living under those conditions I would do the same. When he went out of the station one of the teachers told me that the man I had been talking to was Mr. Washington.

"My first year at Tuskegee *was* hard. I had no money and no one sent me any. But one night I spoke in the students' prayer meeting and stated my objection to the doctrines of Colonel Ingersoll. Although I admitted that I could not out-reason him, my summary of objections to his philosophy caught the attention of Mr. Washington and—we have been the very best of friends ever since! That prayer meeting talk was the beginning of better things for me.

"At Tuskegee I learned how to work, how to study, and how not to try to run other people's business. Once or twice I tried to run Tuskegee, but found that some other persons were 'on the job'—and I gave it up! To Mrs. Booker Washington I owe an eternal debt for her keen discernment that a book was the supreme need of my life. Others in charge of the book-room would 'lend' me a book, but she always 'gave' me a book. If I have done anything meritorious in writing she must have the credit for giving me the initial tools when others saw me only as one of the great student cogs."

Fisher's motto when he writes is, "Get the truth;" and nothing swerves him from getting to the very bottom of anything in which he is interested. "When I examine a subject," he says, "I am not white, not black; neither a Democrat, Republican, nor Progressive; neither a free-trader nor a protectionist; neither Methodist nor Baptist; and I lay aside, abso-

lutely, my personal prejudices, and seek for the truth. Unlike white writers, who are admitted into the councils of the nation when great questions are being discussed, and who, by virtue of their admission, are more or less partisan, I do not have to support any views of my own when engaged in research work. If the tariff is wrong I point it out without any danger of being 'read out of my party.' If trusts have elements of good in them I can say so without losing my seat in Congress."

But this unpretentious, brainy, black chap has not just "started" doing things. True, his phenomenal prize-essay record has had wider advertisement than his other activities, and bids fair to eclipse his record as an educator; but before he had won a single prize as an essay writer a white member of the Arkansas senate had said: "Professor Fisher's work in Arkansas has been so much out of the ordinary that he has been made the subject of commendation by each General Assembly (of the Legislature) that has convened in this state since he began work as president of the state college for Negroes seven years ago. Legislative committees, often containing persons friendly, unfriendly, or indifferent towards Negro education, have consistently returned to the Legislature from inspecting the Branch Normal College, with commendation of the work generally, and with special words of praise for Fisher as a quiet, modest, but able executive, in which latter capacity he is especially strong." He was president of this Branch Normal State College for Negroes, at Pine Bluff, Arkansas, for nine years—from 1902 to 1911.

Fisher was no ordinary teacher. The publisher of the Pine Bluff *Daily Commercial*, white, wrote of him: "Fisher is in many respects an unusual man. I have seen him in many relations—teacher, disciplinarian, organizer, prophet of peace between his race and the whites, useful citizen ready to aid any movement or cause which meant 'humanity' or progress, and the recipient of distinguished honors which would turn the head of the average man; but, through it all, he has remained the same serene, courteous, and unassuming man—so unassuming, in fact, that it took many of the colored people a number of years to discover that Fisher was a man away out of and above the ordinary, and that he stood in the very front rank of Negro teachers throughout the country."

Every person who visited his school remarked, immediately, that he was an insistent disciplinarian. The Pine Bluff *Daily Graphic* said, "No audience can be too unruly for that little man [Fisher] to quiet (he weighs 125 pounds); and he governs almost entirely with a look of his eye." The following incident of one of his commencements, told by the *Graphic*, is characteristic of the man: "Perhaps the most significant occurrence of the

evening was one which showed, not only the superb training and discipline under which Professor Fisher holds the students, but also the ability and poise of one of the speakers. On one point there is no room for argument; Fisher is a born organizer and executive, and the order he maintains is close to perfection. Some miscreant, early in the exercises, caused some disorder on the stairs. Fisher bore it for a while, and then, while the valedictorian was speaking, peremptorily directed her to take her seat. He went to the stairs, quieted the disorder, and returned to the platform. Almost everyone thought that the girl's address had been spoiled, but the professor simply directed her to begin at a certain point. As if nothing had happened she did so, and completed one of the most thoughtful and powerful addresses ever delivered by a student in the school."

Fisher's professional work for the Branch Normal College was far-reaching. At one time he prepared a series of original charts on methods of teaching certain subjects. The then superintendent of the Pine Bluff public schools examined these charts and gave the following statement to the press: "I have examined the charts prepared by Principal Fisher, of the Branch Normal College, in which he shows his methods and system in presenting the subjects of arithmetic, history, English literature, and civil government. I regard them as accurate and well prepared and of considerable value in their educational force. They will enable the student to think carefully and analytically on these subjects, and they facilitate his ability to classify his knowledge."

Of the general value of his educational work, the Honorable Wm. H. Langford, a resident trustee of the Branch Normal College and a member of the board of trustees of the University of Arkansas for nineteen years, said: "Professor Isaac Fisher is a teacher who did more to raise the standard of Negro education in Arkansas than any other man or agency in the history of the state."

Reviewing his work in Arkansas, the United States Bureau of Education¹ says: "The Branch Normal School was, until 1902, under the direction of Professor J. C. Corbin who had been state superintendent in reconstruction days; since then it has been under Professor Isaac Fisher, a graduate of Tuskegee. In recent years the Branch Normal School has come to serve, not only as a place for normal and industrial instruction, but also for instruction in the higher literary studies, and as a center for the social life and thought of the race. It is even entering on still larger duties." Here the Bureau cites with approval Mr. Fisher's statement of the need for even greater opportunities for the school to do social service among the colored people.

¹ Bulletin 27, year 1912, p. 117

This "little man" is seldom at a loss for means to accomplish his desired ends. At one time, in Arkansas, he wanted an organ for his school but could not get it. Calling his schoolboys together, he told them that he would lead any group of them to the cotton field for one day to pick cotton to secure the nucleus of an organ fund. Practically every boy went with him to the fields. At another time he wanted money for some repairs on a school building. To get it he dramatized some lectures which he had been delivering to the school, and with one hundred students presented a play called "Milestones of progress" to a packed house in the town theater.

Soon after the principal and students picked cotton to create an organ fund, almost the whole of the east end of Pine Bluff was wiped out by fire. Not a Negro lived in that section, but many white laborers were made homeless. Before the city realized the full extent of the damage done, Fisher was writing to the chairman of the relief committee: "I am directed by the students of the Branch Normal College to draw on their pipe-organ fund and make a contribution for the relief of the sufferers from the disastrous fire of last night." This kindly act so touched the hearts of the white people of the state that when the next Legislature convened, a senator led a movement which doubly paid back the school for its broad sympathy by appropriating money for musical instruments for the Negro school.

This broad sympathy was further shown when the ill-starred *Titanic* went down and added to the grim tragedies of the seas. Touched by the story of the passing of Mr. and Mrs. Straus, Mr. Fisher wrote a five-stanza poem on "The Last Full Measure of Devotion, being an appreciation of Mrs. Isidor Straus." This was published in the *Reform Advocate*, Rabbi Emil Hirsch's paper, Chicago. Its middle and final stanzas follow:

"Mid the changing scenes of wedlock we have journeyed
side by side,
During life our interests have mutual been;
Now, in death, I will not fail thee, let whatever will
betide—
I am ready! let eternity begin.

"He will keep them. He will raise them, they shall stand
before His throne,
They shall see Him face to face and with Him be;
They together, e'er immortal, in His kingdom He shall
own,
For the Lord our God is Master of the sea."

Despite his slender, almost frail, figure, this representative of the Negro race does not "scare" easily. One day he was met on the street and taken to task by a wealthy colored saloon keeper, for refusing to make an exception in the case of the

man's daughter in the enforcement of one of the school rules. This man was almost twice as large as Fisher, was known to be a fighter, and stood over the "little man," with his hand in his pistol-pocket. Fisher was unarmed, but, although he knew from the man's reputation that he was to be assaulted, and although by a little apology and promise he could have avoided any trouble, despite the fact that he expected to be shot, he calmly told the man that his daughter, like every other girl, must obey the rules of the school. The man struck Fisher, as was to have been expected. It is being told now, for the first time, that so bitterly was this attack resented, particularly by white people of the city, that Fisher found it necessary to go to numbers of citizens the next day and beg them to do no violence to the man.

In this connection it is interesting to set down here the fact that, because of his fearlessness and ability to govern unruly crowds, Fisher holds two commissions as special policeman for the city of Pine Bluff, "serving without pay," and issued to him under two different administrations because he "might be needed in an emergency" by the police. All this while he was principal of the state school. At the time he was assaulted he held full legal authority to be armed, but was not.

Wherever he teaches he is the idol of students. In 1907 he wished to resign his work in the state college. In a letter to him asking him not to do so, the students said: "Hundreds of schools have able scholars as their heads, but few institutions of learning have, as the Branch Normal College now has, a principal who is at once an untiring and unselfish worker and the close personal friend and comrade of his students. This is what you are, and we need you." So great an impression was created by this action that the board of trustees refused to accept the resignation.

From all that has been said it will be seen that Mr. Fisher is a markedly versatile man. When he finally resigned his work in Pine Bluff in 1911, Rabbi Ephraim Frisch, the then local master of the synagogue, wrote to the Pine Bluff *Daily Commercial*: "I was very sorry to read in your paper that Professor Fisher has resigned as principal of the Branch Normal College. * * His abilities as a teacher and director of students are as eminent as his manly qualities. He is remarkably versatile. He can do some half-dozen important things exceptionally well, whereas the average person can scarcely ever do more than one thing well, and sometimes not even that. Teacher, orator, director of music, winner of national prizes—he combines an unusual number of talents hard to duplicate."

His skill as a writer is a kind of surprise to many of his friends, because he was long known to be an orator of the type

who gets out of his seat talking and who "sets his audience on fire" within a few minutes. Dr. Booker T. Washington has repeatedly said in public: "The only thing I ever had against Isaac Fisher was that, even when he was a student, he could always beat me making a speech." Time and again he has pleaded the cause of Tuskegee, when representing it in the North as financial agent, with such effectiveness that not only were large sums of money given to the school, but many persons wrote Dr. Washington of the man's remarkable power of speech.

This writer-educator-orator has been honored again and again. To give but one illustration: When the Committee of One Hundred, composed of some of the most prominent citizens of Chicago, arranged to celebrate, in 1910, the one hundredth anniversary of the birth of Theodore Parker, they decided to invite Isaac Fisher to speak for the American Negro, and he was the only colored man on a program which included men and women from the United States, Europe, and India, and which was graced by such names as Professor George Vincent, Edwin D. Mead, Dr. Frank W. Gunsaulus, Jane Addams, Ella Flagg Young, Jenkin Lloyd Jones, Judge Julian Mack, Emil G. Hirsch, and others of no less national and international fame.

So well was young Fisher's address received—and his subject was, "Has the Negro kept faith?"—that at the last moment, at the request of prominent hearers, he was placed on the list of banquet speakers with men and women who were regarded as the "cream of the cream," to use vernacular, who had been notified in advance of the meeting. Nevertheless, Fisher's five-minute speech was the sensation of the evening; he stirred the banquet guests to burning enthusiasm.

The estimate of his modesty that is most accurate is the one by the white publisher of the *Pine Bluff Commercial*, already quoted, to the effect that this colored prize-man is "so unassuming, in fact, that it took many colored people a number of years to discover that Fisher was a man away out of and above the ordinary. No one would ever suspect him of having done anything out of the ordinary. He does not voluntarily refer to any of these successes, although he is a splendid conversationalist, nor does he push himself forward. I have known him now seventeen or eighteen years, and in all that time he has given no evidence of needing a larger hat than his usual "6½." One must be told of his merits, else they will not be mentioned by him.

A man, particularly a colored man, must live a fine life indeed, to have a distinguished man write of him, as did the white pastor of the Presbyterian church of Pine Bluff when Mr. Fisher left Arkansas: "Fisher is a humble man, quiet, but alive to all questions that make for the good of his people; never

turbulent, never an agitator, he is, moreover, a man of culture and vision, a Christian man of a fine type of religion, and a scholar of no mean accomplishments. *He is one of the ablest, safest, sanest, bravest, humblest men of his race I ever met.*"

To enter upon the practice of the law has been the one unsatisfied desire of Fisher's life, but his friends have always urged him to remain in the teaching profession, or in some branch of social uplift work for the good of his race. No unprejudiced man has ever denied the fact that he is an unusually strong teacher, and, although he has often felt that his work in the schoolroom has brought little to him but toil and often discouragement—for he has repeatedly paid the price for his successes in the jealousies and envyings of many—his friends know that the race will be the loser if he altogether gives up social uplift work. Just now he is editing a Negro farm journal at Tuskegee Institute, and hopes to circulate it among the two million farmers of his race in the United States. He has carried his use of simple language into the editing of the *Negro Farmer*, which has already won an enviable place in journalism.

When the president of the Congress of Religions, Rev. Jenkin Floyd Jones, went to Pine Bluff and saw Mr. Fisher at work in the state college, he went back to Chicago and wrote in *Unity*: "Mr. Fisher is still a young man and his story is not completed. He is to be watched as one of whom the nation may some day be proud."



CZINKA PANNA: GYPSY VIOLINIST*

AN APPRECIATION BY HELEN WARE

THIS name, Czinka Panna, is totally unknown to American students of music. Indeed, prominent musical authorities have failed to make mention of this exotic figure of the violinistic world. And yet in Czinka Panna we find one of the most fascinating musical products of nature.

Born in 1711, in the northern part of Hungary, the daughter of a famous gypsy leader of that age, the court musician of Rakoczy, Czinka Panna became a mythological figure in the history of Hungarian music. Her place has never been filled, for she was the only gypsy woman violinist of her people.

Among many well-known folk songs, her father composed the original of the Rakoczy march, as an expression of devotion to his ruler, whom he followed into exile when his power waned. It will be of interest, by the way, to students of music to learn that this famous melody was never intended for a march. In its original version it was for the most part played *andante*, and contained many figures that were omitted from later arrangements. To this day in different parts of Hungary the Rakoczy melody is interpreted with many deviations from the motifs of the Liszt and Berlioz gypsy arrangements.

Czinka Panna, like her brothers, commenced playing the violin at a very early age, in fact when she was barely able to hold the violin properly; but while her brothers displayed ordinary gypsy talent, with a total absence of high ideals in musical art, this beautiful scion of a talented father disclosed an almost uncanny facility and wonderful judgment of musicianship.

As if possessed by supernatural powers, she would baffle her hearers with her spirited improvisations of melodies, so original that from near and far came, not only members of her own tribe, but musicians of note to hear her eccentric performances.

While most violinists of her age were satisfied with ordinary mastery of their instruments, this child aspired to overcome the numberless difficulties of a highly developed violin technique, and embodied those ideals in her compositions. These became very numerous as she grew older. At the age of fifteen she organized

* Reprinted with permission from *The Etude*, Philadelphia

an orchestra and traveled all over Europe, winning glory and riches.

The moment she became independent of her father's influence, she donned male attire, and frocks and frills were tabooed to the end of her life. Her eccentricities only added interest to her fascinating personality and exotic beauty. In spite of her masculine tendencies she succumbed to the weakness of her sex and was married in her fifteenth year to the *viola di gambo* player in her orchestra, and though she had discarded petticoats and other feminine apparel, Czinka Panna bedecked her person with jewels of fabulous value, which were showered upon her by admiring aristocrats and royalty of many lands. Poets in many tongues vied with each other in singing songs of praise and adulation, paying highest tribute, not only to her beauty and art, but also to her sterling moral character, which was in marked contrast to that of the other women of her tribe.

Violinists of her type never composed accompaniments to their solos, for the accompanying gypsy bands knew her whimsical moods and followed her in the wildest flights of improvisation. A wink of her eye was sufficient to silence the *ad libitum* accompaniment, and after a brilliant *cadenza* she would bid them join in gently with the *andante* part of her Hungarian phantasies. Most of these were her own magnetic melodies, with stirring dances interwoven in a masterly manner. The overdone flourishes and grace notes were conspicuously absent in these inspired works. Today but few are known as Czinka Panna's compositions, but many are still sung by the peasants, and form the classics of Hungarian folk song literature.

After a useful life and brilliant career, she returned to her fatherland for her last tour, convinced that she would never again leave it. And so it happened that during the winter of 1772 she summoned her faithful band of gypsies for their last rehearsal. She was sitting on the edge of her bed playing in succession her favorite compositions. One by one the gypsies broke down, unable to follow her, for they felt that she was playing her swan song to life.

Her will was unique, as were most of her acts in life, for Czinka Panna left instructions to her children to bury her in her gala uniform with all her jewels, and to place her Amati violin in her hands. This violin was presented to her by the Archbishop of Hungary, and though its total loss caused a strong protest from the lovers of these wonderful instruments, the violin was buried with her along with the rest of her treasures.

With her death Hungarian music lost one of its greatest champions and her race one of its most romantic and talented violinists.

Those who will take the trouble to study her compositions (some of which may be found in Brahms' Hungarian Dances) will, I am sure, agree with me in saying that this unique figure of the violin world is worthy of our highest tribute as the first woman violinist in musical history.

Her sons erected a stately monument over her grave on which one can read in Latin verses, in hexameters, the following tribute:

"Czinka Panna, the famous
Violinist, rests in this grave.
Eternal fame hovers
Above her holy remains.
Woman gave birth to her,
But she created the fame to her name;
And though the grave has
Covered her ashes, her fame
Flew to distant lands.
From her mother she inherited
Sorrow and misery. Yet she gave
Her name fame in exchange."



NEGRO OCCUPATIONS

A STUDY OF THE 1910 CENSUS

BY MONROE N. WORK

In charge of the Research Department of Tuskegee Institute

THE first schools for the general education of the Negroes of this country were established in the period from 1862 to 1870. This founding of colleges, normal schools, industrial schools, and the establishing of a system of public schools for the education of the Negroes was based on the implied assumption that, as a result of education, they would be able to enter and hold their own in the main occupations, including the trades and professions, in which the general population of the country was engaged. On the other hand, it was believed by many that under freedom, on account of prejudice and lack of ability and skill, practically all the Negroes would be concentrated in agriculture, domestic service, and other unskilled labor.

The first comprehensive information concerning Negro occupations was the census of 1890, where, for the first time after emancipation, the occupation returns were given for race and color. These returns indicated, as the accompanying table will show, that the Negroes were being distributed in all the main classes of occupations in somewhat the same proportion as the total population of the country.

OCCUPATIONS: PERCENTAGE OF DISTRIBUTION

| | TOTAL POPULATION | | NEGROES | |
|---|------------------|------|---------|------|
| | 1890 | 1910 | 1890 | 1910 |
| Agriculture | 39.2 | 32.9 | 59.6 | 55.7 |
| Professions | 4 | 4.8 | 1 | 1.3 |
| Domestic and personal service | 18.1 | 14 | 28.7 | 21.1 |
| Trades and transportation | 14.3 | 19.9 | 4.4 | 8.1 |
| Manufacturing, and mechanical pursuits | 24.4 | 28.3 | 6.3 | 13.5 |

When the 1900 census was taken it was found that in many of the trades there were apparently fewer Negroes than there were ten years before. This seemed to indicate that they were losing whatever ground they had gained along these lines. There were three explanations of this apparent decrease. One, that it was the result of a difference in classification between the census of

1890 and that of 1900. Another was that many of the Negro artisans trained in slavery times were still working in the trades in 1890; whereas, in 1900, on account of age and stress of competition, but few of these persons were left in the trades. The third explanation and the one most generally accepted was that the Negro had not made good in the skilled occupations and as a result was being pushed out.

In the summer of 1914 the occupation returns for the 1910 census were published. These returns have a special interest because they are an index of the economic progress that the Negro has made during fifty years of freedom. They also show to what extent the education which the Negro has been receiving during these fifty years of freedom has fitted him to adjust himself to changing economic conditions, to stand the stress of competition, and to enter actively into and hold his own in the various occupations, especially the trades, factory work, and business pursuits.

An analysis of the 1910 returns for Negro occupations reveals a number of interesting facts. First of all, it appears that the similarity of the distribution of the Negroes and of the total population in the main classes of occupations is somewhat more marked than it was in 1890, twenty years before.¹ Another significant fact is that within each main class of occupations there is no industry or service group in which there are not some Negroes. For example, Negroes are not usually thought of as being train conductors, locomotive engineers, telegraph operators, or train dispatchers, yet, according to the census returns, there are 73 Negro telegraph operators, and, in the railway service, 120 Negro conductors, 355 locomotive engineers, and 5 train dispatchers. A further interesting fact in this same connection is that these conductors and engineers are in every part of the country. The Duluth, South Shore, & Atlantic Railway, which runs east from Duluth, Minnesota, has its own sleeping-cars and employs colored sleeping-car conductors. The majority of the locomotive engineers are returned as being in the South, and are probably, for the most part, working on switch engines and on Southern lumber-camp railways. It also appears that during the decade, 1900-1910, there was a very large increase in the number of Negroes engaged in trade and transportation. In 1900, there were 209,154 returned as being in these pursuits. In 1910, there were 276,648 engaged in transportation and 133,245 employed in the various branches of trade, making a total in these two main classes of occupations of 409,893, or an increase for the ten years of 200,739, or 96 per cent.

Still another very significant fact is that, contrary to what was apparently indicated by the census of 1900, the Negro is

¹ See the preceding table.

making marked gains in the trades. In 1900 there were 86,534 Negroes reported as being in the building and hand trades. The report recently issued gives 288,141 Negroes in these trades. This is an increase for the decade of 201,607, or 235 per cent. Carpentry was one of the trades in which the Negro appeared to be losing ground. In 1890 the number of Negro carpenters working in the building trades was 22,318. In 1900 there were reported 21,114, or 1200 less. In 1910 there were 29,039 Negro carpenters working in the building trades. In addition to these there were 2192 other Negro carpenters who were returned as doing carpentry work in connection with factories, mines, railroads, etc. Similar increases are shown for the decade, 1900-1910, for the other trades and industries in which the Negro was thought to be losing ground, as may be seen in the following table.

NUMBER OF NEGROES IN THE VARIOUS INDUSTRIES

| | 1890 | 1900 | 1910 |
|--|--------|--------|--------|
| Carpentry | 22,318 | 21,114 | 29,039 |
| Plastering | 4,006 | 3,757 | 6,783 |
| Brick and tile making | 10,521 | 9,970 | 18,703 |
| Marble and stone cutting | 1,279 | 1,257 | 1,788 |
| Blacksmithing and wheelwrighting | 11,159 | 10,480 | 10,981 |
| Boot and shoe making | 5,065 | 4,574 | 6,706 |
| Harness and saddle making | 295 | 273 | 421 |
| Leather currying and tanning | 1,099 | 1,073 | 2,272 |
| Trunk and case making | 68 | 23 | 88 |
| Engraving | 25 | 22 | 30 |
| Hosiery and knitting | 64 | 36 | 816 |
| Woolen mill work | 346 | 169 | 343 |

It was generally thought that the Negro would not succeed as a factory worker. The increase, however, in the number of Negroes working in factories is even more striking than their increase in the trades. The census report indicates that there is no line of factory industries in which there are not some Negroes who are doing the most highly skilled work. Although the greater number of the Negroes working in factories are doing the rough, crude, and semi-skilled work, nevertheless the tendency seems to be upward. In 1900 there were 131,216 Negroes reported as being employed in factories; 358,180 were thus reported in 1910, an increase of 226,964, or 173 per cent.

Even in the textile industry, where it was said there was the least likelihood of the Negro succeeding as an operative, he appears to be making good and gaining ground. At Charlotte, North Carolina, a new cotton mill operated by Negro labor was opened the latter part of 1913. At Savannah, Georgia, success

has been achieved in running a cotton factory with Negro operatives. Commenting on this experiment the *Morning News* of that city said :

"The impression has prevailed that Negroes are unfit for factory operatives. This impression is based largely on the fact that several factories built in other parts of the South to be operated with Negro operatives failed. The failure was due to the difficulty in getting the Negroes to comply with mill regulations—to be on hand at a fixed hour for beginning work and to work continuously six days in the week. If Negroes can be made efficient as mill operatives the cotton-mill industry in the South ought to become greater."

DISTRIBUTION OF NEGRO FACTORY WORKERS

| | 1900 | 1910 |
|---|--------|---------|
| Chemical and allied industries | 3,557 | 10,870 |
| Clay, glass, and stone industries | 11,866 | 28,519 |
| Clothing industries | 2,048 | 11,692 |
| Food and kindred industries | 7,757 | 17,894 |
| Iron and steel industries | 14,515 | 41,739 |
| Leather industries | 1,369 | 5,845 |
| Liquor and beverage industries | 638 | 8,508 |
| Lumber and furniture industries | 39,375 | 126,018 |
| Metal industries, except iron and steel | 1,562 | 2,861 |
| Paper and pulp industries | 343 | 1,455 |
| Printing and bookbinding | 1,307 | 4,058 |
| Textile industries | 2,947 | 11,333 |
| Miscellaneous industries | 43,932 | 87,388 |

At Fayetteville, North Carolina, colored labor is employed in a silk mill owned by the Ashley and Bailey Silk Company of Paterson, New Jersey. One of the proprietors said of this Negro labor : "It can be truthfully said of the labor at the Fayetteville mill that it is better bred, better behaved, more industrious, more elastic, and with all of this, more cleanly." This statement was made in a comparison with silk-mill labor in other parts of the state. There are between four and five hundred colored persons employed in the mill at Fayetteville.

At Kinston, North Carolina, a silk mill, said to be in profitable operation, is conducted with Negro management and operatives. T. W. Thurston, a Negro silk expert, is at the head of the enterprise, which is locally owned. Eighty-three men, women, and children are employed. The textile industries employing the largest number of Negroes follow :

| | |
|---|-------|
| Woolen mills | 343 |
| Silk mills | 560 |
| Dyeing, finishing, and printing mills | 645 |
| Not specified textile mills | 720 |
| Knitting mills | 816 |
| Cotton mills | 7,216 |

Another interesting thing in connection with the Negro in the factories is his rise, although yet in small way, as a factory owner. It appears that there are 1720 Negroes who are manufacturers and proprietors of concerns which come within the census definition of a factory. The distribution of these Negro factory owners is as follows: Chemical and allied industries (fertilizer, paint, and soap factories), 48; clay, glass, and stone industries, 71; clothing industries, 318; food and kindred industries (bakeries, etc.), 157; iron and steel industries (blast furnaces, foundries, etc.), 63; leather industries, 47; liquor and beverages, 22; lumber and furniture industries, 320; metal industries, except iron and steel, 36; paper and pulp industries, 2; printing and bookbinding, 173; textile industries, 85; miscellaneous industries, 378.

The rise of Negroes as factory owners is part of the progress that they are making in business. Excluding 10,600 boarding and lodging-house keepers, there were, in 1910, 38,382 Negroes engaged in business enterprises of various sorts. This does not include those operating barber, blacksmith, and shoe shops, or several other classes of businesses connected with trades for which separate returns of proprietors were not made. Probably 5000 or more should be added for persons operating these businesses, making the total number of Negroes engaged in business about 43,000. To these 43,000 entrepreneurs, there could also be added the quarter of a million Negro farmers who in the past half-century have become owners of farms and have acquired \$500,000,000

FIFTY YEARS OF NEGRO PROGRESS

| | 1863 | 1913 | Gain in 50 years |
|---|-------------|-------------|---------------------|
| ECONOMIC PROGRESS | | | |
| Homes owned | 9,000 | 550,000 | 541,000 |
| Farms operated | 15,000 | 937,000 | 922,000 |
| Business conducted | 2,000 | 40,000 | 38,000 |
| Wealth accumulated | \$20,000 | 700,000,000 | 699,980,000 |
| EDUCATIONAL PROGRESS | | | |
| Per cent literate | 5 | 70 | 65 |
| No. colleges and normal schools | 4 | 500 | 496 |
| Students in public schools | 10,000 | 1,700,000 | 1,690,000 |
| Teachers in all schools | 150 | 35,000 | 34,850 |
| School property for higher education | \$50,000 | 20,000,000 | 19,950,000 |
| Expenditure for education | \$200,000 | 13,600,000 | 13,400,000 |
| Raised by Negroes for their education | \$10,000 | 1,500,000 | 1,490,000 |
| RELIGIOUS PROGRESS | | | |
| Number of churches | 550 | 40,000 | 39,450 |
| Number of communicants | 550,000 | 4,300,000 | 3,750,000 |
| Number of Sunday schools | 200 | 41,000 | 40,800 |
| Number of Sunday-school pupils | 10,000 | 2,200,000 | 2,190,000 |
| Value of church property | \$1,000,000 | 70,000,000 | 69,000,000 |

worth of property. This would make almost 300,000 Negroes engaged in business enterprises for themselves.

From the foregoing it appears that, during their fifty years of freedom, the Negroes have made noteworthy progress in farming, in the trades, in factory work, and in business. It also appears that their distribution is approaching more nearly that of the total population—in other words, what it would be if the Negroes were economically independent. There is reason to suppose that a considerable part of this progress and adjustment is due to the education, industrial and otherwise, which they have received, although account should be taken of the fact that during the fifty years that the Negroes have been free, the country has had its greatest development, there has been the greatest demand for labor, and as a result there has been the largest opportunity for all the varied classes and races in the United States to make economic progress. The net result appears to be that the Negroes, like most of the immigrant people from Europe, are gradually rising in the scale of occupations. They are establishing more firmly their economic foundations and are becoming a more valuable asset of the nation.



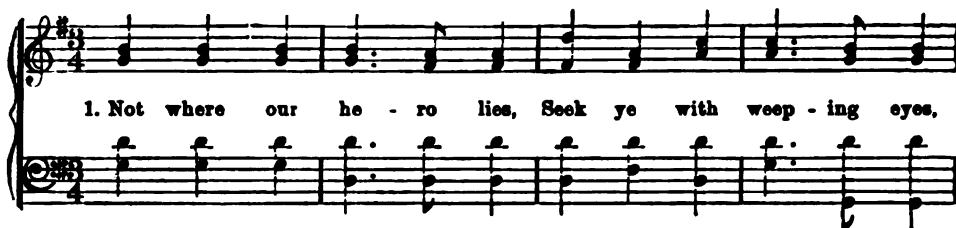
IF a man can write a better book, preach a better sermon, or make a better mouse-trap than his neighbor, though he may build his house in the woods the world will make a beaten path to his door.

EMERSON

Song of the Armstrong League.

H. W. LUDLOW.

Air:—Hawaiian Hymn.

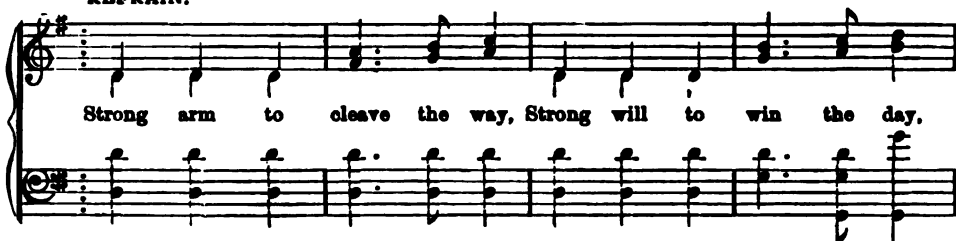


1. Not where our he - ro lies, Seek ye with weep - ing eyes.



Far front his ban - ner flies, Rings his oom - mand.

REFRAIN.



Strong arm to cleave the way, Strong will to win the day.



Strong soul to live for aye, For God and land.

2 March on to duty then,
Quit you like valiant men;
Pledge now and once again
Head, heart and hand.—*Ref.*

3 On, where the colors lead,
On, for the people's need,
On, truth and right to speed,
Do all, and stand.—*Ref.*

4 E'er see that banner wave,
Give as he freely gave,
Live as he lived to save,
Brave Hampton band.—*Ref.*

HINDRANCES TO NEGRO PROGRESS*

PREVENTABLE DISEASES AND PREMATURE DEATHS

BY A. LYMAN PAEY, M. D.

SICKNESS and death are not assets to any community or race. Nothing else makes such inroads upon the savings and the earning capacity of individuals or families, for they do not build up and bless, but hurt and destroy. Much of the suffering and poverty among colored people is caused by preventable disabilities and premature deaths, which reduce a large portion of the race to indigence and hinder the real progress that its members should make to keep pace with civilization.

The total population of Virginia in 1913 was 2,200,000, of which 980,000 were Negroes. The total number of deaths in Virginia in the same year was 28,491—whites, 11,983, Negroes, 16,508.

The number of cases of tuberculosis in Virginia in 1910 was 12,127. Through organized efforts of the State Board of Health, anti-tuberculosis leagues, community campaigns, and public clinics and lectures, public interest and coöperation were so aroused that in 1913 the number of victims of the great white plague was reduced to 8274. This change came in spite of the great increase in the population of Virginia.

The total number of deaths in the largest cities of Virginia in 1913 were 6721—white, 3348; colored, 3373. Richmond deaths numbered 2715—white, 1373; colored, 1342; Norfolk, 1680—white, 728; colored, 953; and Petersburg, 571—white, 222; colored, 349.

Norfolk, with an estimated population of 86,500, of which 35,000 are colored, had deaths among the Negroes to exceed those among the whites by 226. Deaths among the Negroes in Richmond in 1913 did not exceed those among the whites. There should, however, have been 500 fewer deaths, according to the ratio of Negroes in the Richmond population.

In 1913 there were in Virginia 10,571 cases of typhoid, with 518 deaths. Each life has an economic value of \$5000. From

* Address before the Negro Organization Society in Norfolk, November 1914

the filthy disease of typhoid fever, Virginia sustained a death loss of \$2,590,000. Estimating the loss from sickness at \$100 per case, there was a waste of \$1,057,100. This loss from disability and death, amounting in twelve months to more than \$3,500,000, was at least twice as great ten years ago.

DEATHS FROM PREVENTABLE CAUSES, 1913

| | RICHMOND | | NORFOLK | |
|---|----------|---------|---------|---------|
| | WHITE | COLORED | WHITE | COLORED |
| Typhoid | 16 | 6 | 7 | 12 |
| Whooping cough | 2 | 3 | | |
| Diphtheria | 6 | 2 | 5 | 2 |
| Tuberculosis | 112 | 258 | 55 | 139 |
| Cancer | 89 | 32 | 50 | 16 |
| Apoplexy | 86 | 116 | | |
| Pneumonia | 65 | 189 | 40 | 88 |
| Heart disease | | | 72 | 126 |
| Diarrhoea in children under 2 years | | | 43 | 133 |

The deaths from preventable causes, in 1913, were, in Richmond, 1060—white, 412; colored, 648; in Norfolk, 703—white, 227; colored, 476.

In 1913 there were in Virginia 8274 reported cases of tuberculosis, with 3622 deaths. This meant an economic loss from death of \$18,000,000, and at least \$4,000,000 on account of disability.

Tuberculosis and typhoid fever, both of which are entirely preventable, thus bring to the State of Virginia an economic loss of more than \$25,000,000 in one year—a sum sufficiently large to conduct educational campaigns and to isolate and properly care for every tubercular patient in Virginia. These two diseases, if properly handled, may be wholly eradicated in Virginia in a comparatively short time.

In Virginia between eleven and twelve white people in every thousand die annually. Between twenty-two and twenty-three colored people in every thousand die annually. Both races are living under the same climatic conditions. Why is there this difference in the death rate? Overcrowding, ignorance of sanitary laws, and the failure to observe the laws of nature will explain the difference.

In Virginia, in 1913, 5469 babies, under two years of age, died. The deaths of 3000 were entirely preventable. The colored death rate among babies was five to one as compared with that of the white race. Some 2500 colored babies were the victims of evils worse than wars—ignorance, superstition, patent medicines, home remedies, unwholesome food, unsanitary surroundings, overcrowding, bad air, darkness, and dirt.

Physicians, ministers, teachers, lawyers, business men, and intelligent laymen, who are members of the Negro Organization Society of Virginia, ought to consider it one of their duties as well as privileges to teach the colored people how to decrease the amount of preventable disease and premature death. The congenital powers of the young should be so conserved as to insure a normal life from birth to old age.

Colored people must be taught that consumption is *catching* and is more deadly, and more to be dreaded, than smallpox. They must be taught the value of fresh air; the importance of having a pure water supply; the value of screening against insects; the proper ways of disposing of garbage; the care of back yards; common sense in dress and eating; the dangers of the house-fly as a carrier of disease germs, especially typhoid fever and consumption; proper methods of drainage so as to do away with the breeding places of mosquitoes; the value of vaccination; the dangers of patent medicines and home remedies, as well as of *supernatural* or occult remedies; and the importance of seeking the best medical aid during the early stages of their illnesses.



At Home and Afield

HAMPTON INCIDENTS

THE HOLIDAYS

THE Christmas vacation, shorter than usual this year, began on the morning of December 23 and ended on the morning of December 29. The Christmas concert was given on Tuesday evening, December 22, in order that the five hundred students who intended to go home for the Holidays might take part in and enjoy it.

The audience was fortunate in hearing Mr. Roland W. Hayes, the fine Negro tenor, who assisted Hampton Institute and the Hampton Choral Union in giving the concert. Mr. Hayes sang several solos, among them "Fear not ye, O Israel," by Dudley Buck, Jensen's "Murmuring zephyrs," Cadman's "From the Land of the Sky-blue Water," and Johnson's "Since you went away." In response to encore he sang two songs, one of which was Harry T. Burleigh's "Jean." His selections called for sweetness of tone and expression of feeling rather than for especially brilliant singing, and the ease with which Mr. Hayes sang, his charmingly unaffected but none the less dignified manner, and the indescribable, soft, strong beauty of his voice will long be a pleasurable memory to those who heard him. The whole concert, in selection and execution, was one of the best that Hampton has heard. "The legend of the sage bush," sung by Lorenzo Sanders, a student, "Deep River," by the Choral Union, and Mr. Dett's "Listen to the lambs," by the school and the Choral Union, were among the most effective numbers.

THE big spruce in front of Teachers' Home which served last year for the first time as a community Christmas tree, was decked again with its hundreds of little colored lights and the shining star atop, and was lighted Christmas Eve and every evening the week following from six until twelve o'clock. Like an incredibly beautiful Christmas card come to life, it gleamed softly through the big snowflakes which fell in a thick storm all Christmas Day and evening. On New Year's, the last night of the tree's glory, people from the surrounding communities gathered around it with Hampton students and workers for a short service of song.

The waits spent a very cold, rainy night-before-Christmas tramping from house to house on the school grounds and visiting the homes of friends in Hampton to sing the lovely old Christmas carols, including the favorite Christmas spirituals, "Rise up, shepherd," and "Go tell it on the mountain," without which Christmas at Hampton would be sadly incomplete. Groups of Hampton students carried baskets of food, gifts, and good cheer to the cabins and to the poorhouse on Christmas Day.

A number of entertainments helped to make the Holidays pleasant. On Saturday evening, December 26, motion pictures of Dickens's "Old Curiosity Shop" were shown at the Gymnasium, accompanied by a summary of the story interestingly told by Mr. William S. Dodd. Another

moving-picture show with "John Henry at Hampton" for the first film was given in Cleveland Hall Tuesday, December 29. On Monday evening, a sleight-of-hand performance in the chapel delighted the little children on the grounds, and revealed to the students and teachers astonishing phenomena not "dreamt of" in a Hampton Institute science course.

Several social evenings were enjoyed by the students during vacation. On the evening of December 23, designated as "calling night," the young women received the young men in Cleveland Hall Chapel and at Winona. Holidays always end with a social, and merry groups assembled in the chapel on Christmas and New Year's nights. On Saturday afternoon, December 26, the Young Men's Christian Association held a game tournament, with entries for checkers, Spanish pool, dominoes, ring pitching, chess, and flinch, to which the girls were invited as spectators.

NEW YEAR'S DAY

SCHOOL began again on December 29, but closed for New Year's Day. At nine o'clock on this day teachers and students met in the chapel as usual for the unveiling of the Senior Class motto. The members of the class, which has an enrollment of 26 girls and 41 boys, marched in from the students' dining-room, girls in white and boys in uniform, and took their seats on the green-trimmed platform. E. J. E. Lassiter, president of the class, read a thoughtful paper, taking the motto as his text, and at the correct moment, as the president pronounced the chosen words, two members removed the country's flag which draped an easel at one end of the stage, revealing the motto, "Through struggle and thrift we prosper." Dr. Frissell and Dr. T. J. Jones, of Washington, formerly associate chaplain at Hampton, made brief speeches to the students; the class song, with the motto prominent in the chorus, was sung to the tune of "Santa Lucia," and the class

marched out. The New Year's prayer meeting followed the Senior exercises.

During the morning a very exciting football match was played between 1915 and 1916 tradesmen, resulting in the score 7-0 in favor of the 1916 men. The afternoon was devoted to the celebration of emancipation.

THE fifty-second anniversary of President Lincoln's Emancipation Proclamation was celebrated by an immense parade and by exercises in the school Gymnasium. Fifteen hundred of the colored people of the vicinity marched in the parade, among them delegations from Hampton, Newport News, and Phoebus organizations, 150 workers from Mr. Darling's oyster-packing house, and a troop of boy scouts. The Newport News brass band, the Hampton Institute band, and two drum corps helped to make the marching easy. The Hampton Institute battalion of cadets met the line of parade in Phoebus and escorted it to the Gymnasium.

A committee appointed by the Emancipation Association had charge of the meeting, and the program was effectively arranged and carried out. Mr. A. W. E. Bassette, Sr., the president of the Association, presided. After the opening exercises, which included the reading of the Emancipation Proclamation, Dr. Frissell welcomed the audience to the school, and said that he considered the Negroes further emancipated than ten years ago, because they have now better homes, better schools, better churches, and better preachers. A paper on Frederick Douglass was given by Mr. A. W. E. Bassette, Jr., a Hampton Negro student spoke on "The Negro youth's responsibility," and an Indian student made a sympathetic and brotherly address, the subject of which was "Shoulder to shoulder."

The orator of the day, Mr. W. T. B. Williams, who is field agent for the Negro Rural School Fund, delivered a warmly eloquent tribute to "The Yankee schoolma'am in Negro education." The meeting closed with America and the invocation.

ADDRESSES

THE son of ex-President Eliot of Harvard University, Dr. Samuel A. Eliot, an able clergyman and educator, visited Hampton with his daughter the last of December, and spoke to the students at Sunday evening chapel on December 29. "Education is changing sight to insight," and "It is better to travel hopefully than to arrive," were the thoughts which Dr. Eliot elaborated in his talk. It is a great pleasure to both teachers and students to listen to speakers who supplement wise words with graceful dignity and personal charm.

SUCH speakers, also, were Mr. and Mrs. Pethick Lawrence, prominent workers for social reform in England and joint editors of "Votes for Women," who addressed the school on January 5. Mrs. Lawrence pointed out that the woman suffrage movement and Hampton Institute have for their aim the same high ideal—human liberty, human fellowship, and human service. The basis of this ideal is, she said, the centuries-old idea that the body is the temple of the Holy Spirit and that no group of human beings may be regarded as chattels, as slaves were regarded, and as women were regarded under the Roman law which is the foundation of both English and American law. Mr. Lawrence, in a few telling words, explained his philosophy, which recognizes one great life force, of which all races, nations, and forms of life are a part in such a way that it is impossible for one part to suffer without the other part suffering also. He deplored the war in Europe, which arises from the idea that one nation or race can be benefited at the expense of another.

ON Monday evening, January 11, Mr. Bok, who has been at Hampton the past month assisting Mr. L. R. Miner, the school's director of applied art, in taking moving pictures for campaign use, gave a lecture on color photography, showing some illustra-

tions, to teachers and workers in the Museum.

A veteran of the Union Army, who is also an honorary member of the Camp of Confederate veterans in Petersburg, Virginia, Colonel James Anderson, of Springfield, Massachusetts, related some reminiscences of the siege of Petersburg to an audience of students and teachers in Cleveland Hall on January 16. He also told the story, enlivened by many amusing anecdotes, of his connection with the Petersburg Confederate Camp. He has done much to advance friendly relations between Confederate and Union soldiers in Virginia and Massachusetts.

ENTERTAINMENTS

A recital was given in the Hampton Gymnasium on Friday evening, January 8, under the auspices of the Hampton Choral Union, by Miss Helen Ware, the young violinist of Philadelphia who has won a high reputation as an interpreter of Hungarian and Slav music. Miss Ware played with fire and feeling selections of folk music and brilliant productions of some of the artists of these nationalities. Among them were the "Concerto in B minor," by Saint-Saëns, a "Ballade," by Dvorak, a Hungarian love song arranged by Miss Ware, and two Hungarian dances arranged by Brahms.

Mr. Robert Braun, who accompanied Miss Ware on the piano, besides showing true genius as an accompanist, played very understandingly Cadman's "To a vanishing race," Phillips's "Puck," an "Etude" by Liszt, and three pieces by Sternberg. The Institute and Choral Union choruses sang Brahms's Bohemian lullaby, two Hungarian folk songs, and several pieces by Negro composers. Lovers of good music owe a debt of gratitude to the Hampton Choral Union for the pleasure they have had in the past months from the recitals of artists brought to Hampton through the initiative and unselfish endeavor of that organization.

THE Carolina Boys' Association held an oratorical contest in Clarke Hall auditorium Saturday evening, January 2. The speakers in almost every case showed careful preparation and delivered their chosen orations with some of the spirit and feeling which originally prompted their composition. The judges awarded the prize—"Masterpieces of Negro eloquence"—to Alvis Tinnin for his interpretation of Wendell Phillips's "Toussaint L'Ouverture," and honorable mention was given to the delivery of Booker T. Washington's famous Atlanta speech, "Cast down your bucket where you are." A sympathetic and dignified recital of Charles Sumner's "War" was also a pleasing number on the program.

HAMPTON WORKERS

A QUARTET in charge of Mr. Jerome F. Kidder left the first of January for a two months' campaign in Northern cities, including Baltimore, Philadelphia, Wilmington, New York, Albany, Springfield, and Boston. The entertainment consists of a stereopticon lecture, entitled, "A trip to Tidewater Virginia," in which Mr. Kidder pictures a journey from New York to Old Point Comfort by boat, recites some of the historical events associated with Hampton Roads, Fort Monroe, and the interesting old town of Hampton, and relates the story of the founding of Hampton Institute, explaining its aims, methods, and results. Appropriate songs by the quartet accompany the pictures.

A new worker, Mr. F. S. Gammack, who comes from West Hartford, Connecticut, is to have charge of the poultry work in the Agricultural Department. Mr. Gammack has been raising and marketing high-class poultry products in Hartford with great success, and brings much practical knowledge and experience to his work at Hampton.

IN the January number of the *Rural Educator*, published by the Ohio State University, Columbus,

Ohio, the first article is an interesting account by Mr. W. T. B. Williams of the Jeanes' Fund work in colored public schools.

A LANDMARK GONE

THE destruction of a familiar landmark—a large, ivy-covered maple tree which has stood at the northwest corner of Virginia Hall for forty years (according to the testimony of the school's oldest and most faithful guard)—occurred in the northwest gale which swept the peninsula the night of January 12, and its loss is lamented by many. The top of the tree was blown off many years ago, and the ivy planted around it has for a long time completely covered the whole tree, clothing it with beauty the entire year.

RELIGIOUS WORK

THE religious activities of the school during the past month have centered in the observance of the Week of Prayer. Special services were held for the boys in Clarke Hall and for the girls in the Girls' Study Hall. An effort was made to deepen the religious lives of the students who are professing Christians by a series of discussions on the fundamental truths of Christianity. The meetings were conducted by Dr. Frissell, Dr. Turner, Rev. A. A. Graham, Captain Washington, and Mr. Fenninger. During the week seven boys expressed a desire to become followers of Christ.

The meetings for the girls were conducted by Dr. Frissell, Dr. Turner, Major Moton, Mr. Fenninger, Miss Johnston, and Miss Holmes. Mr. Fenninger took the preliminary meeting and Miss Johnston the consecration meeting at the end of the week. Although the attendance of girls and teachers has been smaller than in some other years, the meetings have been marked by a growing spirit of sincerity and earnestness. Following the talks of the leaders, thoughtful and helpful words were spoken by the girls themselves. In the consecration meeting five girls rose to express for

the first time their desire to follow Christ as the Master of their lives.

At Shellbanks Farm the Week of Prayer was observed during the following week, and the meetings were most impressive. The only boys who had not become professing Christians, ten in number, have expressed their desire to do so.

THE King's Daughters and the Young Men's Christian Association held a Christmas musical service in chapel on Sunday evening, December 20. Girls' choruses, boys' choruses, and vocal solos were very much enjoyed by the audience.

ATHLETICS

ON the all-star football eleven, chosen by Edwin B. Henderson of Washington from colored players of the teams belonging to the Middle Atlantic States League, three Hampton men have places—Wildy, left tackle; Gayle, right end; and Flynt, full back.

The first basket-ball game of the season was played at Hampton, December 19, with the fast team from the Armstrong Manual Training School of Washington, D. C. The team work of the visitors was, as usual, excellent, but the goal tossing of the Hampton men won the game for the home team by a score of 34-15.

SATURDAY, January 9, the last of the inter-class football games was played between the Juniors and the 1916 Tradesmen to decide the championship. Both teams showed a splendid knowledge of the game, and the playing was clean and free from wrangling. Victory went to the Tradesmen, score 14-2. The inter-class games have been better than in any previous season, a fact which indicates a cheerful outlook for future "varsity" teams.

THE most closely contested basket-ball game ever played between Howard University and Hampton Institute was seen by a large audience

at the Manhattan Casino in New York City on Friday evening, January 15. The result was a victory for Howard, score 17 to 14. Howard won the game in the last two minutes of play, Hampton keeping the advantage up to that time. Howard's passing and Hampton's goal-throwing were strong features of the game. The playing was exceptionally clean; no fouls were called on Hampton players.

Of the five games played between the two schools, Howard has won three, Hampton two. The two teams will play again in the Hampton Gymnasium on February 13.

A NEW MEMORIAL

A BRONZE tablet has been placed in the little stone memorial building opposite the Library. The inscription reads:

ABRAHAM LINCOLN

SAMUEL CHAPMAN ARMSTRONG

PATIENT, NEVER DOUBTING, FAITHFUL UNTO DEATH, THEY WROUGHT MANFULLY AND SUCCESSFULLY TO EMANCIPATE AND UPLIFT AN ENSLAVED RACE, WHICH TO THE END OF TIME WILL HOLD THEM IN GRATEFUL AND BLESSED MEMORY

VISITORS

THE Christmas Holidays brought a number of visitors to Hampton. The Misses Richards, who have made it their custom for several years to spend a part of the winter months at the school, arrived at Holly Tree Inn in December. Mr. and Mrs. E. E. Olcott, with their daughter and three sons, and Miss Anna T. Van Santvoord, Mrs. Olcott's sister, spent the Holidays as the guests of Mrs. Purves at "The Moorings." Professor Ellsworth Huntington of Yale, explorer and author, who is studying the effect of climatic conditions upon efficiency, was at Hampton the last two weeks of December, and made some tests with Hampton students. Miss Grace Mix, a teacher at the Farmville Nor-

mal School, spent a few days with her father, Dr. Eldridge Mix (who is helping with Hampton's religious work) before they went North for the vacation. The Misses Cowdrey, of Carlisle, Pa., visited the school Christmas week and very kindly entertained the Indian students, the King's Daughters Association, and the Young Men's Christian Association during their stay. Other visitors were Miss Grace Howes, of Roxbury, Mass., a former teacher; Mrs. H. V. Pierpont of Chicago; and Mrs. G. W. B. Cushing of East Orange, New Jersey.

Mr. Charles T. Templeman, inspector of schools in the Coast District of Natal, South Africa, spent several days at the school in December.

THE WHITTIER SCHOOL

"It is good to be children sometimes, and never better than at Christmas, when its mighty Founder was a child himself."—

CHARLES DICKENS

THE few days preceding the closing of the Whittier for the Christmas Holidays are happy days for the children, who are full of Christmas anticipations and Christmas spirit. The girls in the cooking class bring ingredients from home and are taught to make good candy. The children in the sewing classes are busy too, and pretty cushions, needle books, bags, and rugs from the class of weavers are taken home as gifts, side by side with the literary work which is the result of their studies in the various subjects, testifying to the parents the all-round activity of the children.

The small tree in the kindergarten is trimmed with chains made by the little ones, and little gifts—their handiwork—for father and mother hang upon the tree. The large tree in the assembly hall is festooned with strings of popcorn and is gay with the trimmings hung upon it. At the last afternoon session before the vacation parents and friends come together to listen to the Christmas program of the school.

Dr. Frissell opened the exercises with prayer and the classes sang their carols. A most enjoyable scene was

that in which Mrs. Ruggles gave the young Ruggleses their lessons in manners before they presented themselves for the Christmas dinner party and tree at Carol Bird's. After this, more music, and boys and girls from the highest grade recited appropriate Bible chapters, as the scenes of the birth of Christ were thrown upon the screen. The face of Mrs. Curtis, in whose memory the Whittier lantern slides were given, was shown before the other pictures. The Hallelujah Chorus was played upon the new victrola, and the children then marched out to go home for the Christmas vacation.

AGAIN gifts from faithful friends have made it possible to add new books to the library and to purchase additional slides for the lanterns. The Whittier teachers and pupils are most grateful to these friends for their continued generosity.

THE Whittier School was visited the first week in January by Mr. and Mrs. Pethick Lawrence of London, who gave the children delightful talks. Mrs. Lawrence told them the story of Saint Christopher, and Mr. Lawrence gave an account of the Sun Dial Home for children, in which he is much interested. Major Moton led the school in a plantation hymn.

FRIDAY evening, January 15, over two hundred of the patrons and friends of the Whittier Parents' Association assembled in the Whittier School hall for their regular patrons' meeting, which had been changed for this month from afternoon to evening in order to give the fathers of the children an opportunity to manifest their interest by their attendance. Those in charge of the meeting were not disappointed; the response in numbers was more than had been anticipated.

A very interesting report was made by Rev. Mr. Graham of Mrs. Graham's work (Mrs. Graham being detained at home) done every Thursday afternoon during the four months

of vacation. The Whittier School was open on these afternoons for games, story telling, and library work, the older children drawing books from the library. This is a feature of the Whittier work which it is hoped will result in many of the boys and girls acquiring a reading habit.

After a solo by Miss Fredonia Banks the meeting was turned over to the Rev. Mr. Graham, chairman of the sanitation committee. The subject of the meeting for this evening was explained, and Dr. George Vanderslice of Phoebus gave a most instructive, helpful address upon the mortality, birth rate, causes and prevention of disease among the colored people of the community. The address was listened to with the deepest interest. Miss Drew sang a solo, after which Nurses Stevens and Hodges demonstrated upon the platform how to take care of a very sick patient in changing clothes, turning the patient, and changing the bedding. The audi-

ence indicated their intense appreciation of the work done by the nurses. Dr. Atkins of Hampton showed how to bandage a wound, and gave some very practical suggestions concerning cuts and their bandaging. After Dr. Atkins had taken his seat, there was a call for Major Moton to address the audience. He rose and said a very impressive "Amen" to all that had been said and done during the evening.

OBITUARY

THE death of Mrs. Mary J. Phenix occurred January 4 at the home of her son, Dr. George P. Phenix, vice principal of Hampton Institute. Mrs. Phenix was a woman of gentle disposition, high culture, and education, and made many friends at the school during the winters spent with her son. Funeral services were held at Hampton on January 5 and at Portland, Maine. Burial was made in Buxton, Me., the birthplace of Mrs. Phenix.



GRADUATES AND EX-STUDENTS

CLASS OF 1914

LETTERS recently received at Hampton from members of the class give information which adds five names to the list of 1914 graduates, published in the December Southern Workman, who are teaching this year. They are Rhoda Cousins, assistant in the school at Blackstone, Va.; Edward Fentress at Miss Georgia Washington's school at Mt. Meigs, Ala.; Felix L. Jones at his home in Plainview, King and Queen Co., Va., and Arthur J. McCray (whose letter appears in this section) at Palmyra, Ala. Inez Fields is taking a business course in Boston, Mass.

Two members of the class following their trades are Howard D. Massey, who has gone into business as a painter

in Harrisonburg, Va., and William C. Waddill, tinsmith, who is associated with Robert C. Calvin, machinist, '02, in a general repair and tinsmithing business at Berkeley, Va.

A HAMPTON graduate, Dennis L. Falls, '13, is employed as teacher of carpentry and manual training at Houston College, Houston, Texas.

Ella R. Maynoid, '10, is teacher of sewing at the Penn School, Frogmore, S. C.

AT the recent Hampton Farmers' Conference John B. Pierce of Wellville, Va., who is a graduate of Tuskegee and Hampton and is in charge of the Negro farm-demonstration work in Virginia and North and South Carolina, outlined the excellent

work which is being done by the wives of colored farmers. In one year, for example, the wives of a thousand colored farmers in Virginia, who are being influenced by the farm-demonstration agents, canned 19,487 quarts of fruit and vegetables; dried 7487 pounds of fruit; gathered 18,867 dozen eggs; and raised 35,450 chickens.

Mr. Pierce said that the colored men who have been working with the farm-demonstration agents of Virginia and the neighboring states, are in better condition than they have ever been before. They are getting more crops from less acreage; they have better homes, better farm animals, and better farming implements; they have wiped out old debts and are happy in their work.

Henry W. Davis, '01, is studying law at Howard University.

Two former Hampton students, Harvey J. Griffith, Trade Class '05, and his wife, Ethel L. Gordon, '07, have taken charge of the new Home for Wayward Girls in Hanover County, Virginia. Thomas J. Edwards, '06, who is superintendent of the boys' reformatory in the same county, will have also temporary supervision of the new home for girls.

THREE Hampton ex-students are employed at the Schofield School in Aiken, S. C.—George E. Hammond, '08, as teacher of carpentry, Henry B. Nicholson, '10, as teacher of agriculture, and Jennie Hayne Pierce, '74, as matron.

Lucinda W. Lewis, ex-student, '12, is teaching at Warner, Middlesex County, Va.

Saidie M. Potter, ex-student, '09, and a graduate of the Dixie Hospital, is a trained nurse at the Agricultural and Mechanical College, Tallahassee, Fla.

FOUR little "True African Stories" written by Rev. W. H. Sheppard, ex-student '83, for twenty years a missionary of the Southern Presbyterian Church to the Belgian

Congo, Central Africa, have recently been received at the Publication Office from Dr. Sheppard, who is engaged in social work among the Negroes of Louisville, Kentucky. The four stories, which are small pamphlets, price ten cents each, are: "An African Daniel," "The story of a girl who ate her mother," "A little robber who found a great treasure," and "A young hunter." They are illustrated tales, sympathetically and picturesquely presented, of the conversion of young native Africans from heathenism to useful, Christian manhood and womanhood.

AN ex-student of '01, Lydia Cuffey Smith, writes from the Yates Branch Young Women's Christian Association, Kansas City, Kansas, about her work:

"When my son forwarded my Christmas Hampton letter from Brooklyn to my new post (general secretary of the Y. W. C. A. for colored young women in Kansas City), I felt as if I'd rather get this letter than any other gift.

"I resigned my position on the *Brooklyn Daily Eagle* in March 1913, to accept the position of general secretary for the colored Y. W. C. A. Our work here has succeeded wonderfully, and now we are busy planning to close our second year, if possible, without any deficit. We have classes in Bible study, gymnastics, health culture, vocal music, etc. We have high school and other girls, and have rooms used as a recreation center with classes in tennis and swimming. We are just doing the best we can."

IN a recent letter,, Roscoe W. Bryant, Trade School, '06, who is a tailor in Savannah, Ga., writes:

"Since leaving Hampton, I have acquired some very valuable property, together with my several brothers; also we have purchased a home for our dear parents, which is the best of all. I am now married and getting along very nicely. My wife is a graduate of the Pratt Institute dress making department, and is also an accomplished music teacher.

"I am still serving the Master and taking an active part in the church. Am an officer of the church, also secretary of the Methodist Brotherhood, which is doing a great work for the

men. Last week I had one of the happiest surprises of my life. I have served the Eureka Club six years as recording secretary, then I resigned, and they presented me with a very handsome signet ring.

"I have always wanted to teach my trade to others as it was taught to me, but have not had the pleasure of doing so. I am now employed by the Falk Clothing Company as head tailor, have been with them for six years, and have the good will of the manager; but I am not doing what I would like to do; that is, helping other boys and girls as Hampton taught me."

SINCE leaving Hampton in 1889 James F. Walker has taught in Gloucester County until last year, when he and his wife were asked to go to Ridgely, Md. He writes of their new work as follows:

"When we arrived home last July from the summer normal session, we found a letter from the superintendent and school commissioners of Caroline Co., Md., asking us to take charge of the Ridgely Graded School. We opened school on October 12, 1914, with an enrollment of 97 pupils and 3 teachers. After studying the condition of the people from a moral and religious standpoint, we made a general house campaign, met them in the churches and Sunday schools, spoke to them concerning the necessary improvements in the home, church, and school, and within three weeks we had to apply to the commissioners for another room and another teacher. The school board at once came to our assistance and with the aid of the patrons have added another room. We now have an enrollment of 170 bright boys and girls, ages from 6 to 18, and 4 teachers. Miss Kennard [the industrial supervisor for the county] has the girls in cooking, but the Board has to rent a kitchen. This room is close to the school, so it is very convenient. We want to add a kitchen this year if possible.

"Sundays we are engaged in church and Sunday-school services, trying to help in the way the Lord would have us. Mrs. Walker has organized the women and is trying to teach them the true principles of Christian womanhood, and I teach the men. We are planning to organize a Temperance Union in school. This, we believe, will help to bring about better homes, better schools, and better churches. I am talking to my people, both patrons and pupils, about

Hampton and the sacrifices the good white people North and South, are making to help my race; a spirit of inspiration has come over them and they are beginning to see the need of education as never before. One of my girls is planning to come to Hampton next term."

EXTRACTS from a letter sent by Arthur J. McCray, '14, from Palmyra, Ala., follow:

"What is known as the consolidation movement is on foot in Lowndes County, Ala. The superintendent of education in this county is trying to bring together as many of the little country schools as possible and make one good graded school. It is a very hard matter to get our people to understand this system. Most of them are pulling against each other. Some want to consolidate and others want to run the schools in the same old way. Several of the schools are at a standstill, while others have gone ahead; with the help of the county funds they have very good school buildings.

"I have been made principal of one of the consolidated schools in one of the worst districts. It was a hard matter to lay aside my trowel and hammer to take up this kind of work, but the county officials thought that I was the man for the job. I opened the school today, Monday, November 16, 1914. The only place I have to start with is the old 'Clover Hill Church,' two miles from any railroad or town. By this time another year I expect to have a two-story building."

DEATHS

THE death of Rev. Thomas H. Garrett, '76, occurred in Hampton November 24, 1914. After his graduation he taught for a time, and then took up farming. Later he joined the Pastors' Class at Hampton Institute, and since finishing the course he has farmed and preached until within a few years, when he was obliged to give up farming an account of his health. He taught a private school until disabled by sickness.

Jane Pryor Peters, '78, died in Washington in November.

News has been received of the death of Dr. John H. Boothe, '89, on January 2, 1915, in Philadelphia. After leaving Hampton, he taught school at his

home in Gloucester County for one year. For three years he followed his trade of shoemaking. In 1894 he entered the Medico-Chirurgical College of Philadelphia and was graduated in 1899. He has been a successful physician in Philadelphia ever since. In addition to his practice, he has acted as chief of the medical staff of the Douglass Memorial Hospital, organized and run by colored people. He found time to teach his trade to the boys of a colored settlement.

THE death of Benjamin F. Winn, ex-student '90, occurred on December 29, 1914. Since leaving school he has been a shoemaker in the town of Hampton.

James T. Borum, '97, died at his home in Gloucester County, January 3, 1915. After farming and teaching five years, he became an employe at Hampton and was head cook in the students' boarding department until last year, when he was obliged to leave on account of ill health.

Norman E. Pollard, '93, died recently in California, and his employer wrote to the authorities at Hampton of his work as follows:

"He made the very best success of life in having done his whole duty in whatever position he was placed. I am writing this letter simply feeling that the school that can take the young colored man, or the school that can take the young white man, and make of them what you made of Norman Pollard is undoubtedly doing a great and noble work."

A letter announcing the death of George W. Clements, '98, in Washington, D. C., on October 30, 1914, has been received from his sister, Mary J. Clements, a Hampton ex-student.

The following newspaper clipping tells of the recent death of Frank Seldon, Trade School '09:

"Frank Seldon, one of the best known and most highly respected young colored men of Newburgh [N. Y.] died today at the home of his parents. After his graduation from Hampton Institute in 1909 he took up the sheet-metal working trade in this city. While at work in Washingtonville, he was taken ill with spinal trouble, and had been sick with that ailment for three years."

MARRIAGES

THE marriage of Mittie B. Goldsmith, '11, to Foster C. Marsh took place in Fort Deposit, Alabama, on Wednesday, December 9.

Announcement is made of the marriage of Coatney S. Arrington, '10, to Caesar E. Battle on December 24, 1914.

News has been received of the marriage on December 30, 1914, of May L. Smith, '10, to John W. Nottingham, Trade Class '06, who is a successful contractor at Cape Charles.

Elizabeth Saunders Norton, '84, and W. Frank Michael, ex-student '85, were married in New York City, November 25, 1914.



What Others Say

CHIPPEWA MUSIC

MUSIC lovers in Washington, D. C., were much interested at a recent concert of the Washington Symphony Orchestra in the first performance of a second Indian rhapsody composed by the conductor of the orchestra, Heinrich Hammer. The themes were based on melodies collected from the Chippewa Indians by Miss Dinsmore of the Smithsonian Institution.

Indian's Friend

NEGRO FOLK-LORE

IN *The Journal of American Folk-Lore* for July-September appears an excellent article on "Negro folk-lore in South Carolina," by Henry C. Davis, which includes references to tales and sayings, superstitions, and Negro songs.

HEALTH WORK

THE death rate in Robeson County, N. C., has been reduced from 18 to 12 per thousand. Considering that the county has only 45 per cent white population, 55 per cent being Indians and Negroes; that the death of the Negroes is over 40 per cent higher than that of the whites; that its illiteracy is 29.6 while the whole state's is only 21.3; and, further, that its area is larger than that of the average county and lies in the malarial district, the record it has made in health work for the past three years, or since it employed a whole-time county health officer, is marvelous.

To the county it means that there has been a saving of one hundred lives every year, or, in money value, \$290,000, since the employment of a whole-time health officer. What is more remarkable, the death rate from preventable diseases has been reduced 70 per cent.

INDIAN ROADMAKERS

THE Cross Lake Indians, under the supervision of their new farmer, Mr. Dupris, have completed a first-class graded road from Cross Lake school to "The Point," and they plan

to improve the road from the school east to Mequom Bay this fall. This work is being accomplished by volunteer labor of the Indians, who have come to a realization of the value of improved roads in their district.

Red Lake News

COLLEGE FOR SOCIAL WORKERS

THE American Interchurch College for Religious and Social Workers, of Nashville, Tennessee, announces its midwinter term from January 4 to March 20, 1914. It offers also a course of study which may be completed in six weeks, either the first half or the second half of the term. The school seeks to train men and women for religious and social work in any and all churches alike, and all denominations share equally in its benefits.

A CONTINUATION SCHOOL

THE "Continuation School" organized by Swift & Company in 1913 aims to supplement the previous schooling of boys from fourteen to sixteen years old, employed in the General Office, in order to increase their efficiency and prepare them for promotion. In accordance with this purpose, Swift & Company have recently compiled and published a spelling book containing such words as the boys will actually use in their work. The book is made up of five graded lists containing, in all, 1666 words.

AN UNRECORDED TRIBE

PAMUNKEY Indians near Richmond, Va., have discovered that at Washington there is no record of any sort regarding this once powerful tribe. They have set to work to correct this. John Ioma, one of the best-known of the Indians, is now engaged in the State Library copying records of the English Council for Virginia to establish the identity of the Indians. They are claiming that under the provisions of the general treaty they are exempt from the payment of taxes to the state and to the Government for fishing and hunting.

Washington Star

SOME PUBLICATIONS OF

The Hampton Normal and Agricultural Institute

Annual Catalogue (Illustrated)

Principal's Report (Illustrated)

Founder's Day Programs

Education for Life, Samuel Chapman Armstrong

"Hampton"

Hampton's Message (Illustrated) Sydney D. Prineell

The Regeneration of Sam Jackson, (Illustrated) J. W. Church

What Some Men Have Said of Hampton Institute

Hampton Sketches II, Johnson of Hampton, E. L. Chichester

Hampton Sketches III, The Woodman, E. L. Chichester

Hampton Sketches IV, A Change of Base, E. L. Chichester

General Armstrong's Life and Work, (Illustrated) Franklin Carter

Practical Training in Negro Rural Schools (Illustrated) Jackson Davis

The Servant Question, Virginia Church

General Samuel Chapman Armstrong, Henry Pitt Waags

Armstrong a "Statesman-Educator," Stephen S. Wise

Single copies distributed free. Prices per dozen and hundred on application to Publication Office, The Hampton Normal and Agricultural Institute, Hampton, Virginia. In applying for publications please state reason for request.

Traveling Libraries

Traveling Libraries, consisting of nineteen books each, in a neat box in which they may be kept, will be loaned for a school term (October 1 to June 1) to any teacher or superintendent in Virginia on receipt of a nominal fee of fifty cents.

LIST OF BOOKS IN THE LIBRARY

Bailey's Principles of Agriculture
Bailey's Garden Making
Bancroft's Game Book
Barrows' Principles of Cookery
Birds Every Child Should Know
Black Beauty
Boy Scouts of America
Burrough's Squirrels
Dana's Plants and Their Children
Hodge's Nature Study and Life
Home Furniture Making
Hornaday's Our Vanishing Wild Life
Keeler's Our Native Trees
Principles of Hygiene
Woolman's Sewing Course
Hampton Leaflets, Volume I
Hampton Leaflets, Volume II
Hampton Leaflets, Volume III
Hampton Leaflets, Volume IV

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MARCH 1915

THE SOUTHERN WORKMAN

The Negro Music School Settlement

ELBRIDGE L. ADAMS

Some Alaska Indians

MATTHEW K. SNIFFEN

Monase, the Zulu

MINNIE CLARKE

Founder's Day Address

WILLIAM H. SHEPPARD

Press of
The Hampton Normal and Agricultural Institute
Hampton, Virginia

The Hampton Normal and Agricultural Institute

HAMPTON, VIRGINIA

H. B. FRISSELL, Principal

F. K. ROGERS, Treasurer

G. F. PHENIX, Vice Principal

W. H. SCOVILLE, Secretary

H. B. TURNER, Chaplain

What it is An undenominational industrial school founded in 1868 by Samuel Chapman Armstrong for Negro youth. Indians admitted in 1878.

Object To train teachers and industrial leaders

Equipment Land, 1060 acres ; buildings, 140

Courses Academic, trade, agriculture, business, home economics

Enrollment Negroes, 1282 ; Indians, 45 ; total, 1327

Results Graduates, 1779 ; ex-students, over 6000
Outgrowths : Tuskegee, Calhoun, Mt. Meigs, and many smaller schools for Negroes

Needs \$125,000 annually above regular income

\$4,000,000 Endowment Fund

Scholarships

| | |
|---|--------|
| A full scholarship for both academic and industrial instruction | \$ 100 |
| Academic scholarship | 70 |
| Industrial scholarship | 30 |
| Endowed full scholarship | 2500 |

Any contribution, however small, will be gratefully received and may be sent to H. B. FRISSELL, Principal, or to F. K. ROGERS, Treasurer, Hampton, Virginia.

FORM OF BEQUEST

I give and devise to the trustees of the Hampton Normal and Agricultural Institute, Hampton, Virginia, the sum of _____ dollars, payable

The Southern Workman

Published monthly by
The Hampton Normal and Agricultural Institute

Contents for March 1915

| | |
|---|------------------------|
| URBAN CONDITIONS AMONG NEGROES | 131 |
| PUBLICITY AND INDIAN INJUSTICE | 132 |
| THE TUSKEGEE FARMERS' CONFERENCE | 133 |
| "CLEAN-UP WEEK" | 134 |
| CONTRIBUTIONS BY HAMPTONIANS | 135 |
| RURAL SEGREGATION | 137 |
| HIGHER ACADEMIC TRAINING FOR THE INDIAN | H. B. FRISSELL 137 |
| AND THE GREATEST OF THESE IS WAR | LUCY E. HUNTER 139 |
| MONASE, THE ZULU, Illustrated | J. W. JOHNSON 144 |
| SOME ALASKA INDIANS, Illustrated | MINNIE CLARKE 145 |
| THE NEGRO MUSIC SCHOOL SETTLEMENT | MATTHEW K. SNIFFEN 153 |
| "GIVE ME THINE HAND," Founder's Day Address | ELBRIDGE L. ADAMS 161 |
| A NEGRO FARMERS' CONFERENCE IN THE WEST | WILLIAM H SHEPPARD 166 |
| ARMSTRONG THE MAN | R. E. MALONE 170 |
| FROM COWBOY TO LANDLORD | ROSETTA MASON 173 |
| "THE NEGRO IN AMERICAN HISTORY" | "JAKE" SIMMONS 176 |
| "DEMOCRACY AND RACE FRICTION" | EMILY H. WILLIAMS 178 |
| HAMPTON INCIDENTS | WILLIAM A. AERY 179 |
| GRADUATES AND EX-STUDENTS | 182 |
| WHAT OTHERS SAY | 189 |
| | 192 |

THE SOUTHERN WORKMAN was founded by Samuel Chapman Armstrong in 1872, and is a monthly magazine devoted to the interests of undeveloped races.

It contains reports from Negro and Indian populations, with pictures of reservation and plantation life, as well as information concerning Hampton graduates and ex-students who since 1868 have taught more than 250,000 children in the South and West. It also provides a forum for the discussion of ethnological, sociological, and educational problems in all parts of the world.

CONTRIBUTIONS: The editors do not hold themselves responsible for the opinions expressed in contributed articles. Their aim is simply to place before their readers articles by men and women of ability without regard to the opinions held.

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THE HAMPTON LEAFLETS

Any twelve of the following numbers of the "The Hampton Leaflets" may be obtained free of charge by any Southern teacher or superintendent. *A charge of fifty cents per dozen is made to other applicants.* Cloth-bound volumes for 1905, '06, '07, and '08 will be furnished at thirty cents each, postpaid.

VOL. I

- 1 Experiments in Physics (Heat)
- 2 Sheep: Breeds, Care, Management
- 3 Transplanting
- 4 Birds Useful to Southern Farmers
- 5 Selection and Care of Dairy Cattle
- 6 Care and Management of Horses
- 7 How to Know the Trees by Their Bark
- 8 Milk and Butter
- 9 Commercial Fertilizers
- 10 Swine: Breeds, Care, Management
- 11 Fruits of Trees
- 12 December Suggestions

VOL. II

- 1 Suggestions to Teachers Preparing Students for Hampton Institute
- 2 Experiments in Physics (Water)
- 3 Spring Blossoms: Shrubs and Trees
- 4 School Gardening
- 5 Drainage
- 6 Mosquitoes
- 7 Roots
- 8 Seed Planting
- 9 Housekeeping Rules
- 10 Prevention of Tuberculosis
- 11 Thanksgiving Suggestions
- 12 *Withdrawn, See Vol. VII, No. 3.*

VOL. III

- 1 Proper Use of Certain Words
- 2 Winter Buds
- 3 Domestic Arts at Hampton Institute
- 4 Beautifying Schoolhouses and Yards
- 5 Responsibility of Teachers for the Health of Their Children
- 6 Manual Training, Part I
- 7 Rotation of Crops
- 8 Life History of a Butterfly
- 9 How Seeds Travel
- 10 Nature Study for Primary Grades
- 11 Arbor Day
- 12 Evergreen Trees

VOL. IV

- 1 Plants
- 2 How to Attract the Birds
- 3 The Story of Corn
- 4 The Story of Cotton
- 5 The Meaning of the Flower
- 6 A Child's Garden
- 7 The Winged Pollen-Carriers
- 8 Soils
- 9 Care of Poultry
- 10 Plowing and Harrowing
- 11 Transplanting of Shrubs and Vines
- 12 Transplanting and Pruning of Trees

VOL. V

- 1 Teaching Reading to Children
- 2 Culture and Marketing of Peanuts
- 3 The House Fly a Carrier of Disease
- 4 Culture and Marketing of Tobacco
- 5 Virginia's Fishing Industry
- 6 Farm Manures
- 7 Soil Moisture and After-cultivation
- 8 Patent Medicines
- 9 Hookworm Disease
- 10 Reading in the Grammar Schools
- 11 Oystering in Hampton Roads
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- 2 Housekeeping and Sanitation in Rural Schools
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- 4 Manual Training, Part II
- 5 Patrons' Meetings
- 6 Relation of Industrial and Academic Subjects in Rural Schools
- 7 Southern Workman Special Index
- 8 Community Clubs for Women and Girls
- 9 Housekeeping and Cooking Lessons for Rural Communities
- 10 Fifty Years of Negro Progress
- 11 Approved Methods for Home Laundering
- 12 Number Steps for Beginners

VOL. VII

- 1 Manual Training, Part III
- 2 Helps for Rural Teachers
- 3 Injurious Insects

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The Southern Workman

VOL. XLIV

MARCH 1915

NO. 3

Editorials

Urban Conditions among Negroes The latest report of the National League on Urban Conditions among Negroes emphasizes the tendency of Negroes to migrate to the cities, and cites the Census of 1910 as showing that more than one-fourth of the Negro population of the United States is located in urban centres of 2500 or more inhabitants. The report states that the causes of this movement are fundamentally economic and social, and declares that the tendency is toward a large, permanent, Negro urban population. The study shows, also, what is commonly observed, that the tendency in large cities especially is for the Negro population to collect in separate neighborhoods, where the problems growing out of the change from rural to urban life become acute.

The purpose of this National League is to help counteract the migration of the Negroes to the cities, and to improve conditions among those who are drawn into urban life. During the year the organization has done a good deal of valuable work in these directions. Especially significant are its efforts at coöperation with other societies having allied interests, the establishment of branches, especially in Southern cities, and the training of young colored men and women as social workers.

The work reported from the several cities where the League now operates is particularly suggestive of what needs to be done in every city where there is a considerable number of Negroes.

For instance, in New York, workers of various groups have been organized and their associations brought into line with the American Federation of Labor; conditions of employment have been looked into and assistance given in securing work; advice has been given to high-school students as to possible lines of employment and the means by which preparation for these employments can be gained; opportunities for occupational training in night schools have been pointed out; travelers'-aid work has been conducted; an investigation of housing conditions in a Negro district has been made; and two playgrounds have been established, not to mention other important work.

The Savannah League illustrates the application of the work of this organization to Southern conditions. During one Christmas season it raised, from the Negroes of the city, \$522.10 for the purpose of supplying needy families with groceries, shoes, and clothing. Forty-three families were furnished fuel from a fund distributed through the Associated Charities. A yard-cleaning contest was held in connection with one of the city departments, and recreation was provided for the boys by the formation of a baseball league. Further successful, helpful activities of the League and its affiliated organizations North and South seem amply to justify its existence, and to invite coöperation with it wherever its work has been established.

The men and women who are directing this work among urban Negroes include Mrs. William H. Baldwin, chairman of the executive board; Kelly Miller of Howard University; R. R. Moton of Hampton Institute; L. Hollingsworth Wood, A. S. Frissell, and Victor H. McCutcheon, all of New York; George Edmund Haynes, director, and Eugene Kinckle Jones, associate director. On the executive board there are able and fearless leaders—men and women who are familiar with city conditions and ready to serve their fellow-men who are severely handicapped.



**Publicity
and
Indian Injustice**

It was reported last month that a shocking state of affairs on the Crow Indian Reservation in Montana was revealed by the publication of the hearings on this subject before a joint Congressional commission on Indian matters. It appears from much testimony taken by the commission that vast tracts of grazing land allotted to individual Indians have been utilized by white lessees without remuneration to the Indians, who are losers to the extent of many thousand dollars per year.

From what may be gathered from the report it seems that a combination of beef owners and packers, leasing grazing lands not occupied by the tribe, allowed their herds to overrun the

lands allotted to and occupied by the Indians, carrying off the Indians' cattle along with the lessees' herds and paying no additional compensation. "This means," one report says, "that about 500,000 acres were given rent free each year, a loss, even at the prevailing low rentals, of some \$25,000 a year to the Indians." The report contains further distressing details of the exercise of power for the suppression of the Indians' complaints.

It is furthermore alleged that the publication of the report was the subject of much controversy within the committee that carried on the investigation, and that an effort was made to suppress much or all of it.

Whatever may ultimately prove to be the truth with regard to the charges and counter charges of fraud and misdealing on the part of the contending parties to this controversy, there is reason for gratification that the charges were made public in the printed report. Nothing in the way of justice can be gained by suppressing the information brought out at such hearings, and those members of the committee who contended in favor of the publication proved themselves real friends of the Indian in insisting upon publicity. So long as the Indians remain the wards of the nation the public has a right to know the treatment they receive, and to judge for itself where the credit or the blame, as the case may be, should rest.

Now that the facts are out, there ought to be effective action in this particular case to protect and compensate the Indians if they have suffered from any exploitation for the benefit of white cattlemen, and to punish the evildoers.



**The Tuskegee
Farmers'
Conference**

One of the most interesting of the annual gatherings of the nation has been the Negro Farmers' Conference at Tuskegee, which was started by Dr. Washington twenty-four years ago. Owing to the economic depression in the South due to the low price of cotton, caused by the European War, there was a serious question in the minds of Dr. Washington and others in charge of the Conference as to the wisdom of holding it this year. It was feared that the people were in no mood for a conference and would not come. It was finally decided, however, to hold the meeting, and about fifteen hundred farmers, men and women, gathered on January 20 for their usual one day's schooling.

The feeling on the part of Dr. Washington and others that the members of the Conference were not as enthusiastic as usual could not be realized by one who visited it for the first time; for the earnest desire on the part of the masses of men and women present for light as to the best methods of farming and living was

certainly very apparent. There was a better chance than ever before, perhaps, to bring home to the Negro and to the South the imperative need of the diversification of crops, for man after man spoke with pride of the fact that he had raised other things besides cotton and therefore had something to eat. In spite of these favorable individual reports, however, it is unfortunately true that there are 270,000 Negro farms on which no hogs are raised, 200,000 on which no poultry is found, 120,000 on which no corn is grown, 320,000 on which no cattle of any kind are raised, 550,000 on which no potatoes are grown, and 200,000 farms on which there are no gardens of any sort.

Many who had lived up to the teachings of the Tuskegee Farmers' Conference not only looked prosperous but had most interesting exhibits on display—hams, garden vegetables, cereals, etc., and a number of them had live stock in good condition. It was apparent that this year of all years was the time for the Conference to drive home the disadvantages of the one-crop system, and Dr. Washington and others did not fail to use the opportunity. Without doubt the whole South is being taught the wisdom of depending less on cotton and raising more to eat. One cannot but feel that in the long run the present low price of cotton is going to benefit the Negro and the South.

An intensely interesting feature of this gathering at Tuskegee was the presence of many Southern white people. The enthusiasm with which they entered into the Conference and the splendid addresses that many of them made to the colored people were all that could be asked. It is probably true that the best service that Hampton and Tuskegee are rendering lies, not in teaching the Negro to have "better homes, better schools, better farms, better health," important as these things are, but in bringing the races together on common ground; teaching them to believe in each other, and giving the white people of the South a chance, which most of them have desired, to help the Negro without embarrassing the whites or compromising the Negro.



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| <p>"Clean-up Week" March 21-27</p> | <p>The Negro Organization Society of Virginia has issued a call for a state-wide "clean-up week"—March 21-27—and confidently expects, on the basis of three years of experience, that several hundred thousand Negroes in Virginia will coöperate to get rid of rubbish, to clean thoroughly houses, churches, schools, and front and back yards, to make necessary repairs around their homes, and to guard the public health by destroying the breeding places of flies and mosquitoes.</p> |
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Dr. Booker T. Washington has asked the Negroes of the entire South to observe Health Week, March 21-27, and to do what the Negroes of Virginia have been doing.

That the Negro death rate is far too high in Virginia, as everywhere else, is shown in the following death-rate ratios published by the Virginia State Board of Health :

| | White | Colored |
|----------------|-------|---------|
| Consumption | 100 | 221 |
| Whooping Cough | 100 | 257 |
| Pneumonia | 100 | 294 |
| Diarrhoea | 100 | 165 |
| Lockjaw | 100 | 472 |
| Dysentery | 100 | 291 |
| Syphilis | 100 | 343 |

"The chief cause of this difference in the death rate of the two races," says the Negro Organization Society, "is the Negro's lack of care in guarding his person and surroundings against filth and resulting disease and death. We want the white man to live; we also want the Negro to live, and both to die only when neither can help it. Then let every Negro guard himself and his household against disease by living the cleanly, sanitary life. The diseases that annually take off such large numbers of Negroes exact their most fearful toll of babies and children, and of our young men and women, who, being in the very prime of life, constitute economically and intellectually the most valuable asset to the future progress of our race. When they ought to be living and doing service as leaders of the ignorant masses of our people they give their lives a useless toll to death. Our only remedy for this fearful drain on the pick and flower of our young womanhood and manhood is a wide-spread inculcation of the habit of clean surroundings and cleanly living."

Major Moton, who is the president of the Negro Organization Society of Virginia, and his able and unselfish co-workers, have shown great wisdom (1) in getting the strong Negro fraternal organizations to take up the health campaign idea as worthy of thoughtful consideration, and (2) in securing the active coöperation of the Virginia State Board of Health.

"Better health, better schools, better homes, and better farms"—this platform is one on which many classes of white men and colored men may work together for the advancement of a state, a section of the country, and the nation itself.



Contributions
by Hamptonians

The Southern Workman is glad to publish in this issue several papers by students and former students of Hampton Institute. Most important of

these is the Founder's Day address, "Give Me Thine Hand," by Dr. William H. Sheppard, which is a warm tribute to General Armstrong and the school which he founded. Here Dr. Sheppard, for twenty years a missionary in Africa, received his "vision." He says, "The spirit of Hampton inspired me to give my whole life to my fellow-men." Another tribute to Hampton's Founder and a vivid portrait of him as he appeared in the school's everyday life, is contributed by Miss Rosetta Mason, who has been, since her graduation in 1880, a faithful and indefatigable worker for her people. She now holds a responsible position at the Penn School on St. Helena Island, and delivered the address on General Armstrong at the recent Founder's Day exercises held by the teachers and officers of that school.

A third paper is by Robert E. Malone, a graduate of Hampton's agricultural department in 1909. Mr. Malone, who is a teacher of agriculture at the Industrial and Educational Institute in Topeka, Kansas, describes a very successful Negro farmers' conference held at that institution. Still another of these contributions is an essay on the subject, "Higher Academic Training for the Indian," by Lucy Hunter, an Indian girl now a student at Hampton, who received her early training at Santee, that excellent missionary school for Indians in Nebraska. This essay was one of many submitted by Indian students of various schools to the Society of American Indians in response to the offer of prizes by that Society for the best papers on the assigned subject. Miss Hunter, whose article is printed in this issue, won the first prize—a check for ten dollars. Mr. Arthur C. Parker, the secretary-treasurer of the Society, in his letter to Miss Hunter, says, "In making this award we not only wish to commend you for your well-written essay, but for the splendid argument that you have adduced proving the necessity of a form of education that will build character and stimulate ideals."



RURAL SEGREGATION

Reference has already been made in the Southern Workman to the debt which the South owes to Dr. Dillard, Dr. Weatherford, and the group of Southern men who are making a careful study of the Negro problem and giving instruction to thousands of Southern university men in the scientific investigation of this most important subject. An article which appeared in the *Survey* of January second from the pen of Dr. Weatherford on "Race Segregation in the Rural South" places us under still further obligation to him.

Men like Mr. Carnegie and Mr. Taft are impressed with the great advantage which the South has over other parts of the country in having a homogeneous body of laborers, all of them speaking the English language and most of them professing the Christian religion. They are also of a peaceable nature, which makes the strikes and labor uprisings of the North well nigh unknown in this part of the country. In order to render these laborers efficient it is only necessary that they become intelligent, and in order that they be law-abiding it is important that they have land and property of their own. As a Hampton graduate said to a white neighbor on his return to his native county, "You say that the Negroes steal your pigs and chickens. Suppose you sell them some of your land so that they can raise their own pigs and chickens and then they won't steal yours." The white man saw the force of the argument and sold land to Negroes. His neighbors followed his example and the result is that petty thieving in that county has been almost entirely eliminated. Wherever this plan has been tried it has had the same result.

The Negroes of the South are possessed of two most excellent qualities—a desire for education which fills every Negro school as soon as it is opened, and a hunger for land which makes them eager to secure their own homes and farms. The South needs laborers. Its resources have only just begun to be developed. There is wealth in the soil and under the ground that has scarcely been touched. The Negro and white populations of the South have come up under the same traditions, and except as they have been disturbed by politicians and demagogues they have lived side by side in the greatest harmony. The right sort of education, which emphasizes Christian service, makes white men and black men better and more helpful neighbors.

In some parts of the South the Negroes of their own accord have settled in certain sections by themselves. In Mound Bayou in Mississippi and in other places they have their towns governed by Negroes. It is well that they should have the opportunity which these Negro settlements afford of developing and demon-

strating their powers of self-government ; but any enforced segregation will result, as Dr. Weatherford shows, only in harm to both whites and blacks. It would end in the Negro moving in large numbers to the cities, which do not afford him as good opportunities as the country for the development of integrity, thrift, and character. It would thus deprive the Southern white man of the labor he needs. An endeavor in South Africa to segregate the blacks and prevent their getting more land in order that their labor might be made available for the mines, has resulted, as any similar movement will result in this country, in race bitterness and in uprisings of the blacks.

Dr. Weatherford claims that the Negroes develop to the best advantage in intelligent white communities. As Dr. Washington frequently says, "In order to hold the Negro down the white man must stay down." Any part of the country where there are large bodies of men in ignorance is certain to be backward and destitute of the best things in life. Our experience with Indian reservations ought to be sufficient to show that enforced segregation is not a success. These reservations have in many cases become sources of discontent to those within and those without. The reservation Indian has not progressed. The reservation itself has been a hindrance, and in some cases a menace, to the white communities surrounding it. We are glad to know from Dr. Weatherford that a great majority of the demonstration-farm agents of the South, a most intelligent body of men, declare there is no serious objection on the part of the white farmers to Negro land ownership, and that many of these men go further and say that the Negro farmers are much better as landowners than as tenants or day laborers, also that the white farmers are encouraging the Negroes to own farms because when they are landowners they add more to the economic assets of the community.

The war in Europe is demonstrating in a way which the world is not likely to forget that it will not do for a strong race to utterly disregard the rights of a weaker race. The white man of the South has a responsibility for his brother in black. "It is possible," as Major Moton says. "for the two to live together as brothers in Christ without being brothers-in-law." What are we to do with these brothers in red and black among whom we live ? We cannot annihilate them ; we cannot transport them ; we cannot segregate them ; we must learn to coöperate with them.

H. B. Finck

HIGHER ACADEMIC TRAINING FOR THE INDIAN

BY LUCY E. HUNTER¹

TO every nation and race of people on the march toward the mark of civilization there come awakenings from time to time which serve as stepping stones toward progress.

We read in ancient history about the people who had no permanent dwelling places but roamed the country and lived on nature's raw products. We read again that some hundreds of years later they are banded together into tribes and live in villages, and begin to realize the necessity of having a leader. They also reach a mark on their onward march where they begin to till the soil and make it produce for them much more than when they left it untilled. And still again we read that some centuries later they have traveled so far toward the mark of civilization that they have built nations, kingdoms, and empires, and even wonderful cities. And so, mankind has been on an onward, upward march since the world began; and every time such an awakening has been felt by a people it has been a sure sign of progress.

When the Indian from his mental ability can produce, put into a sentence, and consider such a thought as the "Value and Necessity of Higher Academic Training" for himself he shows a sign of the coming to him of a great awakening, which is no other sign than that of progress.

The dictionary tells us that education means instruction, teaching, training, and breeding. It means a drawing forth, not so much the communication of knowledge as the discipline of intellect and the establishment of principles. Instruction furnishes the mind with knowledge, teaching imparts practice, training gives expertness and readiness in any physical or mental operation, and breeding relates to manners and outward conduct.

To our old Indians education means just what is interpreted to them by the returned students in their conduct and manner of living. Many of our young people consider themselves educated when they have been at a Government school for a term of three or five years, and others when they find themselves to be quite capable of mastering facts and dates in history, and still others when they are classed as "graduates."

¹ Miss Hunter is a Winnebago Indian in the Senior-Middle Class at Hampton Institute, one of those who remained at Hampton after Government aid was withdrawn. This essay won the first prize in the recent essay contest of the Society of American Indians.

The young man or woman who graduates from any one of our schools, such as Carlisle, Haskell, or Chilocco, is considered educated; and great things are expected of him—about as much as would be expected of a graduate of Yale, Harvard, or Princeton. But to those of us who have traveled beyond the graduating standard of a good many of our own schools and the average Indian student's idea of education, this word has a much broader meaning, and we realize that a graduate from one of our schools is not trained as is the graduate from Yale, Harvard, or Princeton. From this we learn that his education is not so far advanced as that of others.

The educated man is one whose mind is trained, as well as his hand and heart, and who, because of such training, is master of himself and his environment, who, through his training and influence, benefits not only himself but his neighbor, lifting him up to a higher level in life. The training of the mind covers a big part of one's education and determines to a large extent one's success in life. Therefore it is necessary that the Indian student get just as much as he can of this sort of training.

As man marches on and upward he feels more and more the need of facts and truths, and information concerning these things. The desires of his fellow-men for learning are ever increasing, and he must find some way in which he himself may meet these demands. The scientist and the inventor put into writing what they have learned, because in this way they can reach the largest number of people and pass on to them what knowledge they gain in their line of life. Men of other professions have done the same, and such advancement is being made all the time.

In these days a man's knowledge of things comes mostly from books. For example, the farmer learns from books about the different kinds of plants and soils and their relations to each other. He learns, too, what plants are best adapted to his soil and climate, and how to care for his land, products, and live stock. Among tradesmen one often hears the expression, "there is good money" in bricklaying, steamfitting, plumbing, etc., but if a man is to get the most good out of his work, either for the sake of helping himself or helping others he must not only have trained hands but a trained mind also.

Among women the best teachers of academic subjects, domestic science, and art are those who have the best academic training as well as the training for doing the actual mechanical work. We all know that a person cannot make a good teacher of book knowledge without good training for the purpose. The women who do the best in any of these branches of work, either in the classroom or in the home, are those who through book work

have learned the composition of foods and how to cook them, how to plan meals in the most wholesome and healthful way, and how to make the best fitting and the best looking garment in the most economical way. The whole world is practicing economy and wants economic efficiency ; and the Indian, of all people, needs to learn to be economical.

In almost every case where a woman applies for a position she meets with a very strong statement which reads thus, "Graduates of high schools and women of superior education and cultivation will be given the preference." I am sure this is also true among young men ; so here again we are reminded of a certain kind of training which is necessary. In all walks of life one needs all the training of the mind that one can get ; and never before was there such a need for educated and cultivated men as there is now throughout the world. Educated farmers and tradesmen are wanted as well as educated preachers, lawyers, and scientists.

And so, if the Indian is to keep his place as a farmer among farmers, a tradesman among tradesmen, a lawyer among lawyers, and a man among men, he must have all the necessary training possible of the mind as well as of the hands.

The people of other nations that have a written national language all have a chance to obtain some schooling, however little it may be ; but the Indians of North and South America have been unfortunate because they do not have one written language. We are a race of many tribes and languages, and we have not learned to know each other as one people ; therefore we have not been able to pull together as a people—a thing that is most important to a race in its onward march toward progress. There are some of the tribes who have a written language but it does not benefit the whole race. For this reason we need to learn a single language—that of the country in which we live—for that will help to bring us together so that we may learn to know each other as well as other races, and learn to work and pull together for our own benefit as well as for the good of the country we live in.

Upon a young Indian's return to the reservation from school he meets with all kinds of questions. Both graduates and undergraduates are confronted with the same sort of problems. On a majority of the reservations they are expected to know all the English language, to be able to speak it readily, and to be masters of it, regardless of the amount of time they have been in training. Among the Indians on nearly all the Western reservations a returned student is often asked to interpret for many different purposes. He is often asked to help in personal or tribal affairs, either between individuals, or with the Government, concerning land deals, money matters, or lawsuits. Just such

appeals as these from our older people are enough to make one realize the value and the necessity of the highest academic training one can obtain ; and it is only the best educated Indians who can grant these demands and accomplish the much needed work to be done among their people.

The time is soon coming when we shall be thrown upon our own resources ; and without Government aid we shall have to look after our rights and interests, and transact our own business concerning personal and real estate property ; and now is the time to prepare ourselves. Such problems as these require a well-trained, keen mind.

It is true that a great many students from our own schools are doing well, some as farmers and others as professionals in various kinds of work in their home communities as well as in other places. There are also others who, in the Civil Service, are employed as expert farmers, clerks, stenographers, mailcarriers, teachers, matrons, etc., but almost in every case, those who occupy the best places and get the best wages, and at the same time do the most good, are those whose minds are best trained.

Now, every Indian realizes that the preparation and the equipment given by most of our Indian schools have not been just what they should be ; and this is one reason why we Indians need to seek and obtain a training that is more thorough in every way, a training that is more advanced, and one that opens the door of opportunity and prosperity. Good things come hard in this world, and only as we seek them by giving our time and strength, making every possible effort, will we make them ours. If a man wants the best and the highest things of life and desires to progress, he is helped only as he helps himself.

The Indian race, of all races, needs men of superior education and cultivation and strength of character, men with storehouses of knowledge of the good things of life, men who could be sources of inspiration and take it upon themselves to become leaders for good. The academic training has much to do with the promotion of these necessary qualities in a man and in a race of people. This kind of training includes a great many things that are essential to a people desiring to progress and to prosper. One may be able to accomplish much with trained, skilled hands, but a great deal more can be accomplished when there is a trained mind also. It is very necessary, where a race desires to progress, for the people to know about history, mathematics, philosophy, sociology, science, etc., as well as to have skilled hands and strength of character. Therefore, if the Indian student wants to get the best and the most good out of life, and benefit himself and his race, he must have the training which gives him a knowl-

edge of all these things. Let us also bear in mind that the coming of an awakening to us does not mean that we have reached the goal, but, instead, we are only at the beginning of the much-needed task that must be done.

The Indian alone can solve his problem. Not until he has learned the lesson of how to take care of himself and live the best kind of a life possible will he have his rights as a man among men and as a citizen of the country in which he lives. Not until he learns how to protect his person and that which belongs to him, will he be free from his deadly foes—ignorance, laziness, the hand of the grafter, and poverty. Such tangled-up affairs as were plowed up in the Indian country in Oklahoma just recently will never be stopped until the Indian himself can guard against them, and he never will be able to do it until he is educated physically, morally, and mentally. If he is going to succeed in life he must learn to know and ever bear in mind the law that is eternal, "To him that hath shall be given and from him that hath not shall be taken even that which he hath." The Indian must learn how to lay hold of knowledge as well as of material and spiritual things.



AND THE GREATEST OF THESE IS WAR

AROUND the council-board of Hell, with Satan at their head,
The Three Great Scourges of humanity sat.
Gaunt Famine, with hollow cheek and voice, arose and spoke:—
“O, Prince, I have stalked the earth,
And my victims by ten thousands I have slain.
I have smitten old and young.
Mouths of the helpless old moaning for bread, I have filled with dust;
And I have laughed to see a crying babe tug at the shriveling breast
Of its mother, dead and cold.
I have heard the cries and prayers of men go up to a tearless sky,
And fall back upon an earth of ashes ;
But, heedless, I have gone on with my work.
'Tis thus, O, Prince, that I have scourged mankind. ”
And Satan nodded his head.

Pale Pestilence, with stenchful breath, then spoke and said :—
“Great Prince, my brother, Famine, attacks the poor,
He is most terrible against the helpless and the old.
But I have made a charnel house of the mightiest cities of men.
When I strike, neither their stores of gold nor of grain avail;
With a breath I lay low their strongest, and wither up their fairest ;
I come upon them without warning, lancing invisible death.
From me they flee with eyes and mouth distended ;
I poison the air for which they gasp, and I strike them down fleeing.
'Tis thus, great Prince, that I have scourged mankind. ”
And Satan nodded his head.

Then the red monster, War, rose up and spoke:—
His bloodshot eyes glared 'round him, and his thundering voice
Echoed through the murky vaults of Hell.
“O, mighty Prince, my brothers, Famine and Pestilence,
Have slain their thousands and ten thousands,—true ;
But the greater their victories have been,
The more have they wakened in Man's breast
The Godlike attributes of sympathy, of brotherhood and love,
And made of him a searcher after wisdom.
But I arouse in Man the demon and the brute,
I plant black hatred in his heart and red revenge.
From the summit of fifty thousand years of upward climb
I haul him down to the level of the start, back to the wolf.
I give him claws,
I set his teeth into his brother's throat,
I make him drunk with his brother's blood.
And I laugh ho ! ho ! while he destroys himself.
O mighty Prince, not only do I slay,
But I draw Man hellward. ”

And Satan smiled, stretched out his hand, and said :—
“O, War, of all the scourges of humanity,
I crown you chief. ”
And Hell rang with the acclamation of the Fiends.

J. W. J. in the *New York Age*



A SILINDA TEACHER AND HIS FAMILY

MONASE, THE ZULU

BY MINNIE CLARKE

Missionary at Mount Silinda, Rhodesia, Africa

MONASE was the baby daughter of one of the five wives of Magcoba, a Zulu, who lived near the chief's kraal, half a day's journey beyond Chikore Mission Station. While still an infant she was purchased by Jiho, a Zulu from Silinda, as his future wife, Jiho paying nine pounds (forty-five dollars) and promising the rest later.

The child lived happily for a year in the hut of her old grandmother, and was then taken back to her mother, with whom she stayed for some months. Her father soon sent her to Jiho's home in order that the latter might see how his property was growing. As she was too small to walk so far her brother carried her. While she was at the home of her future husband in Silinda her father came there to ask Jiho for the rest of the money for Monase, but Jiho said, "No, I do not want two wives now. I have become a Christian." Magcoba was disappointed. He went home again with his daughter, her brother carrying her as before.

So Monase's father was obliged to look for another purchaser for his daughter, and this time he went to a rich man who already had three wives. From him he received twenty-five pounds, or one hundred twenty-five dollars, for Monase. The child lived for two years at home without seeing her future husband, and then went to stay with her aunt in another kraal.

Messages came calling her to go to the kraal of her future husband, but she refused to go. Her father sent her brother

to take her there, but she refused. Finally her father came himself. She was sitting in a hut playing with other girls when her father came in at the door. She tried to run away, but he took her up, put her on his shoulder, and carried her off. She cried so much that he put her down and she walked with him. That night they slept at home. On the morrow Mkwakwami, who had bought her for his wife, came and said he wanted to take Monase to his home to mind his garden and drive away the baboons.

Monase, who was then twelve or thirteen years old, was sent with him to his home, and her younger sister went with her. For four days they watched for baboons at the gardens. On the fourth day, at noon, Mkwakwami, who already had three



ZULU WOMEN

wives, told Monase that she was to have a hut for herself, and that he was going to take her to be his wife at once. Soon after having said this, he went with all the grown people of the kraal to drink beer at a gathering some miles distant. He wished Monase to go too, but she contrived to stay behind with her sister, and as soon as the others were well out of sight they ran away to their home.

They found their father was away trying to sell a beast. Monase's big brother was at home, and he said he would send her back, but her mother would not allow this. Not long after her father returned, Mkwakwami sent his son for her. She told her story, how Mkwakwami wanted to build her a hut and make her his wife when she was still too small. Mkwakwami's son said she lied. Her father told her to go, but she refused, and as

her big brother helped her, she stayed at home for one month.

Messengers came again to take her, and her father was so angry that she went with them to Mkwakwami's kraal. There she was given a garden, and was told that when she had dug it she would have a hut and be his wife. She stayed three days and slept with the girls, but did not dig her garden. Early on the morning of the fourth day, before anyone was awake, she ran away to Chikore, where she had a relative who was a Christian. This woman told her that it was of no use to stay there as it was too near her home, and advised her to go on to Silinda.

So Monase went on and at a village on the way she found some Christian girls who were preparing to go to Silinda on the



KRAAL CHILDREN IN THE SILINDA SCHOOL

morrow, that being the day on which school reassembled after the vacation. It was in January 1910 that Monase came with these girls to the boarding department at Mount Silinda. She stood shyly behind them as they came to report their arrival—just an undeveloped child, rather tall for her age, but very thin and frightened looking, dirty and tired, clad in two little pieces of ragged cloth which made the sum total of her earthly possessions.

After she had been at the school for rather more than a month, I returned from class one day to find her father sitting outside my door demanding that his daughter be sent home. She refused to go with him though he stormed and scolded and threatened. When he begged me to drive her away, I told him that I had not called his daughter; I was not detaining her, neither was I driving her away. She could go at once if she



HAULING LOGS IN SOUTH AFRICA

wished to do so. The girl held out and the old man went home alone. One could not help feeling sorry for him, but the saddest thought was that he cared absolutely nothing about the future life of his daughter, or what would be good for her and bring her happiness. He only valued her as a means of paying his debts and silencing a troublesome creditor.

After a few weeks he came again with Monase's mother and baby sister. What the old man could not get by storming and threatening, the mother soon gained by working upon the girl's affection for her. She told pitiful tales of her illness and weakness, though she looked well and strong and by no means overdone by the journey of a day and a half with a baby on her back. The water was far and the child was heavy; there was no wood with which to cook, and look how her foot was swollen! The baboons were destroying the gardens and there was no one to drive them away; and when a mother was so ill, how could she do without her daughter? The old man joined the woman in promising Monase that she should not be sent away to Mkwakwami if she did not love him; she should just stay at home and help her mother until she found some one whom she wanted to marry.

As I watched the girl and saw her relenting, I called her in and asked her if she thought that what they were saying was true. No, she said, she thought they were lying, but as her mother was ill she must go home and see if they would keep their promises. She would try to come back again, she *would* come back, for she wanted to be a Christian and to learn.

So she went, and as she walked down the path with the baby on her back and disappeared behind the trees, I thought, "Poor child, that will be the end of the newly awakened desire for God and the hope of a better life which has begun to spring up in her heart. That is the last I shall see of Monase."

It seemed as though the great monster of heathenism had opened its jaws and swallowed its prey in a moment. I had seen so many bright, promising girls drawn back by just such methods into the pit of degradation and oppression from which they were striving to crawl, that my heart sank within me as I thought of what lay before Monase. However, I shut the door and prayed to the Great Father in Heaven to watch over her and take care of her, and deliver her from the powers of darkness; and to bring her to a remembrance of the words of life and hope which she had heard at school. As I prayed for the "little one," hope and courage returned to my own heart and I arose refreshed, to answer the next knock at the door and to face the next problem that must be solved.

Months passed away; the next vacation was nearly ended. It was a season of drought and great heat. During the early afternoon there was a gentle rap at my door and there, outside, was Monase! "I have come," she said, and stood there in the blazing sunshine for just a moment, pitifully thin and dirty, almost naked, her hair all wild and uncombed and only partially freed from the red clay and grease with which it had evidently been dressed; her great eyes were wide and hollow with fear and fatigue and hunger; beads of perspiration trickling down through the dust on her limbs. "I have come" she repeated, and then



FORDING A RIVER IN RHODESIA

turned away to find a hoe and go to work with the girls, in all that heat, with no expectation of food or rest or comfort; no thought of the joy that her return would bring, or the interest that there would be in all that had befallen her since last she stood at that door!

A sad commentary, this, on the barrenness of heathen life—the lack of love and thoughtful care for others, of joy and comfort and mercy!

Of course I called her back and brought her in and she sank down on the mat exhausted. By patient questioning I gathered that it had been as we feared. Her parents had lied in order to induce her to go home. After about two months they had broken their promises, and her father had tried to force her to go to Mkwakwami. She refused as long as she could, but, finally, her father compelled her to go and sent his sister to take her.

She went, planning to run away, but her aunt begged her to stay until she had gone, so that the father's anger might not fall upon her. When Monase cried to go with her aunt she was shut up in a hut, with Mkwakwami's daughter to watch her. There was beer at the kraal and drinking outside the hut. Some women came and dressed her hair with *hondwana*—red clay and fat—so that she could not run away. The thought was that as this custom of dressing the hair is connected with the spirits of their fathers that beat the drums in the deep waters, the missionaries would not like her if she went to them after it had been done.

One of Mkwakwami's wives came and called the girl who was shut up in the hut with Monase. During the night she cut with a native hatchet the cords which fastened the door, and ran away, spending part of the night in a "watch-tower" in a



A ZULU WOMAN MAKING POTTERY



A MACHILA RIDE

garden by the way, for fear of wild beasts. She came on to Silinda as fast as she could, only stopping long enough at a stream to try to wash the clay and grease out of her hair with a plant which makes a lather that looks like soap.

Many attempts have been made to draw Monase back again into heathenism but she is still in school, and is now a bright, happy, Christian girl, able to sew and wash her clothes, and to do many useful things in the house. She is not now afraid to go to spend a little while with her mother during vacation, as her father has found a way out of his difficulties. But his way is a great grief to Monase as it blights the future of her little sister.



A ZULU VILLAGE

Her father has satisfied his creditor, Mkwakwami, by selling his younger daughter for twenty-five pounds to a man who already has two wives, and paying his debt with the money. This child has learned something of God from her sister, and cries to come to school with Monase when she returns after a visit to her home—but it seems as though this cannot be. With God, however, nothing is impossible.



MACHILA SONGS

Machila is the Portuguese word for canvas hammock. This is slung on a pole and carried on the shoulders of two men at a time; in this way the missionaries in Africa travel about. There are usually eight or more carriers, and they frequently sing as they trot along.



Wa-sia mwana m'ka bango, Ho, m'kabango, Ho, m'kaba-ngo Ho, m'kaba-ngo !

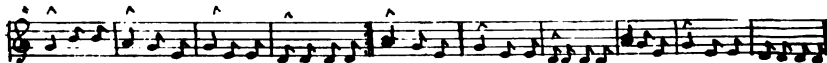
[Sung by one voice, then repeated by all]

Solo

All

Solo

All



Ka-mkuku, Ka-liva, O ku ma cha ya nyone, Ka-liva, O ku ma cha ya nyone, Ka-liva, O ku ma cha ya nyoe

SOME ALASKA INDIANS*

BY MATTHEW K. SNIFFEN

Recording Secretary of the Indian Rights Association

IT should be noted, first of all, that what I have to say applies only to conditions along the Yukon and Tanana Rivers. Alaska has an area one-fifth the size of the United States, the southern coast line alone, from Chatham Sound to the western point of the Aleutian Islands, being a distance of three thousand five hundred miles. Manifestly it was a physical impossibility for me to cover such a vast territory in one summer's trip.

Last winter the attention of the Indian Rights Association was called to what was termed the deplorable condition of the Indians in the interior of Alaska, and we were earnestly urged to look into the matter. Two members of the Association felt so deeply interested in the subject that they offered to meet the expense of such a trip, and I was directed by our executive committee to make a first-hand study of the situation. My companion was Dr. Thomas S. Carrington, an expert investigator of the Society for the Study and Prevention of Tuberculosis, who had also been for twelve years a surgeon in Turkey under a missionary board.

We proceeded to Alaska by way of the inside passage to Skagway, then to Whitehorse, and down the Yukon River by steamer to Eagle, the first town in American territory west of the British Columbia line, three miles above which is an Indian village. Here we embarked in an eighteen-foot open boat for a trip of one thousand six hundred miles, stopping at all towns and settlements, and at many fish camps and wood camps along the Yukon River from Eagle to Holy Cross, and on the Tanana River from Fairbanks to Fort Gibbon—or Tanana, as it is usually called.

We did not reveal our identity except on one or two occasions, but traveled as tourists, in order that we might see conditions as they were, and especially that we might observe the attitude of the whites towards the Indians. We were hospitably received throughout the trip, and the people we met (and we endeavored to overlook no source of information) expressed themselves freely on all the topics that were brought up for discussion.

* An address at the Mohonk Conference



INDIAN "FISH WHEEL" FOR CATCHING SALMON

Scattered along the Yukon and Tanana Rivers, in small villages, there are upwards of five thousand Indians. From Eagle down to Nulato there is practically no difference in their customs and habits ; the condition of the people and their village as found at one place was typical of nearly all the rest. All these natives are, and have been, self-supporting. In the winter they go back into the hills for game. They eat the meat and sell the furs ; and some of them realize a goodly sum from their winter's work. In the summer the Indians scatter along the river in small camps, to catch the fish (mostly of the salmon variety) that run up the rivers. Their catches are cured by a smoke-and-air process and then packed in bales. The king salmon forms an important part of their food supply, while the dog salmon is kept for their own animals or sold to the whites. All winter travel is by dog team, and dried fish is the principal canine diet. Where an Indian makes a good catch of fish and has more than is needed for his own dogs, he can find ready market for his surplus stock at an average price of twenty or twenty-five cents a pound.

Between hunting and fishing, these Indians can make a comfortable living, and it would be unwise to take any steps that would destroy their self-reliance. It is of the utmost importance, however, to see that they are protected in their fishing and hunting rights and given at least "an even break."

At present, with the exception of Fort Yukon and Tanana, these Indians have no right to their homes other than that of a squatter. The same is true of the sites where their fish camps have been located for years. The greatest danger point just now is the valley along the Tanana River. Last summer that section was being surveyed by the Government with a view to

determining the best route for a railroad from Fairbanks or some interior town to the Yukon River, and it is believed that the most feasible line is through that portion of the valley where the Indians have their homes. Should the projected railroad be built it will doubtless mean the establishment of town sites, and the location of some of the Indian villages is such that "the march of progress" will be apt to cause trouble for the natives unless prompt steps are taken to have their land rights respected. Should the railroad be built it will undoubtedly bring into Alaska many people who have been deluded by the seductive literature of the transportation companies regarding the "great opportunities" opened up, etc; and even though these newcomers do not remain longer in the country than they can possibly help, they can cause a great deal of trouble for the Indians, as matters now stand.

It would be impractical to attempt to establish game preserves for the sole benefit of the Indians, but the existing law prohibiting the use of poison in catching fur-bearing animals should be more rigidly enforced. It is claimed in all directions that white men resort to this method of increasing their season's catch, but, so far as I could learn, the Indians have not been accused of doing it. There is a game warden whose duty it is to stop this practice, but the territory he has to cover is so extensive and the allowance for necessary expenses so small that he cannot be expected to seriously interfere with this class of law-breakers. If this abuse is not checked the supply of fur-bearing animals is sure to become very scarce, if not extinct. Then the problem of support for the natives will become a serious one.

The Indians have just about held their own in numbers. They live in small cabins, mostly with only one room. The health conditions are poor, in some villages as many as seventy-five per cent being afflicted with tuberculosis in one form or another; there are also numerous cases of trachoma. The only medical work being done at most places is by the Government day-school teachers who dispense simple remedies. At each point we visited, Dr. Carrington made an inspection of the sanitary condition of the village, held clinics, and advised the teachers what course of treatment to follow in given cases.

Fort Yukon is probably the largest Indian village on the river. It was established by the Hudson Bay Company about 1847 and is yet the main fur center of the interior of Alaska. The Indian population is three hundred, with twenty-five whites who can be regarded as permanent residents. The Government has a day school at this point. The headquarters of the Episcopal mission work are also at Fort Yukon.

At the time of our visit it was a hostile camp, due to the

recent controversy in the courts in connection with the effort to prevent the whites from having Indian women as their mistresses, and also to the proceedings instituted to restrain one of the traders from locating his store in the Indian village. In the latter case the court issued a permanent order of restraint and the store was built outside of the village proper. Shortly after this controversy came up the President issued an executive order setting aside a small tract of land, embracing the village, as a reservation, under the jurisdiction of the Bureau of Education, for the exclusive use of the Indians living thereon ; so that now there is no danger of whites building cabins in their midst.

It should be noted that a moral wave is sweeping through Alaska; open gambling is no longer carried on ; the saloons are closed on Sunday, and in some sections the existing law prohibit-



THE GOVERNMENT SCHOOL AT FORT YUKON

ing continuous co-habitation is being enforced; where violations of this law are reported, it usually results in the man marrying the woman (either white or Indian) or else leaving for parts unknown. A certain white man at Fort Yukon had been living with an Indian girl, and complaint was made before Dr. Burke, the United States Commissioner, who then had to issue a warrant. The man was bound over for the grand jury, which met last winter in Ruby. It appears that two of the traders went on the man's bond. The Mission workers are blamed for what followed, but I was informed that the United States District Attorney's office at Fairbanks made a private investigation and submitted evidence to the grand jury indicating that the two bondsmen were both guilty of the same offense—one of them living with an Indian woman and the other with a white

woman. All three were indicted, and the trial came up in Fairbanks. One of the indicted bondsmen pleaded guilty and married the woman in question. The other stood trial and was acquitted. Later he married the Indian girl with whom he had been living, although he frankly says that when he is ready to leave Alaska he will desert her. In the case of the original cause of the trouble the man was not prosecuted because he promised to marry the Indian girl—which he failed to do, although he left Yukon.

Because of his connection with the case as United States Commissioner, the element that has not taken kindly to the enforcement of the law sought to have Dr. Burke indicted. All sorts of absurd and trivial charges were brought up, and a most determined effort was made to have a true bill returned, but



AN INDIAN CABIN, FORT YUKON, ALASKA

it failed, largely because of Dr. Burke's defense by District Attorney Crossley. It is significant that on the grand jury were five men who were under investigation by the legal authorities.

As a result of this trial an intense and bitter feeling grew up toward the missionaries, and nowhere was it more pronounced than at Fort Yukon. In some respects it was unfortunate that some one other than Dr. Burke could not have been selected as United States Commissioner ; this is admitted by all interested in the Mission, but there was nobody else available, and he was forced to take the place. The Mission people have been generally criticised for the part they had to take in the matter ; but it was a case of having an element tearing down what they were trying to build up, and so they did police work that belonged to others.

It is admitted by all who know (the missionaries included) that these Yukon River Indians are absolutely unmoral. Their sexual relations are promiscuous and begin at an early age. One of the missionaries "called the roll" of the Indian women of the village, and out of fifty there were only three named who could be regarded as virtuous, and one of these was doubtful.

We mingled very freely with the whites at Fort Yukon and they talked very frankly to us on all these matters. A number of them have good traits, but the majority of them have a "free and easy" standard of morals, and, according to their code, the Indian women are regarded as the legitimate game of the whites.

Father Sifton said the greatest trouble among the people was whiskey and the "Yukon hobo"—the disreputable scum that drifts down the river. The laws relating to selling or giving liquor to the Indians are strict enough, but their enforcement by the Alaska territorial authorities is almost a dead letter. Where there is no saloon sufficiently near the village to procure a supply of liquor, the "hootch peddler" (as the "boot-leggers" are called) can be relied upon as a never-failing source. There is a territorial special officer for the suppression of the liquor traffic among the Indians stationed at Ruby, whose duty it is to patrol the Yukon River for a radius of fifty miles up and down the stream. He had no launch to travel in, and most of his time was spent in watching the beach and main street of the town. At one point several Indians returned from Ruby with ten gallons of whiskey; and Indians from another village spent five hundred dollars for one load of liquor. What followed its introduction can well be imagined.



CURING FISH AT KALTAG, ALASKA



STEPHEN'S VILLAGE ON THE YUKON RIVER

At many of the villages quite a few Indians earn a goodly sum from their winter's trapping, but they are largely improvident, and much of their money is soon dissipated by "potlatches," or feasts, to which everybody is invited. All who come are given presents. Some of them will spend five or six hundred dollars for one "potlatch." It develops into a contest of lavish entertainment, with each one trying to surpass his neighbor's party.

The Alaska Division of the Bureau of Education exercises jurisdiction over the natives of the territory. It is a pleasure for me to bear testimony to the splendid work which that Bureau is attempting to do for the 30,000 Indians and Eskimos under very adverse circumstances. Over 70 schools are maintained and several hospitals have been established. Again, in order that the extent of the Bureau's work may be understood, let me remind you that Alaska is one-fifth as large as the United States and that the entire coast line is probably a matter of 25,000 miles. Then consider that for this vast field the Bureau has but \$200,000 annually, and some of its difficulties can be appreciated. For a country where extravagant prices are charged for *everything* it is necessary to economize to the limit in every direction, even to paying some of the teachers eight or nine months' salary for a year's work. The army gives its soldiers extra pay and additional allowance for Alaska service, but many of the Bureau's employes do not receive a normal wage. To do the work required in Alaska the appropriation should be at least \$500,000.

The Public Health Service loaned Dr. Krulish, one of its physicians, to the Alaska Bureau to go over the territory. He

made a thorough investigation and a report on the health conditions of the natives, showing a deplorable situation calling for urgent action. Congress was asked for an appropriation to enable the Bureau to do effective medical work, but not a dollar was granted for this great need. If the ravages of tuberculosis, trachoma, and kindred diseases are to be effectively checked or eradicated, favorable action should be promptly taken by Congress on the recommendations of Dr. Krulish. Otherwise, the number of natives of Alaska in need of education and Christianity will be a diminishing quantity.

To summarize the situation, the present urgent needs of these Indians are in my judgment:

- (1) Protection for their homes and fish camps
- (2) Better enforcement of liquor laws, by men free from local influence—by a force similar to the Northwest Mounted Police
- (3) Enforcement of game laws prohibiting the use of poison in catching fur-bearing animals
- (4) Increased appropriation for the Bureau of Education
- (5) The establishment of a number of small hospitals in charge of competent physicians
- (6) The equipment of the stations of the churches conducting missionary work in Alaska with a sufficient number of workers to more effectively deal with existing conditions



ANOTHER INDIAN VILLAGE ON THE YUKON

THE NEGRO MUSIC SCHOOL SETTLEMENT

ELBRIDGE L. ADAMS

Chairman of the Executive Committee of the New York Hampton Association

THE Music School Settlement for Colored People in the City of New York had its origin in the desire of a distinguished white musician to pay a debt which he thought he owed to the Negro race. David Mannes, for many years the first violin of the New York Symphony Orchestra, and widely known for his efforts to bring music into the everyday lives of the masses, was a poor boy who had not the means of perfecting his musical education. His early musical yearnings were guided only by an itinerant music teacher of inferior talent, and it is probable that his art as a musician would never have reached its present high development had it not been for his meeting with Charles Douglas. Douglas was a Negro lad in a Southern town when he first attracted attention by reason of conspicuous musical talent. So great was the promise he showed with the violin that rich patrons backed up his ambitions and sent him abroad to study under the masters there. He became a violinist of power and virtuosity, and also a man of wide reading and a fluent speaker of French and German. When he finished his musical studies he returned to America, hoping to find a promising future in the musical world of Boston and New York; but this hope was never realized, for the color line was drawn to shut him out from opportunities which were open to other musicians, and there was no room for him in any of the great symphony orchestras. So, gifted and accomplished as he was, he had to turn to the banjo and guitar as the instruments with which he could gain a hearing and a living.

One day, a broken and disappointed man, Douglas was walking along a street in New York, when he heard the strains of a violin rising from the basement of one of the brownstone houses. He stopped and rang the bell and asked who it was that was playing so beautifully. "It is my son," was the proud reply of the woman who answered his questions. A meeting ensued, and out of that meeting grew a friendship between the boy and the cultivated Negro, who taught the boy the things that he himself had learned abroad, not only music, but poetry

and philosophy. Indeed, David Mannes says, "The Negro Douglas helped to shape my life." David Mannes later on went abroad himself and studied under the great master, Ysaye, but it was Charles Douglas, the colored man who played the banjo for a living in New York, who first started him in the right direction.

For many years David Mannes had it in his heart to give back to the colored people what he had got from one of them thirty years ago. He saw his opportunity when, in the spring of 1911, a few people interested in social work among the Negroes of New York got together to form a settlement. David Mannes attended that meeting and pleaded that the settlement might take the form of a Music School Settlement, such as that which had been successfully conducted under his direction for many years on the lower East Side of New York City. "Music," he said, "is the racial talent of the Negro, and through music, which is a universal language, the Negro and the white man can be brought to have a mutual understanding."

So the Music School Settlement for Colored People in the City of New York came into existence. At first the school had no permanent home, but its activities were conducted wherever it could find hospitality. A director and a staff of teachers were engaged, and lessons were offered to as many Negro children as might apply, at a charge of twenty-five cents a lesson; but no deserving child was turned away for want of means to pay for lessons, and several scholarships were provided to take care of such cases. The school grew and it was soon found that it must have a permanent home. A suitable building was secured on One Hundred Thirty-fourth Street, which is the centre of the large Negro population of Harlem, and there for two years lessons were given daily in piano, violin, and wind instruments, as well as in theory, sight-singing, and voice culture. Three orchestras of various grades of proficiency were organized and held weekly rehearsals.

The school was much too young to put forward any of its own pupils for public performance, but it was decided in the spring of 1912 to give a concert in New York City's largest and most famous music hall, Carnegie Hall, in which only Negro performers should render compositions of Negroes. The uninitiated were somewhat skeptical of the success of such a venture, but those who had heard the marvelous playing and singing of the Clef Club Orchestra, conducted by James Reese Europe and William H. Tyers, at some of their concerts given to Negro audiences uptown, had no doubt that there was a pleasant surprise in store for the white audience that it was hoped would come to Carnegie Hall. The boxes in the great double horseshoe were all sold by the personal efforts of the friends of the school,

yet on the day of the concert fully two-thirds of the three thousand seats in Carnegie Hall had not been taken. But the New York *Evening Journal* that afternoon printed on its editorial page, in a most conspicuous place, an article in which appeared the following paragraphs:

"Happiness everybody desires for himself and others. Those that are sorrowful and downtrodden have found their happiness in music, which lifts the soul above trouble.

"The man would be mean spirited indeed who would grudge to the Negro the fullest development of his musical power and the greatest possible happiness in that development. * * * The Negroes have given us the only music of our own that is American—national, original, and real.

"This concert, which is organized for tonight at Carnegie Hall, will be from beginning to end a concert by Negro musicians. The musicians volunteer their services. The proceeds of the concert will be devoted to the Music School Settlement for Colored People.

"This school is intended to encourage and develop musical talent in Negroes, and there is no doubt that those taught by it will contribute to the pleasure of the public and make valuable additions to the musical works of this country.

"There are in New York more than 90,000 colored men and women. Very little is done for them, and very little for their children. In all directions they are denied, repressed, and kept back."

When the hour of the concert arrived a crowd of several thousand people besieged the ticket office, took all the remaining seats and standing room, and when Mr. Europe raised his baton for the opening number, Carnegie Hall was jammed to the very limit of the fire laws with an audience composed about equally of the two races. The opening number was the "Clef Club March," now so well known to every Hampton student, and the refrain of which has been adopted by the boys of Andover Academy in Massachusetts as one of their marching songs; and when the orchestra of one hundred and twenty-five players broke into the chorus at the end, a thrill of excitement ran through the audience, and New York woke up to the fact that it had something new in music. The next morning the musical critics of the prominent New York dailies all gave serious attention to the concert, and James Reese Europe and Will Marion Cook found themselves famous.

Since then two other concerts have been given in Carnegie Hall which have only served to deepen the impression made by the first one. At the last concert, on March 11, 1914, Mr. Europe's Orchestra again played, but in a new form. Instead of using the banjo, mandolin, and guitar, and other instruments usually associated with Negro music, Mr. Europe tried the experiment of making up an orchestra of string and wind instru-

ments, [very much like the conventional European orchestra. The experiment, while interesting and furnishing evidence of the Negro's ability to play instruments of the violin family, particularly the 'cello, was not, on the whole, a success. It was the opinion of pretty nearly everyone who had heard the orchestra play in former years, that Negro music is best interpreted by instruments played with a plectrum, supplemented by instruments of percussion, including always the "ten pianos."

These concerts have accomplished several purposes. In the first place, they have attracted the attention of musicians all over the world to the possibilities of Negro music. The compositions of Will Marion Cook have been sung throughout the country, and the stirring marches and waltzes of Europe and Tyers have become known to millions of Americans through the reproductions on the victrola and the 'pianola. So deep an impression has been made upon professional musicians of the importance of developing what might be called the Negro school of American music, that when the Music School Settlement broached the idea of having some lectures and recitals during this present winter, many of the most prominent artists in the country were found to be more than willing to give their services. Miss Kitty Cheatham, who is almost as well known in Europe as in her native country, and who is herself a Southerner, brought up by a Negro mammy who sang to her the old spirituals which have always been a part of her repertory; Mr. Percy Grainger, one of the most distinguished of living pianists and composers, who has made a specialty of the folk music of England and Scandinavia; Miss Natalie Curtis, who has done so much to make the music of the Indian known; Mlle. Eva Gauthier, who has, in a residence of several years on the Island of Java, acquired a special knowledge of Javanese music; Mr. Walter Damrosch, the talented conductor of the New York Symphony Orchestra; Dr. Talcott Williams, the head of the School of Journalism at Columbia, who has made a special study of African folk songs; Mr. Kurt Schindler, the leader of the Schola Cantorum; Mr. H. E. Krehbiel, the musical editor of the New York *Tribune* and the author of a book on Afro-American Folk Music, and many other well-known people, have given or are scheduled to give lectures and recitals at the school to delighted audiences.

But, more important than this, these concerts and recitals, which have usually brought together almost as many white people as black, have served the purpose which Dr. Frissell in his far-seeing wisdom prophesied, of being a channel of communication between the white race and the black race. Thousands of white people have, by means of these concerts, come to recognize,

as they never have before, that the Negro race has capacities and talents which need only proper development and direction to enable that race to take its rightful position in the family of races. Mr. David Bispham, the famous American baritone, in a concert which he gave a year or two ago at the Harvard Club to an audience of several hundred college men, said, when he reached the last number on his program, "I have been singing this afternoon the songs of many foreign composers. I shall close with two songs of an American composer. I regret to say that I did not discover this composer myself, but learned of him only through the writings of German musicians. He is not as well known in his own country as he should be. I suppose the reason for this is that he is a Negro, but I want to say to you gentlemen that there is no color line in art. When I find a composition of merit it makes no difference to me whether it be written by a white man or a black man or a red man." He then proceeded to sing Will Marion Cook's "Exhortation," to the immense enjoyment of his audience. It cannot be doubted that through music, the universal language, there is bound to come in time a better understanding between the two races, and, as Major Moton has so often and so well said, all that is necessary is that the white man should get to know the black man and that the black man should come to know the white man.

The Music School Settlement, having outgrown its quarters on One Hundred Thirty-fourth Street, moved into a new house at 4-6 West One Hundred Thirty-first Street this last fall. This house, which the school hopes in time to own, has large concert rooms where several hundred people can be accommodated at a recital or rehearsal, as well as many rooms for private lessons. The school has been fortunate in securing as resident Supervisor of Music, J. Rosamond Johnson, who has given up his professional career and relinquished a large income to take charge of the musical activities of the school, and to devote himself to the cause of teaching his own people the beauties and possibilities of their own racial music. Here several hundred pupils are each week given instruction, and a large chorus, under the personal direction of Mr. Johnson, is now rehearsing for the next Carnegie Hall concert, which will take place in April. The Settlement has also been so fortunate as to secure the services of Miss Green, as resident matron, to have charge of neighborhood work.

"GIVE ME THINE HAND"

An address delivered in Memorial Church, Hampton Institute, by William H. Sheppard, D.D., F.R.G.S., for many years missionary in the Congo Free State, on Sunday, January thirty-first, nineteen hundred fifteen, in celebration of Founder's Day.

IT is an honor which I appreciate more than I can possibly express to be invited to give the Founder's Day Address at Hampton. It gives me an opportunity to express my gratitude to this school, for it was here that I received my vision. The spirit of Hampton inspired me to give my whole life to my fellow-men. I am here today as one of General Armstrong's children, to testify to his greatness, his goodness.

We came to Hampton, three boys—Harris Barrett from Kentucky, Tom Ferguson from Virginia, and your humble servant, also from Virginia. Tom carried the light to the Klondike and Australia; my lot was cast in the heart of darkest Africa; and Barrett's home stands in the town of Hampton, a brightly beaming beacon.

We were received kindly by the teachers and students, and put to work at once, I waiting on table for awhile, then working on the farm, and later in the bakery. We were most anxious to see General Armstrong, and at length we were rewarded. He appeared one evening at chapel and with him a number of Indians, robed in blankets and wearing beaded moccasins on their feet.

I eyed the General up and down, admiring his broad shoulders and his splendid, deep-set eyes. With intense interest I listened to his story of travel in the great West. It was all so new to me. The General was a great and noble man. I can see him now leaving Virginia Hall, in his broad felt hat, with his black cloak thrown back over one shoulder, and walking very erect like a soldier. He was a man to inspire boys to be men—to look up, to look out, and to face the world.

The words which come to me as being very appropriate on this occasion, as I stand once again upon the campus of old Hampton, are these—"Give me thine hand."

Nearly fifty years ago General Armstrong received a vision, and that vision was to make men and dignify labor. He saw the mass of Negro men and women, degraded, ignorant, and super-

stitious ; poor, without God and without a friend ; lost, bowed down under a great burden—a nation in bondage without a Moses.

Then General Armstrong, this man of faith, looked to the North, to the more fortunate, and said. "Give me thine hand" to help this black man of the South ; to help him to rise above his ignorance, to blot out his superstition, and to point him to the Lamb of God.

At once, warm-hearted Christian men and women responded. It was not long before foundations were dug and buildings began to go up. And the General, looking out on that great mass of lost humanity, cried, with a voice that was heard by the Negro of the South, the African in the jungle, the Jamaican on his island, "Give me thine hand."

They looked up and out and started forth on their march to Hampton—such an army of them. At Hampton they found teachers of all the useful arts—farming, bricklaying, carpentry, painting, blacksmithing, tinning—and there also they were given the best intellectual and religious training.

In that assembled multitude, there were scores of young men and women who were without a dollar, without even a change of clothing. But in spite of their poverty and their nakedness, General Armstrong saw in them the image of God. His was the larger vision. He saw, not what they had been, not what they were, but what they could be. He was a great and powerful dynamo, and into those lives gathered about him he sent life, light, and a holy inspiration. They became live, active, enthusiastic ; picking up the ax they began to hew, taking the brush they began to paint, harnessing the horse they began to plough, opening the book they began to read, assembling in the chapel they confessed Christ.

Hands full, heart full, yet not satisfied, the General turns his face westward and sees the red man in blanket and moccasins, busy with war whoop and dance ; but this noble-hearted man of God sees in the red man's inmost soul possibilities worthy of development. He calls to him over the plains of Arizona and Dakota. The Indian stands at attention ; he hears the call, "Give me thine hand." He, too, comes and finds a friend in General Armstrong, a man who loved men. Not only did these red men admire him, but more, they had faith in him. They were soon uniformed and took their places in the ranks with the others who received inspiration, vision, from this great man.

Then these young men and young women, Negro and Indian, who had received training and a vision, looked out toward their homes, and they saw, as they had never seen before, their brethren bent beneath great burdens, without knowledge, without

friends, without a leader, and they started on their journey homeward, to tell the story of Hampton.

Some went to the South, some went to the West, some to Cuba, others to Jamaica and Africa. And what have been the results coming from that outstretched hand of our deeply beloved General Armstrong? Homes have been established (for the home is the foundation of good citizenship); the marriage vow has been introduced and made sacred; the family altar has been set up; Scripture reading and family prayers have become a delight; and Sabbath schools have been started everywhere.

The Negroes, who owned only a few acres of ground, inspired by their leaders from Hampton, now own and cultivate 20,000,000 acres, valued at nearly \$1,000,000,000, and in the near future they will have doubled and trebled these numbers. Those leaders had often heard General Armstrong say, "Stick to the soil; sacrifice everything but honor and life,—but get land." The timid group that went down into the valley to pray, has come into the open and built spires which point to heaven, to the value of \$70,000,000. Schoolhouses have been erected everywhere, in which are gathered 1,700,000 children. Not only have these Hampton leaders built the ordinary schoolhouses, but their inspiration has led them to build large and beautiful normal, industrial, and agricultural institutes. The old slab houses and the cabins have been torn down, and neat, even beautiful, structures have taken their places.

The incentive to be men and women, to have faith in the white man, to hate no one, to take failures as stepping stones to success, to do the impossible, to work hard, to work long, and to do it intelligently,—this incentive was born at Hampton.

This grand institution—the spirit of General Armstrong—is in touch, like a great and tender father, with its 7000 former students, anxious always about their successes or their failures. In 1892, far away in the heart of darkest Africa, I had a warm-hearted message from General Armstrong saying, "We are praying for you, and we expect the story of Hampton to be told in the Congo Valley." I was alone, my comrade had died, many fevers had emaciated my body, the dense darkness of heathenism had depressed me; but that letter from the outstretched hand of our General brought me new zeal and encouragement.

The wild and barbarous tribe with which I was living gave me but little concern. The numerous leopards, lions, and hyenas were only the common, daily enemies of the body. The hissing serpents, the stinging tarantulas, the centipedes, and the scorpions, which infested my house, caused no restless nights; but let me tell you what was crushing—it was when a steamboat came

the twelve hundred miles from the coast, once in nine months, and there was no message of cheer or helpfulness. Then my heart was broken.

Hampton still has her arms around all her children; she wants to know, like a loving parent, "How are you getting along in your sphere of labor?" A few days ago I received a letter from Dr. Frissell saying, "Your welfare is as dear to us as that of any of your younger brothers and sisters who are here." Dr. Frissell has the same spirit as our lamented General—"Hate no man, but lend a hand." I heard him say at the Atlanta Convention, in a committee meeting, "I am unwilling to sign anything that will reflect on our colored brother or cause him humiliation."

Hampton's story was told in the Congo Valley, and today there are worshipping your God and my God in that country 11,000 men who were once wild, naked savages, bowing down to idols, filled with superstition and sin, who had never seen a book, who had never prayed a prayer, or sung a hymn. Four hundred well-trained native evangelists are preaching the gospel of the Lord Jesus Christ to their own people. Day-school and Sunday-school teachers are numbered by hundreds.

Will you not, my fellow-students, follow and emulate the splendid example of your great Founder? Will you not be moral and intelligent dynamos? Will you not stretch forth your hands to those who are bearing a great burden? Will you not be lighthouses in your communities. Will you not keep in view man's chief end? Now is your opportunity. Apply faithfully your hand, your heart, and your brain to all that is offered you.

The Negro in the South, the Indian on the Plains, the African in the jungle, will call General Armstrong blessed. The most intelligent in glory will never be able to calculate the eternal good which has resulted from the outstretched hand of God's great and humble servant, General Armstrong.



A NEGRO FARMERS' CONFERENCE IN THE WEST

BY R. E. MALONE¹

THE holding of conferences for colored farmers in the South is a matter of history, but that such work can be successfully carried on in a Western state, Kansas, where the Negro farmers are widely scattered, is perhaps news even to those who are close students of Negro rural activities.

This work was originated, in 1912, by W. R. Carter, Principal of the Topeka Industrial and Educational Institute, a school located at Topeka, Kansas. This institution is maintained by the State of Kansas, and its equipment is valued at one hundred and fifty thousand dollars. The agricultural department, under whose auspices the conference is held, and which also fosters the rural extension work, is valued at fifty thousand dollars. This physical equipment, given by a generous state, greatly facilitates the work of the conference.

The third annual conference convened December 9 and 10, with delegates representing practically all sections of the state. For two days experts opened the discussion of such subjects as rural credits, live-stock diseases, the selection of corn, the possibilities of western Kansas, dry-weather crops, the dual-purpose cow, etc. These subjects were in turn intelligently discussed by the individual farmers, many of whom are well-trained men who have taken advantage of the educational facilities offered to all by "free Kansas."

Foremost in this class are J. G. Groves, the "Potato King" of Wyandotte County, Kansas, and S. A. Carey, the county attorney of Logan County, also a farmer, who has the honor of having been elected to this office on a non-partisan ticket in a county where the vast majority of the people are white.

It is not surprising that a Negro institution could champion a movement of this kind and succeed with it, for in Kansas the colored agriculturist can be a member of the local grange and the State Horticultural Association, and can attend the local institutes and the state institute at the Agricultural College at Manhattan. Despite these apparent advantages and the fact that

¹ Hampton Institute, Agriculture '09, instructor in the Industrial and Educational Institute, Topeka, Kansas

the Western Negro justly resents any movement that savors of segregation (as has been shown elsewhere), he is now anxiously coöperating with his own people, as well as with his white neighbors, to further the interests of Kansas.

Three men were on the program for the discussion of "How to Grow a Thousand Acres of Wheat." They had successfully grown this amount. Dr. Bias, the veterinarian of Tuskegee Institute, answered all questions on live-stock diseases and sanitation. Dr. Bias is said to be the only colored man in the world manufacturing hog-cholera serum.

A splendid exhibit was held in connection with the conference, and among the many products shown was a collection of dry-weather seed from semi-arid western Kansas; monstrous sweet potatoes (one weighing ten pounds), and pumpkins. One exhibitor had made a specialty of syrup manufacturing from sorghum cane; he had a splendid exhibit. The woman's department exhibited the usual culinary and needle creations, comprising possibly the best exhibit of work done by colored people ever seen in this state.

To the person who is accustomed to see the masses of the Southern Negro farmers and their work, it was almost impossible to conceive that these men were Negroes who stood and spoke of their vast domains, counting their live stock by the hundreds, and speaking of the handling of thousands of dollars.

Truly the Negro farmer in America is seen at his best in Kansas. This is of course as it should be, for "bleeding Kansas" marked the struggle of that martyr, John Brown, and engaged in border warfare because of the great American race question, making it therefore possible for the Negro to develop early here.

The experience meeting of this conference was similar to that of any Southern conference. It abounded with the same gripping, pathetic, and yet amusing experiences that are heard elsewhere. In fact, the early struggles of these Western pioneers seem to have been much severer than usual, owing to the fact that a new civilization was then being introduced in this section and the country was indeed "wild and woolly." It was stated that in those days corn was so abundant that it was used for fuel instead of coal. Today in this same section the corn crop is failing, and feterita, Kaffir corn, and Milo maize are now taking the place of Indian corn.

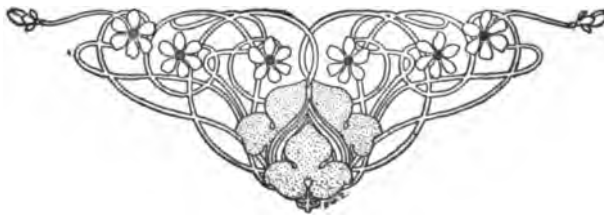
It is the custom of the Topeka school to furnish each farmer a question blank upon which he answers a number of questions pertaining to his family and farm in general. I have selected indiscriminately twenty-five of the blanks and have summarized the results.

The twenty-five farmers own a total of 7076 acres, averaging 88 acres each ; (Practically all land in Kansas is worth at least \$100 per acre.) 166 horses, 450 hogs, 28 sheep, 38 mules, 239 cows, 53 steers, and 4000 chickens.

I have seen the Negro farmer in Kansas at home, in various parts of the state, and these figures represent about the progress the average farmer is making. Undoubtedly the Western farmer has a different problem to solve in the successful management of his business from that of the farmers of other sections, due to the lack of rainfall and other local conditions.

The Western Negro is himself a different type, one who requires that his leaders have special knowledge of this section. Maturing as he has in a large, democratic, open country, he does not know of limitations and cannot understand them ; as a consequence he does not fully appreciate the opportunities given him in this rich country.

We are endeavoring to bring about closer unity among the Negro farmers in every section of the United States, and hope for the coöperation of all those persons and institutions interested in the development of agriculture among our people.



ARMSTRONG THE MAN*

BY ROSETTA MASON

A graduate of Hampton, in the Class of 1880, and at present a worker in the Penn School, St. Helena Island, South Carolina.

AS I look back and think of the first time I saw General Armstrong it seems almost like a dream and yet it was very real to me at the time.

My aunt took me to the Normal School at Hampton and asked to see General Armstrong. We were shown to his office, we knocked at the door and were admitted to his presence. The General was sitting at his desk, and when he turned around to receive us I saw before me a man with a sun-burned skin, dark hair, and deep-set, piercing eyes. After the terms of my entrance were arranged with my aunt, he turned and asked me some questions. It seemed to me that his eyes pierced me through and through, and I cannot say that I was sorry to leave, for he inspired me with awe and I felt that "distance lent enchantment" when I was out of his presence.

His speech was quick and commanding; in fact, the whole make-up of the man, the quick, firm step, the piercing eye, and even the way that he turned his head portrayed a man of immense energy—a man of marvelous power and wonderful resource.

When I entered the school General Armstrong spoke to my class each morning on "Habits and Manners." He dwelt upon good table manners, and tried to impress upon us the importance of being cheerful and eating slowly. He said that the majority of Americans dug their graves with their teeth. Most of the students did not know General Armstrong as well, especially in the first years, as the students now know Dr. Frissell; he did not have the happy faculty of remembering names that Dr. Frissell has. He used to say that it was rather a bad sign for him to remember a student's name. It usually meant that the student had been before him for some misdemeanor.

After seeing the General for a few weeks in the classroom each morning, I saw him only as he moved across the grounds, when he came to prayers, and as he sat with such soldierly bear-

* A talk given at Penn School at a celebration of General Armstrong's birthday

ing upon his horse ; for he was very fond of horseback riding, and looked his best in the saddle. When he was at the school he usually spoke to the students Sunday evenings, using such topics as he thought beneficial. At these times he looked more like a general in command of an army than a principal speaking to his students. There were times, too, when he would describe a battle, and he seemed to be living over again the scenes which he pictured.

General Armstrong was a rapid thinker. His thoughts apparently came too fast for utterance, for he spoke with great rapidity and it was sometimes difficult to follow his line of thought. His power of self-control was very wonderful, and he seemed to be able to control others without the least effort.

While I was in school at Hampton the Academic Building caught fire and burned to the ground. As I speak of it I have a vivid picture of General Armstrong as I saw him that night. It was Sunday night ; we had assembled in Virginia Hall Chapel for prayers and General Armstrong's talk. The students had begun to sing when a boy entered, walked straight up to the platform, and spoke to General Armstrong. The General gave a wave of command and the singing ceased ; all eyes were fixed upon him. When he spoke, he said, in a sharp, commanding tone, "Girls, take your seats. Boys, to the engine room ! Academic Hall is on fire !"

Not another word was uttered. We took our seats and the boys moved rapidly down the two flights of stairs and out to the engine room ; and not until the boys had all gone down the stairs did we leave our seats.

Of course all of us knew that the loss of a large brick building was a great blow to General Armstrong, but he was not a man for repining. Before the flames had ceased he had planned just where the classes would recite the following week. Only one day was lost out of school, and that was spent in putting in seats, putting up blackboards, etc. There were not enough rooms, so the General gave up four rooms in his private dwelling to be used as classrooms. On Tuesday morning the whole school was in running order.

General Armstrong did little teaching, but he always took the Senior Class in the "Outline Study of Man." He was very much interested in his subject and allowed no circumlocution in his class. You had to look him straight in the eye and come right to the point. He wished you to think the way he was thinking, and if possible to use the very word that he had in his mind. If you did not answer as he liked as quick as a flash, he would call Smith ; if Smith did not answer immediately he would call on another, and so on until he got

what he wished. We had no time to get sleepy, each one fixed his eyes on the teacher so as to be ready to stand when called upon. Some days he would come in, call the roll, call on a pupil or two to recite, then take his hat and walk out without saying a word to the students. At such times we would sit there until the bell rang and then go to the next recitation.

General Armstrong often met with great opposition in his work at Hampton. Industrial education was not very popular with the Negroes, so, like all great men, he was at times severely criticised. He did not seem to mind this, but he wished his students to be loyal to him, and any disloyalty on their part always seemed to hurt him.

During my Senior year, he received a letter from one of the students who had not done very well in his class and had been asked to do something which he did not wish to do. In this letter the student said some very mean things to the General. Among them was the statement that General Armstrong was no friend to the Negro, but was simply educating him to be a servant for the white man.

General Armstrong brought this letter into our class and read it to us. He said not a word in self-defense, but wished each one to write a note saying what he or she thought of the contents of the letter. He wished each one to be perfectly honest. The letters were not to be signed and he was not to read them but they were to be collected and read aloud in the class by one of the members. The letters were collected and read by a member of the class the next morning. As the student read note after note, I turned and looked at the General. The tears were streaming down his cheeks. The man who could walk boldly to the cannon's mouth, who could face death without flinching, could not sit unmoved at the expressions of love and gratitude from his students. He believed in his students and he wished them to believe in him.

Though General Armstrong was a very busy man he was always accessible to the students. Anyone who had a grievance could go to him and have it settled. No worthy student was turned away from Hampton for lack of funds. There was always a way opened for him if he made his wants known.

I said that when I first saw General Armstrong he inspired me with awe, but when my school life at Hampton began to come to a close I saw him in a new light and I learned to think of him, not only as a great commander, but as a man with a tender, loving heart.

When I went out to teach my first country school in the woods of Virginia, I overcame many difficulties and did my work more cheerfully because of his talks. Again at Tuskegee,

when the work seemed too much for my strength, I thought of him and gained strength and inspiration. And even now, after many years, when difficulties seem hard to overcome, I think of General Armstrong, the man, and renew my determination to go forward.



FROM COWBOY TO LANDLORD

A PERSONAL NARRATIVE

BY 'JAKE' SIMMONS

I AM a farmer and raise cattle, hogs, horses, and chickens. I came from the South to Muskogee as an orphan boy, starting out as a cowboy among the Indians in 1880, working for six dollars a month. Then I got a job on a farm that paid me \$12 a month and board. After working for five or six months longer, my grandmother was taken sick and all I had saved was spent in making a trip back home. Coming again to Muskogee I went to work at \$20 a month. I saved all I could, working on a farm ranch, and within four or five years I married, being anxious to settle down and make a little home of my own.

My pay was raised to \$40 a month, and I worked on the ranch farm for one year longer. Finally, I struck out for myself in 1886 and tried farming. Everything looked bright at first, but about the time my crops were laid by, a big hailstorm came along and tore up nearly everything that had been planted, and left me almost flat. I was so badly fixed in the fall of 1886 that I didn't know what in the world to do, and even had to ask the "boss man" at the place where I formerly worked for a loan of \$80 to help tide me over. I got the money readily and didn't forget to pay it back. Then, just as luck would have it, a man came along and gave me a contract to furnish 18,000 rails, to be bought and delivered at his expense. I bought and mauled out the rails, put them on the freight cars, and came down to Muskogee; I cleared \$100 on that deal after all expenses had been paid.

Then I went back to cattle raising and was employed by the Choctaw Nation to buy cattle for them on commission. Later I started a ranch of my own. Today I run my own ranch, have my own farm with about 1800 acres of land, and cultivate 700 acres. I have a large barn and 270 head of cattle. I used to keep from 300 to 400 head of cattle, but, on account of the failure

of the corn crop, I sold some of them off so as to reduce expenses. I have on my farm nearly 1000 chickens. Many a time I have raised 100 bushels of corn to the acre; 50 to 75 bushels to an acre we consider a poor crop out here in Oklahoma. I raise from one bale to one and a half bales of cotton to the acre, together with hay and other forage crops, and get from three to four cuttings a year on my alfalfa fields, which yield from one to one and a half tons to the acre.

My barn is 65 by 80 feet, and there are two or three other outbuildings 60 by 20 feet. I sell about \$5000 worth of cattle of my own and buy and sell many thousand dollars' worth more for others at a good profit—between seven and eight thousand dollars' worth.

There are about nine families on my place; I keep about seven or eight working hands all the time; and am now working about twenty, being very busy with my hay work.

When first starting out I lived in a chicken house twelve by fourteen feet. Now I own a ten-room residence, comfortably furnished and in a settlement where we have a good school, a good church, and plenty of amusement. I have ten children, a room for every child, you may say. On this house and my outbuildings I carry insurance.

There is no doubt about there being a fine chance for our Negro people to come out to Oklahoma and succeed in farming, stockraising, and other kinds of business. I think I have succeeded with little or no education. It stands to reason that some of the graduates of the industrial and agricultural schools ought to be able to do better than I have done.



Book Reviews

The Negro in American History: By John W. Cromwell, Secretary of the American Negro Academy, Washington, D. C. Published by the Academy. Price, \$1.25.

MANY years of experience as principal of a colored graded school have shown the author of this book the need of a supplementary school history which shall give the Negro student some idea of the part played by his people in the development of the nation. His purpose is to "indicate some of the more important points of contact of the nation and the Negro; to tell how the former in its evolution has been affected by the latter; and to trace the transformation of the bondman and savage, stolen from Africa, to his freedom and citizenship in the United States, and to his recognition as such in the fundamental law. * * * The rise to eminence of representative men and women in both church and state, as educators, statesmen, artists, and men of affairs, will be cited for the emulation of our youth, who are so liable, from the scant mention of such men and women in the histories they study and the books they read, to conclude that only the lowest and most menial avenues of service are open to them."

Mr. Cromwell's aim, then, is twofold, and his book really has two parts. Less than a third of it deals with the salient points in the history of the Negro in America. These chapters, on such subjects as "The Slave Code," "Civil War Reconstruction," "The Early Convention Movement," "The Negro as a Soldier," "The Negro Church," etc., together with the appendix, contain so much valuable material that one wishes they had been elaborated, simplified, and rearranged to form a volume by themselves. The chapter on the Convention Movement is a real contribution, but the others are not so well done. Two hundred pages are devoted to brief biographical sketches of a score of prominent men and women whose rise to eminence from the lowliest conditions through their own efforts cannot fail to inspire the youth of any race. The author's treatment of these men of mark is clear, simple, sympathetic. His choice of "representative types whose careers afford sidelights on the growth and development of the American Negro" is in every case a happy one. The reader is introduced to poets, scientists,

preachers, and statesmen, for the list includes Phillis Wheatley, Benjamin Banneker, Alexander Crummel, John M. Langston, B. K. Bruce, as well as Booker Washington and Henry O. Tanner. Many of these race leaders of whom Mr. Cromwell writes so well he has had the privilege of knowing personally. The author recalls a visit by Blyden to the Institute for Colored Youth (1862) during which the young African scholar, in the course of an address to the pupils, "expressed in unmistakable language his contempt for the attitude of the American Negro with respect to his servile condition and the popular indifference in which he was held." Of another friend he says, "Dr. Crummel was easily the ripest literary scholar, the writer of the most graceful and faultless English, and the most brilliant conversationalist the race has produced in this country. More than this, his life was without reproach. In his manner he was austere, fearless, and dignified, yet he was as easy to approach as a child. Tall, erect, majestic, and noble in his carriage, he was a distinguished man in any social gathering and on the public highway; his natural stride, and his commanding appearance, gave him a most striking individuality, pointing him out in any assemblage."

The book is well printed, with twenty good illustrations, a bibliography, and an index. On the whole it is an inspiring and useful book of reference.

E. H. W.

Democracy and Race Friction: By John Moffat Mecklin, Ph. D. The Macmillan Company, New York. Price, \$1.25 *net*.

THE author of "Democracy and Race Friction," who is a professor of philosophy in the University of Pittsburg, presents a readable and sane statement of an intricate American problem which is taxing the wisdom and patience of thousands of thoughtful, God-fearing white and colored citizens.

It is to be hoped that Professor Mecklin, or some other student of social ethics who can present facts and opinions as intelligently and as incisively as he does, will soon give the American public an equally comprehensive and able outline of the social forces which are now helping to make the Negro industrially independent, and giving him a chance to build up for the future a social heritage that will not be in conflict with the interests of his fellow-men.

Such a study of democracy and race adjustment might well include such topics as the farm-demonstration work among Negroes of the South, the employment of white state supervisors of colored schools, the influence of the National Negro Business League, the development of Tuskegee and Hampton ideas of

education, the improvement of Negro rural schools through the Jeanes Fund, and the social-service ideas promoted by the Southern Sociological Congress and the University Commission on the Race Question.

Professor Mecklin's recent book, which applies the principles of social ethics and social psychology to the race problem, leaves the reader with the feeling that the Negro in a democracy is, after all, in a rather hopeless position. That many of Professor Mecklin's contentions are true and that they should be seriously considered by Negro leaders and by the best friends of the Negro, there can be no doubt.

The status of the Negro in American democracy, however, is not without a hopeful aspect. It is, therefore, only fair that there should follow "Democracy and Race Friction" a full statement, just as critical and just as fair-minded, showing that in the South, where race differences are most keenly felt in economic and social life, there are forces at work to promote an easy-working system of give and take—a real adjustment—in the essentials of community life. This race adjustment is being secured apart from any propaganda for or against amalgamation of the races. The good sense of wise Negro leaders in getting their people to work, to build good homes, and to cultivate race pride through pure living, can undoubtedly be relied upon to do more to prevent racial intermarriage than legislation, which is the expression of the recognized police power of a state.

"Democracy and Race Friction" deals with the basis of social solidarity, race traits, the Negro and his social heritage, race prejudice, the philosophy of the color line, creating among Negroes a healthful social conscience, the Negro and the Supreme Court, and the question of the Negro's equality before the law. In this book Professor Mecklin covers in his text and footnotes a wide range of authorities on social philosophy, African life, and race relations.

In two chapters on race traits the author sums up clearly and effectively the sober opinions of some leading American and foreign students of race relations. Facts tend to show, he concludes, "not so much racial inferiority as fundamental race differences. Racial differences, as they have manifested themselves in standards of morals and group behavior under peculiar conditions of environment, have been so striking often as to be mistaken for evidences of hereditary mental and moral inferiority."

He also says, "The uncritical humanitarianism of the last generation has given place to a saner and more scientific attitude." Then he concludes with the statement, "The Negro is on trial and the issue is largely in his own hands." This is

a challenge and a prophecy. What is the Negro doing to improve his condition? This question has still to receive a complete answer.

While the reviewer may grant practically all that Professor Mecklin says concerning race traits, he may nevertheless honestly question at this time the application of the social philosophy developed in the chapter on “The Basis of Social Solidarity.” The crux of the Negro problem today is not interracial marriage and the socialization which this might mean. It is rather the application of a doctrine of mere justice (tempered with mercy) to 10,000,000 Negroes who have relatively few uncompromising friends in legislative halls or courts of law.

It appears to be too early to attempt much more than an orderly presentation of striking and essential facts related to race relations. If a social philosophy is applied at all, it needs to be used in conjunction with some methods of social amelioration. Such a philosophy was worked out forty-odd years ago by General Armstrong and it is positive (not negative) in its outlook.

Many of those who are seriously at work on the Negro problem do not believe that their work is done or nearly done. They are not, however, uncritical humanitarians. They believe that the race problem can be so far analyzed that they can get positive results—economic, educational, social—which are helping to put the Negro on his feet and are at the same time beneficial to the white South and to the nation.

W. A. A.



At Home and Afield

HAMPTON INCIDENTS

FOUNDER'S DAY

EXERCISES in commemoration of General Armstrong, were held on January 31, the Sunday nearest his birthday. At the morning service in Memorial Church, Rev. William H. Sheppard, African missionary and explorer, who was a student at Hampton in 1883, spoke of his memories of General Armstrong and of the inspiration which he received from his character and spirit. The address appears in full in another part of this issue.

At the King's Daughters meeting Sunday evening, Mrs. Eliza Jackson Pindle, Hampton 1871, one of the fifteen students who entered at the opening of the school in 1868, spoke of the accommodations for students and teachers in those early days and of the pervading personality of General Armstrong. Mrs. Harris Barrett also told several incidents illustrative of the General's interest in all phases of the students' lives and in the social pleasures of the teachers.

ON Monday evening, the Armstrong League of Hampton Workers met in the Museum for exercises arranged by the Historical Committee. Miss Herron, who was in charge of the meeting, called upon Mrs. Pindle, Mr. Howe, and Capt. Charles Hewins, to tell some of their memories of the school between the date of its founding in 1868 and its incorporation in 1870. Mrs. Pindle related the experiences of her journey to the school from Charleston, and of the first few weeks at Hampton, and answered a number of questions asked by members of the audience about General

Armstrong. Mr. Howe told of conditions at Fort Monroe and Hampton in 1868, of the origin of "Slabtown," and of his first connection with the school.

A list of names of missionary teachers employed by the American Missionary Association in 1868, was read, and Mr. Howe and others were able in some cases to tell facts about these teachers and the schools they taught. A letter from one of them, Miss Philomena Williams, to Miss Briggs was read. Extracts from letters from Mrs. Howe to her sister in Massachusetts were also read. Pictures of buildings and of people prominent at the school and in the vicinity in 1868 were thrown upon the screen. Miss Sherman called the roll of the fifteen students with whom Hampton Institute started, and gave briefly the facts of their histories since leaving the school. Two of these first students were present and answered to their names—Mrs. Pindle and Mr. Talbot M. Wallace, of Hampton.

ADDRESSES

ON the evening of Founder's Day, at the regular chapel service, Dr. Sheppard gave a very interesting talk on his experiences in Africa. He told how he started out with a young white man, Mr. Lapsley of Alabama, to found a mission station in Belgian Congo. They found the natives very suspicious at first, but soon succeeded in making friends with them by giving them medicine. Mr. Lapsley and Dr. Sheppard heard of a tribe which no foreigner had ever visited, and planned to go into that country. Mr. Lapsley died while away at the coast

on business, and Dr. Sheppard went alone, except for some natives, into the forbidden land and discovered this tribe, called the *Bakuba*. The people were very superstitious but friendly. Dr. Sheppard and his wife lived and worked among them for many years. There are now four hundred educated native evangelists preaching the gospel, and supported by the villages in which their churches are situated. The people have Bibles and hymn books printed in their own language.

Dr. Sheppard spoke of his arrest and trial on account of his exposure of the Belgian atrocities. He explained that the Belgian people were not responsible for these atrocities, as at that time Belgian Congo was King Leopold's private domain. Many of the Belgian officials were killed because they refused to carry out his orders. The Congo people are no longer mutilated if they fail to bring in the required amount of rubber.

ON February 3, Dr. Sheppard, whose fund of interesting stories about Africa is inexhaustible, spoke in the Museum to the Senior Class and a few of the teachers. He explained the uses of the various curios in the African collection, many of which he himself had obtained, and as each one called to his mind some interesting incident, the time passed all too quickly.

Dr. Sheppard was very much impressed with the intelligence of the *Bakuba*. They know how to farm, smelt iron, and do blacksmithing. Every boy and girl is taught to sew. The family ties are very strong, and the men show a consideration for their wives which is unknown among the other tribes. Their form of government is especially advanced. The king rules over seven tribes, each of which has a chief. Once a year all the chiefs go up to the king, and a congress is held in which each chief stands before the king and makes his report on the condition of his people during the year. Everyone who is able goes to the king's village on this occa-

sion, and games and festivities are held for a month. The *Bakuba* have a tradition that they migrated from a far country to Central Africa many years ago. There is a lake in Africa which Dr. Sheppard discovered. It is in the Kasai district, six degrees below the equator, in longitude 21 and latitude 5, and has been named Lake Sheppard. For his African discoveries Dr. Sheppard has been made a Fellow of the Royal Geographical Society of London.

ON Sunday morning, February 7, Dr. Francis G. Peabody preached in Memorial Church on the text, "Thou therefore endure hardness as a good soldier of Jesus Christ." His sermon, the subject of which was the conversion of militarism, will appear in the April issue of the Southern Workman. Dr. Peabody also spoke at chapel service in the evening, taking as his subject "the broken reed and the smoking flax." The shepherd, plucking a reed by the wayside, to make a pipe, flings it down when he finds it bruised, and seeks a perfect one for his music. The woman who lights her lamp and finds it smoking puts it aside and lights one with a trimmed wick. But Jesus takes the broken reed and from it makes music. He makes the smoking lamp burn. He does not discard the imperfect, but makes it serve his ends.

ON Sunday, January 24, Rev. Edwin R. Carter, of St. John's Church, Hampton, spoke to the students at evening chapel on the subject, "Having a Good Time," showing that one succeeds best in having a good time when he makes those around him happy.

AT chapel service on Sunday evening, February 14, Mr. A. M. Trawick, social-service secretary of the International Committee of the Y. M. C. A., spoke to the students, taking as his text Hebrews x, 38: "Now the righteous shall live by faith, but if any man draw back, my soul shall have no pleasure in him."

Mr. Trawick outlined the difference between the righteous man, whose creed is demonstrated by his deeds rather than by his words, and the "quitter," or the man who draws back, who is always trying to appear that which he is not, because, while he has some high ideals, he is too weak to live up to them, and is continually drawing back from the course upon which he has set out.

Dr. Wallace Buttrick, of the General Education Board, recently spent a few days at Hampton. He was accompanied by Dr. Abraham Flexner, who is also a member of the General Education Board. Honorable R. C. Stearnes, superintendent of public instruction in Virginia, and Mr. Jackson Davis, Virginia state supervisor of rural schools, visited the school at the same time. Dr. Flexner spoke to the academic teachers on "The Recitation Period."

TRADE SCHOOL NOTES

WHILE the cold weather has made it impossible to do much work out-of-doors, the bricklayers have started work on the foundations of a new cottage which is to be built near the greenhouse. A new house has been completed for Mr. Tessmann, the school's bandmaster, at the north end of the grounds. Steam heat has been installed in this house and in seven others occupied by instructors.

The blacksmiths are working on iron balconies and railings which are to be put on the new dormitory, James Hall. The carpenters and plasterers are working in the north end of Stone Building, getting it ready for the store and post-office which are to be moved to that end.

A Senior who completed his course in the machine shop in 1913 has recently drawn plans for a portable kitchen to be used by the army. The design is that of an ex-student of Hampton who hopes to patent it. One of the wheelwrights has built a bent-body transfer wagon for a Norfolk firm.

MISSIONARY WORK

TWO of the girls who came to Hampton from Mt. Meigs, Ala., gave a candy sale in Winona on Monday January 25, for the benefit of Miss Georgia Washington's school. They sold it all in twenty minutes, making twenty dollars. The King's Daughters Society added ten dollars to this, and the thirty dollars will pay for six scholarships of five dollars each at Mt. Meigs.

SOME of the children of officers on the grounds, with the help of schoolmates from Hampton, gave a sale of candy, cakes, and valentines, on Saturday morning, February 6, in the Belgian Tea Room. They succeeded in selling everything in a very short time and cleared about twenty dollars. This money they are going to send for the aid of little Belgian refugees.

ENTERTAINMENTS

ON Saturday evening, January 30, a new series of moving pictures illustrating the work of Hampton Institute were shown in Cleveland Hall Chapel to the students and workers. While some of the pictures are like those in "John Henry at Hampton," the first moving-picture story of the school, they do not follow the career of one student, and this makes it easier to show more of the different departments, especially the girls' work.

The first pictures show conditions in the rural communities from which most of the students come—dilapidated one and two-room cabins, broken down fences, and untidy yards. An ox-cart meanders slowly along the road. Then come scenes which tell how Hampton trains Negro youth to meet these conditions. Battalion drill and inspection on Sunday morning show the boys erect and soldierly in their dark uniforms. The girls are seen coming from church. The boys are shown at work in the Trade School, making furniture, painting, printing, making uniforms in the

tailor shop, shoemaking, and blacksmithing. The girls are seen in their home economics classes—sewing, cooking, weaving, gardening—in the manual-training room, and in the laundry. That it is not “all work and no play” for them is demonstrated by a spirited hockey game. In the agricultural department, students are learning proper methods of farming and caring for farm animals. Scenes from the Farmers’ Conference—the horse-judging contest and the plowing match—illustrate Hampton’s extension work.

The last pictures show the results of this training—returned students raising the standard in their communities. In Slabtown the Negroes are having a “clean-up day.” In marked contrast to the cabins of the first pictures are the homes now shown. The houses are simple, but well built and attractive in appearance. In Gloucester County a home is made more attractive by planting trees near the house. A school-teacher encourages her pupils to beautify their school grounds with trees and shrubs. A model schoolhouse and playground appear; a farm-demonstration agent shows an ignorant farmer how to plough deeply. The final scene illustrates happy home life, the farmer returning from the fields, the wife and children running to meet him.

A very entertaining three-act comedy, “The Ranee’s Necklace,” was presented by the “B. B. Club” on Friday night, February 12, in Huntington Hall. The haughty Duchess of Northgate, whose favorite word, especially in connection with Americans, was “atrocious,” attempted to marry her impoverished son to a rich American girl, Petrolia Standard. She was defeated, chiefly through the instrumentality of Tulu, Petrolia’s irrepressible younger sister, who couldn’t “be downed,” though Jack Ryder, an American in love with Petrolia, and Dick Chetwin, the Duchess’s nephew and a photograph fiend, helped to bring about the crisis. Robinson, the butler, “one of the

props of the British Constitution,” added much to the aristocratic atmosphere. A camera played an important part in the proceedings. All the characters were very successfully portrayed and many in the audience thought the play the best that the Club has ever given.

HOW an intolerent boarding-school girl and her young guests unwittingly entertained their despised backyard neighbors, “The Clancey Kids,” and learned to love and admire them was the theme of the two-act play given by the King’s Daughters in Huntington Hall Saturday night, January 23. A pleasing feature of the entertainment was a play within a play—passages from “A Midsummer Night’s Dream,” presented under the management of the “clever Clancey Kids,” in which the fairies and Bottom with the ass’s head especially distinguished themselves in the way of costumes and acting.

AN EXPERIMENT

AN interesting experiment is being conducted among some of the students at Hampton, under the direction of Dr. Huntington, of the Department of Geography of Yale University, who recently spent some time at the school. Every day a number of boys and girls undergo a physical and a mental test, averages being taken every week and compared with the records of previous weeks. The physical test is taken by the hand dynamometer, which the student squeezes ten times in succession. The mental test is then given. Each student has a board in which are compartments for the letters of the alphabet. A combination of seven letters is read slowly and the students must then, as quickly as possible, take the letters from the compartments and put them down in the order given. This is done several times, with a different combination each time.

Dr. Huntington says that the variations in mental and physical strength which occur from week to week are

due to weather conditions. He has traveled all over the world making tests in order to prove his theories on the relation of climate to efficiency, and his object in making these tests at Hampton is to determine whether the Negro race is affected by weather in the same way as the white race. The students are very much interested in the experiment.

INDIANS AT THE QUILL CLUB

ON January 19 five of the Indian boys repeated their scenes from last summer's pageant to an appreciative audience in New York City. The occasion of the entertainment was an Indian evening given by the Quill Club, whose president, Mr. Gilbert Colgate, is a warm friend of Hampton. The speakers of the evening were the Commissioner of Indian Affairs, Honorable Cato Sells, Rev. Henry Roe Cloud, and Miss Natalie Curtis, while the Hampton boys furnished the picturesque element of the entertainment. During their stay in New York they were invited to dine at the Y. M. C. A. Training School, and while there were called upon to sing. As they represented three tribes they had no common meeting ground, and so compromised by favoring their audience with several plantation melodies which were received with great enthusiasm.

RELIGIOUS NOTES

DURING the 'past month the students have had the pleasure of listening to two splendid sermons preached by visiting clergymen. On the morning of Founder's Day Dr. Sheppard occupied the pulpit and spoke of the power of a vision in the life of a man. On Sunday morning, February 7, Dr. Francis G. Peabody preached to the school, taking as his theme the need of transforming the spirit of adventure and heroism from a passion for war into a factor for peace. "It is brave to be a soldier," he said, "but it may be much braver to be a saviour."

Since the Week of Prayer two classes have been organized for the study of the Christian life. The class for girls is meeting on Sunday afternoons and has fifteen members. There are twenty-nine in the class for boys, which meets, after night school, on Wednesdays. These classes are taking the place of the usual Communicants' Classes.

Rev. Robert D. Hall, who is at the head of the Y. M. C. A. work for Indians in the United States, Canada, and Alaska, spoke at the Y. M. C. A. meeting on January 28. On February 7 this meeting was devoted to the interests of the neighborhood missionary work carried on under the auspices of the Y. M. C. A. It was led by Mr. Spady, and Miss Nettleton and Mr. Fenninger spoke. Greater interest in this field of service has been reported as a result of this rally.

ATHLETICS

A most exciting basket-ball game was played in the school Gymnasium on Saturday evening, February 18, when Hampton and Howard met for their second game. As Howard had won in a closely contested game on January 15 in New York City, the Hampton boys were eager for revenge, and the final score, 18 to 17 in their favor, was greeted with wild enthusiasm by their loyal rooters. There was no great difference in the scores at any time during the game and this kept the interest intense up to the very end. The Hampton team played much better in the second half than in the first, doing some remarkable goal throwing, and making one particularly effective long shot from the side. It is hoped that a third game can be arranged between the two teams this season in order to decide the championship.

INDIAN CITIZENSHIP DAY

ON Monday evening, February 8, the forty-five Indian students at Hampton celebrated the twenty-eighth anniversary of Indian Citizenship Day. A very interesting address

was made by an Indian graduate who has returned to Hampton for further study, telling of her experiences as a teacher in Indian schools. She spoke of the many things which a teacher must know aside from her regular school duties, and dwelt especially on the prevalence of trachoma, which threatens the eyes of thousands of Indian children, and of the great need of competent medical aid.

Miss Anna L. Dawes, daughter of Senator Dawes, whose bill gave citizenship to the Indians, had hoped to be present but was unable to come. She sent, instead, a most sympathetic letter of greeting and congratulation, which was read to the audience. The Negro representative brought the greetings of their fellow-students to the Indians in a dignified, sincere speech. The address of the evening was delivered by Rev. J. J. Gravatt, D. D., of Richmond, formerly rector of St. John's Church in Hampton, at which time he was closely connected with the Indians at the school. He related some of the amusing incidents which occurred in the early days of the school, and on his trips West to bring Indians to Hampton, and spoke of the difference between conditions then and now. Dr. Gravatt reminded the students that privileges bring responsibilities and urged them to use the training they are getting at Hampton for the benefit of their fellow-men.

This year a new and distinctively Indian feature was added to the program. At the conclusion of Dr. Gravatt's address, an Indian brave appeared before the curtain and, in the musical, figurative language which we associate with the Indian, announced that they would give some of the songs and dances of their forefathers. The curtain rolled slowly up, revealing a background of evergreen trees with an Indian tepee at one side and picturesque figures in brightly-colored blankets moving about the camp fire. A Cheyenne warrior setting out on the war-path for the first time sang his farewell song. The death

song of the Pima Indians and the weird, patriotic song of the Apaches were heard. Then the peace pipe was passed and the peace song sung. Of the dances shown the most charming was the hand game, in which a bean is passed among the players of one side, while those of the other side try to catch a player with it in his hand. The war dance, with which the ceremonies ended, was most realistic.

HAMPTON WORKERS

ON January 28 a committee of Hampton Institute workers, with Mrs. Frissell as president, met in the Museum with fifty members of Mrs. Barrett's Homemakers' Club to form a Coöperative Home Garden Association. The object is to promote the planting and cultivation of home gardens, and each member of the club is appointed a missionary to the women of her district to interest them in such work. Another meeting will be held the last of March, when the gardens will have been started, to report progress.

The school's supervisor of manual training, Mr. John H. Jinks, recently spent several weeks visiting schools in the South in order to study their methods of teaching industrial work.

THE WHITTIER SCHOOL

THE children at the Whittier observed Founder's Day with appropriate exercises. Letters from General Armstrong to his mother were read by pupils, and two Hawaiian songs were sung. The little ones sang *The Mango Tree*, accompanied by the orchestra, and a group of older ones sang the *Lei Song*. Both of these are real Sandwich Islands songs and were very much enjoyed by the children. An interesting feature of the afternoon was the reading of a letter written to General Armstrong by the poet Whittier, which was presented to the Whittier School by the General's sister, Mrs. Ellen Weaver.

After the children's part of the program was over, parents and chil-

dren were deeply interested in an address by Miss Hyde, who related many experiences which very forcibly brought out the characteristics of the Founder. The boys and girls listened with the strictest attention and seemed to feel the strength and growth for which General Armstrong stood and worked. The letter from Whittier follows :

Amesbury, Mass.

11 Month, 12, 1886

"My dear Friend :

I am glad to hear that thee is gaining, if slowly, health and strength after thy illness. I wanted to write thee before but I feared thee might feel that some answer was required, and I know by my own experience how difficult it is to write even a brief note when prostrated by illness. But my thoughts and prayers were with thee.

"General Marshall writes me that the prospect for the Fund is good. I have no doubt it will soon be made up. The interest in the school is deep and earnest. I wonder if thee knows what a general feeling of love and sympathy is surrounding thee like an atmosphere of blessing.

"I have just made my will and remembered Hampton in it. I wish I were a millionaire for thy sake and the sake of thy great and good work. My dear friend, Annie Field, who, in her tireless and beautiful charities, always reminds me of thee, never loses sight of thee and thy Institute. Her prayers are always with thee and as she is a righteous woman they avail much.

"God bless thee, my dear friend ! I am always and heartily thine.

John G. Whittier

"Don't trouble thyself to reply to this."

THE equipment for the serving of hot lunches to the children at noon has been perfected, and some days at twelve o'clock more than a hundred boys and girls march up to the lunch room. The average for the last few weeks has been over seventy, and it is gratifying to feel that the children are having the opportunity of getting

a nourishing hot lunch at noon. The menu is varied, and three cents will buy beans or a bowl of some hot stew and a roll.

On the afternoon of February 12 the children had a sale of candies, doughnuts, and cookies, prepared by the girls of the cooking classes. The proceeds will go towards buying necessary articles for the kitchen.

VISITORS

AMONG the friends of Hampton who were at the school for Founder's Day were Dr. Francis G. Peabody, of Cambridge, Mass., who preached in Memorial Church on Sunday, February 7, and his daughter, Miss Gertrude Peabody ; Mr. and Mrs. Francis R. Cope of Germantown, Pa., Miss Ellen Morris of Philadelphia ; and Mr. and Mrs. H. K. Armstrong of Penn Yan, N. Y. Mrs. Armstrong formerly taught at Hampton. Other former workers who have recently visited the school are Miss Lucy Pratt, Miss Galpin, who always spends some time at Hampton in the early spring, and Mrs. S. Thornton Hollinshead, who visited the school with her husband in February.

Mrs. B. B. Munford of Richmond spent a day at Hampton in January. Rev. Robert D. Hall, secretary of Indian Y. M. C. A. work in the United States, visited the school the latter part of January and spoke at the meeting of the Indian Christian Endeavor Society and also at the Y. M. C. A. meeting. Mr. Hall also met the Senior Indians for an informal talk. Another visitor interested in Indians was the Rev. Frank H. Wright, a Choctaw evangelist.

Mr. William R. Moody, of Northfield, Mass., who has charge of the Northfield Schools founded by his father, Dwight L. Moody, visited Hampton in February.

GRADUATES AND EX-STUDENTS

FOUR former Hampton students are at work at the Slater School in Winston-Salem, N. C. Russell C. Atkins, '10, the son of Rev. S. G. Atkins, the principal of the school, is teacher of agriculture and dairying. His brother, Clarence A. Atkins, Trade School, '14, is the school plumber. John W. Carter, '89, who has for the past seven years been on the force of workers at Western University, Kansas City, Kansas, is teaching manual training and mechanical drawing, and Esther L. Francis, ex-student '95, is teacher of music.

At Lincoln Institute, Jefferson City, Mo., three Hampton men are employed for the second year as industrial teachers. Jordan E. Rose, '07, is instructor in blacksmithing and wheelwrighting, subjects which he taught for six years at Snow Hill Institute, Snow Hill, Ala. Frederick Sharp, '09, is teacher of carpentry, and John Ferris Bell, '13, is instructor in tailoring.

ONE of the fifteen students with whom Hampton Institute started, Mrs. Eliza Jackson Pindle, '71, visited the school for the Founder's Day exercises, and gave some of her reminiscences of early days at different meetings held in connection with Founder's Day. After leaving Hampton Mrs. Pindle taught in country schools for five years, and in Allen University, Columbia, S. C., for seven years. Since then she has been matron at Tuskegee Institute for two years, at Ferguson Academy, Abbeyville, N. C., for eight years, and at Voorhees Industrial School, Denmark, S. C., for five years. She is now living with her son, a Tuskegee graduate, at South Boston, Va.

Mrs. J. Q. Stevens, '71, who is another of the four living members of that first class, and who was Mrs. Pindle's roommate while they were at Hampton, is teaching a private school in Walterboro, S. C.

Richard B. Smith, Hampton, '98, and valedictorian of the Class of 1908 of Wilberforce University, has for several years been pastor of St. Paul's African Methodist Episcopal Church in Orange, N. J. He has recently been made presiding elder of the African Methodist Episcopal Church of the Newark, N. J., district.

Wm. N. Colson, '08, and Virginia Union University, '14, is continuing his studies at the School of Philanthropy, New York City.

Janet Payton, '11, is assistant in the graded school at Rocky Mount, N. C.

A post-graduate of 1912, Alice G. Bryant, is teacher of domestic science at the Normal and Religious Training School, Durham, N. C.

TWO Hampton men have important positions at the Verbank Farm School, Verbank, N. Y. James D. Aiken, '12, is superintendent of the school, and Jesse C. Randolph, ex-student '13, is farm manager.

A new graduate worker at Hampton is George D. White, '13, who is acting as poultryman at Shellbanks. He has, since his graduation, been farming at his home in Mathews County, Va. Telie L. Faulk, '13, is teaching at Method, N. C. Mrs. Elizabeth Driver Flake, '13, is teaching near her home at Cappahosic, Va. Thomas C. W. Anderson, '13, has begun the study of dentistry at Howard University.

AN ex-student of 1905, Emory B. Smith, who is also a graduate of the Theological Department of Howard University, is now taking a special course in the Yale University Divinity School. He has recently been called to the pastorate of the Lincoln Temple Congregational Church, Washington, D. C.

Lewis H. Roberts, Agriculture, '09, who has been assistant in the Horticultural Department at Hampton for two years, has recently been ap-

pointed supervisor of the children's home gardens for the three colored public schools of Raleigh, N. C.

TWO accounts follow of exercises held by Hampton graduates in memory of General Armstrong, on the anniversary of his birth.

On Sunday evening, January 31, according to the usual custom, Founder's Day was observed at Tuskegee Institute. Both students and teachers took part in the exercises. The "Battle Hymn of the Republic" and "O Freedom" were sung by the school. James A. Lucas, a Senior, spoke on the "Life and Service of General Armstrong." A Senior girl, Hattie Simmons, told of "What General Armstrong Means to the Negro Girl." The annual address was delivered by Mr. Isaac Fisher, editor of the *Negro Farmer*, who spoke of the many beautiful and helpful lessons to be learned from General Armstrong's life and work.

A celebration of Founder's Day was held in Kansas City, at the home of W. B. Kennedy. There were present five alumni—R. T. Coles, '78, A. J. Starnes, '98, W. T. White, '03, W. B. Kennedy, '05, and W. G. Moore, '12. Mr. Moore gave a sketch of Hampton Institute and Mr. Kennedy gave reminiscences of his school life. Mr. Coles, the oldest graduate present, spoke on the influence of Hampton graduates in a community. "The Song of the Armstrong League" and "The Enlisted Soldiers" were sung.

MARRIAGES

THE wedding of James D. Aiken, '12, and Zoie A. Washington, a graduate nurse of Dixie Hospital, took place at the bride's home in Roxbury, Va., on Nov. 12, 1914. The groom's position at the Verbank Farm School, Verbank, N. Y. is mentioned elsewhere in these columns.

Mr. and Mrs. Gonsalvo C. Williams celebrated their silver wedding anniversary at their home in Columbia, S. C. on January 29, 1915. Mrs. Williams was Alice J. Simmons, a mem-

ber of the Class of '87. Mr. Williams, ex-student '86, owns and manages a large farm in the country not far from Columbia.

The marriage of William M. Cooper, '13, to Miss Hattie C. Booker occurred in Columbia, S. C., on December 28. The groom is principal of the public graded school in Vineland, S. C.

Anna Richardson, ex-student '07, was married on December 24, 1914, to Mr. George L. Daniel.

Maude E. Butler, ex-student, '12, was married in December, 1914, to Edward D. Turner, Trade School, '18, who is a carpenter at his home in Brandywine, Caroline Co., Va.

DEATHS

NEWs has recently been received of the death of Joseph E. Wilson, ex-student, '11, on September 28, 1914. When taken ill, he had begun his second year's work as teacher of tailoring at the Gillespie Normal Institute, Cordele, Ga.

Joseph P. Taylor, ex-student, '91, died in Brooklyn, January 2, 1915.

The death of William H. Wilkins, '72, occurred at his home in Portsmouth, January 8, 1915.

INDIAN NOTES

A FRIEND in the East this year contributed very generously to the Christmas festivities at the Pueblo Bonito School, Crownpoint, N. M. In acknowledgment of the packages of gifts sent, Jacob Morgan, '00, writes,

"I cannot tell you how glad I was and how happy the scholars were when I received the packages you sent to us.

"If you could take a railroad timetable and follow the A. T. and Santa Fé Railroad from Chicago to Albuquerque on the main line, then follow the road again and note the name of every station until you come to a station called Thoreau, there is where we take stage or mail wagon going to Crownpoint, twenty-eight miles directly north from this station.

"I am not a teacher in the classroom, but I have charge of all industrial work for the boys. After the first of the year this school was enlarged from sixty boys to one hundred and twenty scholars, by adding sixty girls. You may be interested to know that some of these boys show a good talent for music, so I have started a band of fifteen members, and soon will add five more. To my surprise they are doing very good work indeed. We hope next year to take them to some county fairs. The Indian Office in Washington does not furnish music enough for us, so we are very short of band music. The boys can play anything from first- to third-grade music. Last season we had a very good baseball team. Do not think by the way I write that these boys have been in school a long time, but no, they are fresh from the camps and this is only their second year in school."

Jackson Thomas, who was at Hampton from 1906 until 1910, was married not long ago to Miss Alma McAlfee, a graduate of the Indian School at Phoenix, Arizona. Both are members of the Pima tribe, and the *Native American*, published in Phoenix, speaks of them as "among the most splendid type of young Indian manhood and womanhood."

Emma Giard, a Chippewa graduate of 1909, is now matron at the Government School, Cass Lake, Minn.

Susie Wolf, who left from the Junior Middle Class in 1912, has entered the City and County Hospital, St. Paul, Minn., to take a course in nurse's training. Susie St. Martin, '14, is in the same hospital.

AT the Government School, White-river, Arizona, there are several Hampton students. John Dodson, '08, is carpenter, Fleming Lavender is shoemaker, Rivers Lavender is blacksmith, and Eli Beardsley, Trade Class '10, is engineer. Mrs. Beardsley (Delora John) is not employed at the school, but adds one more to the Hampton colony.

FOR several years Robert P. High-eagle, '95, has been devoting considerable time to assisting in the preparation of a work on "The Music of the Teton Sioux," which is to be published by the Bureau of Ethnology. His work is highly commended, and he is said to have "a good grasp of the subject, the confidence of the old men, and a thoroughly trained use of English." The better educated of the young Indians surely have an important part to play in making the story and song of their fathers of permanent record, and it is a pleasure to know that Hampton graduates are doing their share in this valuable work.

Winifred Garlow, '11, is now employed as one of the clerks in the Indian Office, Washington, D. C. She writes that she enjoys her work very much, and is having a good opportunity to see the interesting places in the city.

Dr. George Frazier, '95, has given up private practice, and is agency physician among his own people at Santee, Neb.



What Others Say

A NEGRO CITY IN NEW YORK

IN one district in New York City a Negro population equal in numbers to the inhabitants of Dallas, Texas, or Springfield, Mass., lives, works, and pursues its ideals. In this community is a paper whose entire staff of twelve men are all colored. Mr. George W. Harris, a Negro who worked his way through Harvard University and two years in the Harvard Law School, is editor of the *News*. Among the twelve men are Fenton Johnson, a writer of verse and a recent graduate of the University of Chicago; the sporting editor, Leslie Pollard, who as a Dartmouth student was rated as member of that somewhat nebulous organization, the All-American Football Team; a clever cartoonist, E. C. Shefton; and a Washington correspondent in the person of Ralph W. Taylor, an auditor in the navy under both President Roosevelt and President Taft. The clerks, stenographers, and advertising solicitors of the *News* are also all Negroes.

The Outlook

GENUINE INDIAN ART

AN exhibition of landscapes painted by a full-blood Paiute Indian from Nevada will be the unique feature of the weekly display at the Affiliated Colleges Museum, beginning this Sunday. The artist is Gilbert Natches, a grandnephew of the great chief Winnemucca, after whom the town of Winnemucca is named, and a nephew of Sarah Winnemucca Hopkins, who wrote "Life among the Paiutes," one of the best known and most authentic books on Indian conditions ever published by one of the race.

San Francisco Bulletin

A NEGRO PLAYGROUND

THE most complete and modern field house in Kansas City, Mo., is the Garrison Field House and Playground for Negroes. In this steam-heated building there are forty-one shower baths, auditoriums for dancing and indoor sports of many kinds. The operation of the building and grounds

is entirely in the hands of colored workers under the supervisor of all municipal playgrounds.

The Crisis

NEW COURSES AT CARLISLE

THE following vocational courses of instruction, effective as soon as practicable, have been approved by the Commissioner of Indian Affairs for the Carlisle School: agriculture, mechanic arts, home economics, hospital nursing. These are three-year courses.

The Carlisle Arrow

THE SPINGARN MEDAL

THE bestowal of the first Spingarn medal upon Professor Ernest E. Just, a young scientist and professor in the Howard University Medical School, is certain to attract widespread attention. Professor Just is but thirty-one years of age, yet he has already attracted the attention of scientists of repute by his original work in physiology, biology, and zoology. In the work that he devotes to Howard University he is actuated by very high motives, since he could easily increase his income by giving up his position. He has sacrificed much for the advancement of medical schools among colored people.

New York Evening Post

INDIAN TEMPERANCE

THE Creek council, while in session in Okmulgee, recently passed a resolution denying the rights of citizenship in the Creek Nation to any member of the tribe who is found under the influence of liquor. An Indian who appeared at the council while intoxicated is practically ostracized by his tribe.

The Indian Leader

THE LEVER FUND

THE State of Virginia is going to devote \$3000 of the Lever Agricultural Fund to Negroes. This state and Alabama are the only ones thus far who have shown any disposition to let the Negro population share in this national fund.

SOME PUBLICATIONS OF

The Hampton Normal and Agricultural Institute

Annual Catalogue (Illustrated)

Principal's Report (Illustrated)

Founder's Day Programs

Education for Life, Samuel Chapman Armstrong

"Hampton"

Hampton's Message (Illustrated) Sydney D. Prissell

The Regeneration of Sam Jackson, (Illustrated) J. W. Church

What Some Men Have Said of Hampton Institute

Hampton Sketches II, Johnson of Hampton, E. L. Chichester

Hampton Sketches III, The Woodman, E. L. Chichester

Hampton Sketches IV, A Change of Base, E. L. Chichester

General Armstrong's Life and Work, (Illustrated) Franklin Carter

Practical Training in Negro Rural Schools (Illustrated) Jackson Davis

The Servant Question, Virginia Church

General Samuel Chapman Armstrong, Henry Pitt Watts

Armstrong a "Statesman-Educator," Stephen S. Wise

Single copies distributed free. Prices per dozen and hundred on application to Publication Office, The Hampton Normal and Agricultural Institute, Hampton, Virginia. In applying for publications please state reason for request.

Traveling Libraries

Traveling Libraries, consisting of nineteen books each, in a neat box in which they may be kept, will be loaned for a school term (October 1 to June 1) to any teacher or superintendent in Virginia on receipt of a nominal fee of fifty cents.

LIST OF BOOKS IN THE LIBRARY

Bailey's Principles of Agriculture
Bailey's Garden Making
Bancroft's Game Book
Barrows' Principles of Cookery
Birds Every Child Should Know
Black Beauty
Boy Scouts of America
Burrough's Squirrels
Dana's Plants and Their Children
Hodge's Nature Study and Life
Home Furniture Making
Hornaday's Our Vanishing Wild Life
Keeler's Our Native Trees
Principles of Hygiene
Woolman's Sewing Course
Hampton Leaflets, Volume I
Hampton Leaflets, Volume II
Hampton Leaflets, Volume III
Hampton Leaflets, Volume IV

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APRIL 1915

THE SOUTHERN WORKMAN

GENERAL LIBRARY
APR 11 1915
UNIV. OF MICH.

The Conversion of Militarism

FRANCIS G. PEABODY

**Effect of the War on the Colored
Races**

SAINT NIHAL SINGH

**Student Y. M. C. A. Work for
Indians**

ROBERT D. HALL

The Genius of the Negro Race

BENJAMIN F. BRAWLEY

(Will appear in the next issue)

Press of
**The Hampton Normal and Agricultural Institute
Hampton, Virginia**

The Hampton Normal and Agricultural Institute

HAMPTON, VIRGINIA

H. B. FRISSELL, Principal

F. K. ROGERS, Treasurer

G. P. PHENIX, Vice Principal

W. H. SCOVILLE, Secretary

H. B. TURNER, Chaplain

What it is An undenominational industrial school founded in 1868 by Samuel Chapman Armstrong for Negro youth. Indians admitted in 1878.

Object To train teachers and industrial leaders

Equipment Land, 1060 acres ; buildings, 140

Courses Academic, trade, agriculture, business, home economics

Enrollment Negroes, 1282 ; Indians, 45 ; total, 1327

Results Graduates, 1779 ; ex-students, over 6000
Outgrowths : Tuskegee, Calhoun, Mt. Meigs, and many smaller schools for Negroes

Needs \$125,000 annually above regular income

\$4,000,000 Endowment Fund

Scholarships

| | | | | | |
|---|---|---|---|---|--------|
| A full scholarship for both academic and industrial instruction | - | - | - | - | \$ 100 |
| Academic scholarship | - | - | - | - | 70 |
| Industrial scholarship | - | - | - | - | 30 |
| Endowed full scholarship | - | - | - | - | 2500 |

Any contribution, however small, will be gratefully received and may be sent to H. B. FRISSELL, Principal, or to F. K. ROGERS, Treasurer, Hampton, Virginia.

FORM OF REQUEST

I give and devise to the trustees of the Hampton Normal and Agricultural Institute, Hampton, Virginia, the sum of _____ dollars, payable

The Southern Workman

Published monthly by
The Hampton Normal and Agricultural Institute

Contents for April 1915

| | |
|---|-----------------------------|
| SOCIAL SERVICE TEAM WORK IN VIRGINIA | 195 |
| THE NEGRO TEACHERS' ASSOCIATION | 196 |
| THE PROBLEM OF THE INDIAN'S PROPERTY | 197 |
| THE MUSIC SCHOOL CONCERT | 198 |
| HOPEFUL SIGNS IN ALABAMA | H. B. FRISSELL 199 |
| AN UNUSUAL SCHOOL | 201 |
| NEGRO ORGANIZATION SOCIETY | 202 |
| HAMPTON'S ANNIVERSARY | 203 |
| DORA FREEMAN BEACH | 203 |
| HARRIS BARRETT | 204 |
| EFFECT OF THE WAR ON THE COLORED | |
| RACES, Illustrated | SAINT NIHAL SINGH 205 |
| THE HAMPTON INSTITUTE TRADE SCHOOL, Illustrated | 217 |
| V TAILORING | |
| THE CONVERSION OF MILITARISM | FRANCIS G. PEABODY 226 |
| STUDENT Y. M. C. A. WORK FOR INDIANS | ROBERT D. HALL 234 |
| BIG BUSINESS FOR NEGROES | JOHN B. KEYES 239 |
| INDIAN PEYOTE WORSHIP | MRS. DELAVAN L. PIERSON 241 |
| "THE PROBLEMS OF BOYHOOD" | WILLIAM A. AERY 246 |
| HAMPTON INCIDENTS | 248 |
| GRADUATES AND EX-STUDENTS | 254 |
| WHAT OTHERS SAY | 256 |

THE SOUTHERN WORKMAN was founded by Samuel Chapman Armstrong in 1872, and is a monthly magazine devoted to the interests of undeveloped races.

It contains reports from Negro and Indian populations, with pictures of reservation and plantation life, as well as information concerning Hampton graduates and ex-students who since 1868 have taught more than 250,000 children in the South and West. It also provides a forum for the discussion of ethnological, sociological, and educational problems in all parts of the world.

CONTRIBUTIONS: The editors do not hold themselves responsible for the opinions expressed in contributed articles. Their aim is simply to place before their readers articles by men and women of ability without regard to the opinions held.

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THE HAMPTON LEAFLETS

Any twelve of the following numbers of the "The Hampton Leaflets" may be obtained free of charge by any Southern teacher or superintendent. *A charge of fifty cents per dozen is made to other applicants.* Cloth-bound volumes for 1905, '06, '07, and '08 will be furnished at thirty cents each, postpaid.

VOL. I

- 1 Experiments in Physics (Heat)
- 2 Sheep: Breeds, Care, Management
- 3 Transplanting
- 4 Birds Useful to Southern Farmers
- 5 Selection and Care of Dairy Cattle
- 6 Care and Management of Horses
- 7 How to Know the Trees by Their Bark
- 8 Milk and Butter
- 9 Commercial Fertilizers
- 10 Swine: Breeds, Care, Management
- 11 Fruits of Trees
- 12 December Suggestions

VOL. II

- 1 Suggestions to Teachers Preparing Students for Hampton Institute
- 2 Experiments in Physics (Water)
- 3 Spring Blossoms: Shrubs and Trees
- 4 School Gardening
- 5 Drainage
- 6 Mosquitoes
- 7 Roots
- 8 Seed Planting
- 9 Housekeeping Rules
- 10 Prevention of Tuberculosis
- 11 Thanksgiving Suggestions
- 12 *Withdrawn, See Vol. VII, No. 3*

VOL. III

- 1 Proper Use of Certain Words
- 2 Winter Buds
- 3 Domestic Arts at Hampton Institute
- 4 Beautifying Schoolhouses and Yards
- 5 Responsibility of Teachers for the Health of Their Children
- 6 Manual Training, Part I
- 7 Rotation of Crops
- 8 Life History of a Butterfly
- 9 How Seeds Travel
- 10 Nature Study for Primary Grades
- 11 Arbor Day
- 12 Evergreen Trees

VOL. IV

- 1 Plants
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- 3 The Story of Corn
- 4 The Story of Cotton
- 5 The Meaning of the Flower
- 6 A Child's Garden
- 7 The Winged Pollen-Carriers
- 8 Soils
- 9 Care of Poultry
- 10 Plowing and Harrowing
- 11 Transplanting of Shrubs and Vines
- 12 Transplanting and Pruning of Trees

VOL. V

- 1 Teaching Reading to Children
- 2 Culture and Marketing of Peanuts
- 3 The House Fly a Carrier of Disease
- 4 Culture and Marketing of Tobacco
- 5 Virginia's Fishing Industry
- 6 Farm Manures
- 7 Soil Moisture and After-cultivation
- 8 Patent Medicines
- 9 Hookworm Disease
- 10 Reading in the Grammar Schools
- 11 Oystering in Hampton Roads
- 12 Common Sense in Negro Public Schools

VOL. VI

- 1 Sewing Lessons for Rural Schools
- 2 Housekeeping and Sanitation in Rural Schools
- 3 Canning and Preserving
- 4 Manual Training, Part II
- 5 Patrons' Meetings
- 6 Relation of Industrial and Academic Subjects in Rural Schools
- 7 Southern Workman Special Index
- 8 Community Clubs for Women and Girls
- 9 Housekeeping and Cooking Lessons for Rural Communities
- 10 Fifty Years of Negro Progress
- 11 Approved Methods for Home Laundering
- 12 Number Steps for Beginners

VOL. VII

- 1 Manual Training, Part III
- 2 Helps for Rural Teachers
- 3 Injurious Insects

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The Southern Workman

VOL. XLIV

APRIL 1915

NO. 4

Editorials

**Social Service
Team Work in
Virginia**

The following editorial by Dr. Hastings H. Hart, director of the Department of Child Helping of the Russell Sage Foundation, which appeared in the *Survey* for March 13, shows so well the impression being made on social workers by "Virginia's team work" that the Southern Workman takes pleasure in reprinting it in full.

"The Twelfth State Conference of Charities and Corrections, which met at Portsmouth in February, showed Virginia developing its social work more rapidly and more efficiently than any other Southern state. Its progress is due largely to the leadership of ex-Governor William H. Mann; Dr. Joseph T. Mastin, secretary of the State Board of Charities and Corrections; and Dr. William F. Drewry, superintendent of the State Hospital for Colored Insane at Petersburg. These leaders have the active support of a splendid group of young physicians, including Dr. Douglas S. Freeman and Dr. R. K. Flannagan of the State Board of Health, Dr. L. T. Royster of Norfolk, and Dr. W. B. Foster of Roanoke. A group of fine women have contributed their share.

"The most unique feature of the state conference is the share taken by colored delegates. At the meeting held in Portsmouth whites and Negroes were present in about equal numbers. On Sunday night about one thousand Negroes packed the largest Negro church in Portsmouth and were addressed by white and colored speakers. The general meetings of the conference were held in the Court Street Baptist Church, where white and colored delegates met apparently on common ground.

"Major R. R. Moton, the well-known representative of Hampton Institute, gave a heart-to-heart talk to the white delegates. He said: 'You white men do not know how the Negro thinks nor how he feels. You think that you do, but you don't.' And then he proceeded to set forth to them the inward workings of the Negro mind in a most illuminating fashion. He said:—

" 'People think that the Negroes favor mixed marriages. Not so. We are as much opposed to them as you are. But we are opposed to segregation because it means that the Negro gets inferior opportunities and inferior accommodations; and it means further a declaration of the inferiority of the Negro. We admit that the Negro is inferior in present attainment, but we do not admit that he is inferior in possibilities. Fifteen hundred years ago the Anglo-Saxon race was where we were fifty years ago. Who knows what we may accomplish in fifteen hundred years?' Major Moton discussed with good nature, but with plainness, the disadvantages under which the Negro suffers.

"The announcement of the opening of the Industrial Home School for Wayward Colored Girls, near Richmond, was received with interest. The State Federation of Colored Women's Clubs raised \$5000 among the Negroes and \$2000 among their white friends for the site. The Legislature appropriated \$6000 for buildings and maintenance, and the women are now raising money to erect a cottage to cost \$10,000, after plans of admirable design made by an instructor at Hampton Institute."



**The Negro
Teachers'
Association**

The meeting of the Negro Teachers' Association and School Improvement League of Virginia, held in Richmond March 4-5, was the best in the history of this organization. Great credit is due the president, Mr. E. A. Long, principal of Christiansburg Institute, for the increasing value of these meetings. He has aroused the colored teachers to the importance of such gatherings, and he has secured the coöperation of school officials to an extent unknown in the state before. Accordingly this meeting recorded the largest number of teachers ever in attendance upon this body.

At this time, when the state and local authorities and the colored people themselves are doing so much to improve their schools, it is fortunate to have had these teachers from all over the state come to Richmond. There they were given a chance to visit the well-organized city schools, to meet leading school officials, and to hear addresses from authorities in education. In fact the meeting was postponed for a week in order that certain state school officers might be able to attend. Their

addresses, as well as those of other white visitors, were warmly received. Indeed, the many evidences of good feeling between the races exhibited on this occasion were striking features of the meeting. This good feeling was admirably expressed by Mrs. Munford when she said that however far behind Virginia may be in some things, she is way up in the good feeling between the races, and that she wants Virginia to lead in this matter. It is well that the colored teachers should hear talk of this kind from such sources, and that they should be made to feel that their services are of vital importance to the community. The mayor, in welcoming the teachers to the city, assured them that they are the makers of men and women, and that when the schoolhouse goes down, all is ended with a people.



The Problem of the Indian's Property The Board of Indian Commissioners thinks that the Government's most perplexing problem for the future, in connection with the Indian, relates to the handling of his property. This problem grows as the removal of restrictions upon the alienation of Indian lands increases, and the removal of restrictions is constantly urged by the more capable and efficient Indians, at the same time that it is being persistently agitated by interested white men. Especially is this last true wherever, by reason of large areas of untaxed Indian lands, the white landowner is compelled to bear a double burden of taxation to support schools, build roads, and make other public improvements.

To equalize this unfair burden of taxation the Board of Indian Commissioners believes that Indian land, which has heretofore been free from taxation, should now contribute its share to the support of those functions of the state from which the Indian owners derive some benefit, wherever this may be done without violating treaty obligations. And wherever treaty agreements provide that the land shall be held free from taxation during any period, then the Federal Government should pay the proportionate share of such taxes.

In regard to the whole broad question of Government administration of the Indian's property the Board believes that the cost of such administration should be a charge upon the property itself, not an expense to the Government, and recommends a system of law and of administration which will make Indian property, by means of taxation and otherwise, automatically self-supporting. This recommendation is urged, not primarily to relieve the Government of a large portion of expense which it now incurs in the administration of Indian property, but rather as the only real means of educating the Indian to take his place

in the white civilization of the country. It is believed that the best way out of the difficulties arising from the general incompetency of the Indian is to permit every Indian to have the greatest possible freedom in handling his property short of alienating it—that being the only means of preparing him ultimately to exercise full control over it.

This sounds like rather a large order and would involve the inauguration of a program requiring much time and careful study to work out. To individualize all the cases and to handle each one separately would be a herculean if not an impossible task. Yet it seems clear that some general and adequate policy should be evolved for solving the whole 'problem of the Indian's property in lands and tribal funds. On the one hand it is demoralizing to the Indian for the Government to handle his property for him and to 'pay all 'the costs, thus depriving him of the benefits of the experience in 'at least a limited exercise of control. On the other hand it is pernicious to give him full and unlimited control before he is prepared for the exercise of such responsibility, as many statistics of the Indian Office would doubtless testify.

The difficulty is to find some middle course, and upon a practical and fair solution of this problem must largely depend the prosperity and happiness of a large share of our Indian population.



**The Music
School Concert**

On April 12 the fourth annual concert of Negro music, performed by Negro musicians, will be given in New York at Carnegie Hall for the benefit of the Music School Settlement for Colored People. The Settlement chorus, under the leadership of J. Rosamond Johnson, musical supervisor of the school, will then make its first public appearance, singing plantation melodies and "developed" versions of the old folksongs, and ending with choruses from Coleridge-Taylor's "Hiawatha." There will also be orchestral numbers and solos by some of the leading musicians of the race.

These concerts are attended by whites as well as blacks, brought together in sympathy and mutual enjoyment through the common bond of music. To the Negro our country owes a type of music which has swept across the whole civilized world and is known as peculiarly American. The Music School Settlement not only emphasizes the recognition due the Negro for his gifts, but is also silently bringing white people to a realization of the intellectual possibilities of the colored man in other fields as well as in music. To help a people to lift itself through its own racial talents—this is the aim of the school, and the gain thereby is to the nation and to civilization as a whole.

HOPEFUL SIGNS IN ALABAMA

THE meeting at Tuskegee of its Board of Trustees is an important event, celebrated with enthusiasm by the whole school. The students gather to welcome the members of the Board and their friends with songs and shouts as the train that bears them rolls onto the school grounds. Bonfires are lighted, whole buildings are given up for their occupancy, rugs and chairs and pictures are borrowed from the homes of teachers and officers to make their apartments comfortable and homelike. Their coming to the chapel and dining-room is greeted with hand clapping; their names are introduced into the songs the students sing. And it is right that it should be so, for they and the friends they bring with them form a remarkable body of men and women, who are doing much, not only to carry on the great work of Tuskegee Institute, but to promote enterprises for the improvement of Negro communities throughout the whole country.

Dr. Washington, in introducing Honorable Seth Low at the first chapel service after his arrival at the school, told of a discussion he had heard between two men in New York City, when both agreed that the chairman of the Board of Trustees of Tuskegee Institute is the first citizen of New York. He said that Mr. Julius Rosenwald, another trustee, is acknowledged as the second citizen of Chicago, the first one being Miss Jane Addams, who was Mr. Rosenwald's guest on the Tuskegee trip. For a number of years the trustees, in order to lighten Dr. Washington's burdens, have made themselves responsible for thousands of dollars of the school's annual expenses. All through the United States, buildings for colored Young Men's Christian Associations have been made possible by Mr. Rosenwald's offer, in each case, of a quarter of the whole cost. There are springing up all through the country districts of Alabama "Rosenwald" Negro schoolhouses, with provision for the teaching of cooking and sewing, agriculture, and other forms of manual training. The W. H. Baldwin Farms, named after a former president of the Board, a colony where Tuskegee graduates can secure land and homes on very easy terms, have been made possible by the generosity of Mr. Wm. G. Wilcox, also a trustee. The beautiful new hospital was built by Mrs. Charles Mason, the wife of a trustee. No wonder that the trustees are greeted with enthusiasm.

Nor is it strange that these gentlemen and their guests should be intensely interested in the things they see and hear at Tuskegee. It is to be doubted if there is anywhere in this country a more stirring sight than the hundreds of Negro boys and girls gathered for their evening service in the chapel there, nor a more soul-stirring sound than the great chorus of voices singing plantation melodies. When one who has watched the

growth of this great community 'from most meagre beginnings, sees the attractive grounds and the stately buildings of the present Institute, and realizes that they have been made possible largely by one Negro man and his band of loyal followers, he cannot help feeling that there is reason for hopefulness as regards the Negro race. Ex-president Eliot of Harvard dwelt, at Tuskegee's twenty-fifth anniversary, upon the fact that at the end of a like term Harvard had made no such strides.

Each year brings to the institution better kept grounds, better business organization, better academic and industrial work. But the best thing about Tuskegee is that it does not live for itself alone, that, with ever-increasing zeal, it is devoting itself to the improvement of its immediate community, its county, its state, and to the needs, not merely of the Negro race, but of the white race. And it is delightful to see how completely it is winning the good will of its white as well as of its colored neighbors. At the annual Farmers' Conference, when prizes are offered for the best homes, the best farms, the best corn, the cleanest streets, the fattest hogs, and the finest chickens, the money for these prizes is provided largely by Tuskegee's white neighbors. At an evening gathering when an exhibit was made by means of stereopticon pictures, as well as by striking stories, told in some cases by the farmers themselves and sometimes by those who had helped them, of upward struggle towards better things, the photographs of certain Southern white men were received with uproarious applause. Such applause was given when there appeared the face of Mr. Sibley, state supervisor of Negro rural schools in Alabama, and the face of Mr. Williamson, superintendent of schools in Lowndes County—"Bloody Lowndes" as it used to be called because of the frequent killings which occurred there. One felt that Dr. Washington's famous motto, "No man, white or black, from North or South, shall drag me down so low as to make me hate him," was sinking into the minds and hearts of the Tuskegee students and that "Peace on earth, good will toward men," was one of the blessed results of the years of the school's struggles.

It was a grief to the writer to pass by Miss Georgia Washington's school at Mt. Meigs, but it was a pleasure to feel sure that a visit there at any time of day or night would have found the same cleanliness and order as have other visits at unexpected times. It was pleasant to see Miss Baird and Miss White in their attractive school at Montgomery, and to know that this school has now come to be recognized by its white neighbors as a model of neatness and sanitary excellence as well as of efficient instruction. Mr. Williamson, the Lowndes County superintendent, told of the help rendered his county by Miss Thorn and her devoted workers, who had taken up the work of the year with no assurance of salary beyond their board and traveling expenses. But they were making little of their sacrifice and felt that this war year had one of the best in the school's history.

A. B. Fissell

**An Unusual
School**

The progress of the Negro race in his fifty years of freedom is one of the great social miracles.

Those who are familiar only with the statistical side of the matter are obliged to rub their eyes when they visit a modern city school for colored children, such as the Douglas School in Cincinnati.

The Douglas School building is but four years old. There are seventeen large, well-lighted, well-ventilated schoolrooms, besides a kitchen, model dining-room, lunch room, where penny lunches are served at noon, sewing room, manual-training room, laundry, bathrooms, gymnasium, and auditorium. Besides being given a place for instruction in laundry work, pupils are allowed to bring clothing from home for laundering which they may do at appointed times. Two bath attendants are constantly on duty and frequent bathing is encouraged and practiced. The majority of the teachers are graduates of the University of Cincinnati.

It is in relation to the community that the school is most significant. Many of the colored people keep a few chickens in their back yards. The principal of the school operates an incubator and any child may bring a few eggs from home and after three weeks carry back as many chickens as he brought eggs, provided they all hatch. The boys are taught in the manual-training department how to make model poultry houses. The school encourages home gardens. Last year there were about two hundred of these gardens, and enlarged photographs of the prize-winning gardens adorn the walls of the hallways. Canning is taught in connection with the home gardens. In a pleasant room on the ground floor is a branch of the city public library, with three thousand books on the shelves and with the entire city library to draw from. The library is open afternoon and evening six days in the week, and last year loaned out over 12,000 books. One afternoon a week there is story telling in the library for the children. After the school day is over and the children are in their homes, the building is opened for an evening school. Four hundred adults, varying in age from sixteen to seventy-two, are in regular attendance. The only conditions for admission are the desire and ability to learn.

The Douglas School is indeed a community center. A kindergarten mothers' club, a parents' club, a men's club, a literary club, a library club, two athletic clubs, one for men and one for women, a domestic-science club, a penny savings bank, a penny-lunch association, a boys' club, a girls' club, a home- and school-garden club, are some of the organizations which make use of this school plant.

Such a school cannot fail to be a tremendous power for good in a city, and few investments of city money can yield larger dividends in human wellbeing.

**Negro
Organization
Society**

Rev. Dr. Charles S. Morris of Norfolk recently delivered an address at Hampton Institute on "The Meaning of the Negro Organization Society." Dr. Morris, in speaking before the mass meeting called to discuss health and education, said that the Negro's strong inclination to join secret societies needs to be converted into a lever of life which will lift the race. He frankly stated that the Negro, who, judging by his exceedingly high death rate, seems to have a genius for dying, must now spend his energy in learning how to live.

Dr. Morris believes that his people, who have so much native physical stamina, do not need to die in such large numbers. He pleads for a policy of information and enlightenment. He believes that when the Negroes know how dangerous are impure air, lack of cleanliness, poor housing, and physical excesses, they will work together to have clean houses and clean bodies—and live.

When Negroes are dying so rapidly and needlessly from the ravages of consumption and other communicable diseases, many of which may be held in check by educating the public in matters pertaining to personal health, it is important that the Negro Organization Society, an organization which can and does secure the coöperation of religious, fraternal, musical, literary, business, and school-improvement bodies, should make a vigorous campaign to get Negroes to have clean bodies, minds, and hearts.

Colonel W. S. Copeland, an influential Virginia editor, said that white people, as a matter of course, favor any movement which tends to make the Negro clean and strong. The important question, in his opinion, is: What is the attitude of the colored people themselves to the clean-up idea for which President Moton and others in the Negro Organization Society are working so constantly?

In Virginia today, there are, according to Miss Agnes D. Randolph, executive secretary of the State Anti-tuberculosis Association, a total of 25,000 consumptives. While little has been done to furnish relief to white consumptives, there is no place, outside of the penitentiary and insane asylum, where one of the 16,000 Negro victims of the great white plague in the state can be cared for. Miss Randolph made a strong plea that the colored people would enter heartily into the spirit of Tag Day, March 27, when the colored school children of Virginia were to sell tags to try to raise \$3000 for the purchase of a farm on which a sanatorium for Negro consumptives may be built.

During the symposium on health and education the fact was brought out that over one hundred fifty Negro organizations

in Elizabeth City County, in which Hampton Institute is located, are coming to work more and more coöperatively for the excellent objects of the Negro Organization Society—better homes, better farms, better health, better schools.



**Hampton's
Anniversary**

Hampton's anniversary exercises will be held this year on April 22 and 23. A large party of representatives of Hampton and Armstrong Associations and their friends, under the special direction of Mr. A. B. Trowbridge, president of the National Hampton Association, is expected to be present. Honorable William H. Taft, president of Hampton's Board of Trustees, will preside at the trustees' meeting on Thursday, the twenty-second. Several members of Tuskegee's Board of Trustees, as well as prominent men and women from Virginia and other Southern states, will also attend the exercises. The work of the Trade School will be emphasized this year, and a number of demonstrations of industrial work will be a feature of the occasion. The meeting on the evening of the twenty-second is to be musical and artistic in character. Major Moton's class—the Class of 1890—expects to hold its twenty-fifth reunion at this time.



**Dora Freeman
Beach**

The older workers of Hampton Institute and the great band of graduates and ex-students from 1885 to 1903 will learn, with a sense of personal sorrow and loss, of the death of Mrs. Dora Freeman Beach of Bangor, Maine.

Miss Freeman, during her connection with the school of nearly twenty years, exerted an influence for good that cannot be estimated. She was born in a conservative Massachusetts town and was a direct descendant of John and Priscilla Alden. Her father and mother were, to an unusual degree, traveled, gifted, and resourceful people, her father being a sea captain and often taking her mother with him on his voyages. Captain Freeman was a comparatively young man when he died, but he had provided a beautiful home for his little family in Wakefield, Massachusetts, on the shores of a picturesque lake, and had arranged for the college education of his two daughters. Miss Freeman was a loyal member of the famous class of '80 at Wellesley College and thoroughly enjoyed the reunions she was able to attend. After her graduation she taught for a while in one of the neighboring Massachusetts towns, but her heart craved real missionary work and yet she did not want to leave her mother. At Hampton the ideal position was found. Here Miss

Freeman could be a real missionary, and here her mother was permitted to build a tiny home where they could keep house together.

Besides her classroom work, Miss Freeman was actively interested in all of the religious work of the school. The King's Daughters, the Sunday school, the class prayer meetings, and the temperance work all helped to bring her close to the lives of her pupils. For years she had charge of the outside missionary work which brings the students into touch with the lonely old people in the neighborhood, thus helping the needy and teaching the students the joy that comes through service. During Miss Freeman's connection with Hampton, she spent several of her summer vacations doing settlement work on St. Mary's Street in Philadelphia. She was so successful there that during one year of rest from teaching she held the position of head worker at this settlement. Parts of other vacations were spent in teaching in the summer school for teachers at Hampton.

On December 18, 1903, Dr. David N. Beach of the Bangor Theological Seminary claimed Miss Freeman as his bride, and the old work was exchanged for just as great a work in another sphere in life. Mrs. Beach was quite as successful as a homemaker as she had been as a teacher. Dr. and Mrs. Beach came into personal touch with the men at the Seminary. Mrs. Beach taught a large Bible class in one of the Bangor churches, and during part of her life in Bangor gave lectures on current events in one of the women's clubs. She was actively identified with missionary work and with all that was helpful and best in the new home. One of the Bangor women is quoted as saying, "Mrs. Beach has done so much for Bangor and we love and appreciate her."

This winter Mrs. Beach had a severe case of grippe which was followed by pneumonia. Her only sister, Mrs. Butler Firman of Chicago, went to her. The best of nursing and medical skill could not save her, however, and on Sunday, March 14, she passed away. The funeral services were held in Bangor on Tuesday, and in Wakefield on Wednesday, and she was laid to rest beside her father and mother in the old home town.

In thinking of Mrs. Beach it seems as if Massachusetts, Virginia, and Maine might each claim her as a daughter, but if we consider the influence for good she has exerted, we realize that it has reached every state in the Union through her personal touch on the students she knew, to each of whom she was a real and helpful friend.



Harris
Barrett

As we go to press, we learn with great regret of the death of Mr. Harris Barrett, Class of '85 and for many years cashier of Hampton Institute, who was stricken with paralysis in July 1913. His illness and withdrawal from active work in the Treasurer's Office of the school caused much sorrow among a host of friends, which has only been deepened by his long and hopeless illness. A sketch of Mr. Barrett's useful life will appear in the next issue of the Southern Workman.

EFFECT OF THE WAR ON THE COLORED RACES

BY SAINT NIHAL SINGH

AS the reports of the terrible carnage that is taking place on the Continent of Europe reach me, day by day, I sit and ponder whether the human blood that is being so wantonly shed is going to wash away some of the prejudices that divide men of different colors.

The mere employment of black and brown troops on European soil implies a revolution in the attitude of white men towards the colored races. Nothing shows this transformation so significantly as the inner history of the Boer War, sedulously kept from the knowledge of most people. It was proposed then to convoy troops from India to fight in South Africa ; but, the idea had to be abandoned, because Hindostan's swarthy sons were considered not good enough to fight white men.

It happened in this way: Lord Curzon, at that time the Viceroy and Governor-General of India, knew that the South African veldt was much like the plains of the Indian Peninsula, and he considered that Indian cavalymen would be able to distinguish themselves fighting on South African soil. He, therefore, proposed to the Prime Minister of England, at that time Mr. Balfour, that Indian troops should be taken to the field of battle to assist the British in putting down the obstreperous Boers. The authorities in England, however, would not listen to such a proposition. I am informed by an official whose authority is above question that this attitude was largely dictated by Emperor Wilhelm of Germany, who was scandalized at the idea of pitting colored men against whites, and threatened to go to the aid of the Boers if the British adopted such a course of action. Be this as it may, the whole plan fell through, and the best that could be done under the circumstances was to transport the British garrison from India to South Africa, trusting to the loyalty of the Indians not to make any trouble during the absence of the troops.

And now, less than fifteen years later, over 200,000 Indian soldiers are fighting in Europe, Africa, and Asia, side by side with British, French, and Belgian troops, against the Germans ! Besides these Asiatic soldiers there are also African troops, or

Senegalese, as they are called, who have been brought over by the French from their possessions in Africa to help them fight the Germans.

How the European War is dealing a knock-out blow to color prejudice may be inferred from the following incident, which occurred recently, and whose accuracy I can personally vouch for.

A tall, stalwart Sikh arrived in London not long ago and applied to the authorities at the India Office to be allowed to enlist in his old regiment. He had been working on a sugar plantation in Argentine, a thousand miles inland from Buenos Ayres when the war broke out. The news drifted to him that Indian soldiers were to be employed side by side with the British in fighting for his King-Emperor. Moreover, he learned that his old regiment, the Forty-ninth Sikhs, in which he had been an officer (*jemadar* or lieutenant) before he retired and found his way to the South American wilds, was among those that were to be sent to the front. He immediately applied for leave to go to the front and started for England, along with fourteen Britons from the same plantation who were hurrying home to join the colors. In all there were eighty men on board the ship returning to England to enlist. None of them had ever drilled, but all were anxious to lose no time in making themselves ready to go to the firing line. As soon as they learned that the lone Indian who was along with the party had been an officer in the regular Indian army, and was familiar with military drill, they besought him to take them in hand during the long weeks of the voyage and teach them the evolutions. Arjan Singh—that is the name of my friend—was only too glad to occupy himself in this useful way. Day after day the eighty Englishmen, in convenient batches, took their orders from him and learned how to be soldiers. Immediately upon his arrival in England, where I met him, he was sent over to join his regiment in France.

The point to be noted is not so much the enthusiasm with which this Sikh rallied to the British flag, but the fact that the brown-skinned hero of this tale should have been, not only allowed, but asked, to drill white men. Such an incident would have been impossible before the war. Indeed, it would have been considered that such a happening would lower the British prestige, which is regarded by Anglo-Indian administrators to be the pivot of their supremacy in Hindostan.

In reading this incident it is also necessary to bear in mind the fact that Indian emigrants have not received the sort of treatment in the British Dominions and Colonies over-seas and in other parts of the two Americas that would be likely to make them feel friendly to British settlers. The Britons and other

white men colonized in these parts of the Empire have shown an offensively hostile attitude towards East Indians. Everything possible has been done to bar them out of Canada, Australia, South Africa, etc., and wherever they have been allowed to settle they have been made to eat humble pie. It is passing strange that, all of a sudden, one of these despised creatures should be installed as the drill-instructor of a number of men belonging to the race that lords it over Hindostan and over the Indians who have ventured to the Colonies.

I cite this instance because it is of a typical character. Quite in keeping with this was the experience of an Indian soldier while crossing the English Channel. As he sat eating his breakfast a British officer of the regiment to which he formerly belonged strolled into the dining saloon. Seeing the brown-faced man he disappeared, in a manner that showed that he did not propose to eat in the same room with a person of a different color. At luncheon time when he came in he found that the Indian soldier was again at the table. As luck would have it, there was just one seat vacant. That was opposite the Indian, and if the Briton did not eat his meal at once he would have to go without it. With bad grace the officer sat down. As he did so the soldier looked up, saluted him, and respectfully reminded him that, after years, they had met in different circumstances. The officer seems to have been a shrewd man, for he instantly realized the futility of adhering to his old prejudices in the altered conditions, and the meal was marked by an exchange of table courtesies and by pleasant conversation between the white officer and the fighter from India.

Another moving instance showing how the color line between the British and the Indians is vanishing, occurred in London at one of its ultra-fashionable hotels—the Savoy. As an Indian officer, accompanied by his brother and a friend, entered the restaurant, a Canadian lady sitting near the orchestra motioned to the leader, and the musicians instantly stopped the tune they were playing and started up, "Hail the Conquering Hero Comes." The Indians suddenly realized that they were the center of attraction. All the diners had risen and were shouting, clapping their hands, stamping their feet, and striking the dishes with knife, fork, or spoon to welcome the dark-skinned heroes of many a bitter fight on the Continent. I could furnish many other illustrations to show that the employment of troops from India and Africa on the side of the Allies is causing a veritable revolution in the relations of the French and English with the colored races.

The attitude which the French, British, Belgian, and Russian peoples are assuming towards the dark-skinned men who are

helping them is that of a comrade for a comrade. It is not that of a superior for an inferior race. The life and death struggle in which Europeans are at present engaged has obliterated, for the nonce, and let us hope, forever, the old feeling of superiority and inferiority. The white and colored men have been thrown into each other's arms. Fighting shoulder to shoulder they are realizing that they have a community of interest which they never comprehended before.

The arrival of the colored troops in France roused enthusiasm unparalleled in the history of mankind. They were pelted with bouquets. Rose petals were sifted over them from the balconies above the streets through which they were marching. The thoroughfares were lined with banks of men and women who waved their handkerchiefs, threw up their hats, shouted welcomes in strange tongues to the men who had come to help save their homeland from destruction, and reached out and touched them or grasped their hands as they passed by. Some irrepressibles fell into step with them and walked beside them as they made their way to their camp. They were fêted and feasted and treated like the conquering heroes that they were. Many Indian soldiers have personally given me vivid descriptions of these scenes, and always have shown deep emotion while relating such details.

The advent of the colored fighters in European warfare has roused the same enthusiasm in Great Britain that it did in France, though the Britons, not so volatile as the French, have not expressed their feelings quite so demonstratively. However, the British press has been full of glowing, though largely inaccurate accounts of Indian soldiers and their deeds of daring. As I have moved about among the English I have been deeply touched by the changed attitude of the British towards Indians. I had an ocular demonstration of it on December 23, when the Sikhs in and about London celebrated the birthday of their great teacher, Guru Govind Singh, who infused in them the spirit to resist tyranny and fight for the oppressed. A body of twenty-four Sikh soldiers had been brought to London by the authorities from the hospitals where they were convalescing, to take part in the ceremonies. Caxton Hall (where the celebration took place) was filled to its utmost capacity, not with Sikhs, for there were comparatively few of them, but with British men and women, who were wild with enthusiasm when the wounded soldiers entered. They stamped their feet, pounded the floor with umbrellas and canes, clapped their hands, waved their handkerchiefs, and shouted, for full five minutes, to show their appreciation of the services that the brown men were rendering the Empire.

How India's rally to the Empire during this crisis has swung British sentiment in favor of the Indians was impressed upon me the other day when I was witnessing a performance in a cinematograph theater. All of a sudden a picture of Britannia was thrown upon the curtain. Britannia herself was shown, as usual, seated on a globe, with one hand resting on a shield and the other holding a trident. But, crouching at her feet, with its paws pugnaciously planted on the folds of the Union Jack that was draped about her form, was a fierce-looking bulldog. She was attended on her right by a be-whiskered, be-turbaned Indian soldier, while at her left stood figures representing the British



THE DUKE OF CONNAUGHT REVIEWING SIKH SOLDIERS

Dominions and Colonies. I could have criticised the workmanship of those responsible for depicting the Sikh soldier, but the feeling which prompted the designer to give the place of honor in Britain's family group to the Indian, moved me to the depths of my being. A loud cheer greeted this picture when it was displayed. My neighbor, who was a stranger to me, called my attention to the fact that one of my race was occupying the place of honor at Britannia's right hand, and punctuated his remark with, "And, by Jingo, he deserves it, too!" This sentiment was not confined to the man who thus spoke.

Another straw which shows the way the wind is blowing came to my notice recently. One of the best known publishers



A MUSSULMAN OFFICER IN A RAJA'S ARMY

in the United Kingdom projected a series of profusely illustrated books. The firm decided to issue the one dealing with the Indian soldiers to lead all the others. Those on the Canadian, Australian, and South African forces followed "India's Fighting Troops." This certainly shows the high place that India and the Indians are today occupying in the minds of the British.

I could cite many instances showing the great interest that the British are taking in the Indians living in the United Kingdom. A turban, such as my countrymen alone wear, evokes enthusiasm everywhere, in and out of London. Soldiers insist upon saluting and shaking hands with Sikhs and others. The British students take notice of their Indian fellows and treat them like equals. That attitude of icy reserve and aloofness which the British young men at the universities adopted in 1909,



A HINDU OFFICER IN A RAJA'S ARMY

following the murder of Lieutenant-Colonel Sir William Hutt Curzon-Wyllie, political *aide-de-camp* to the Secretary of State for India, by the Punjabi student, Madan Lal Dhingra, has practically disappeared.

The sacrifice made by many Indian young men in leaving their studies and joining the medical relief corps has appealed to a great many people. It is being more and more realized that it is wrong to brand the entire community of young Indians in the United Kingdom as "disloyal firebrands." Intelligent Britons are beginning to realize that the political opinions held by Indian students in Great Britain and other countries are not in any way anti-Imperialistic. The psychological effect of this disillusionment is hard to exaggerate.

It would be wrong on my part to convey the impression that

this change for the better has taken place in the attitude of *all* Britons towards their colored fellow-subjects. A considerable number of Englishmen who have passed the best part of their lives in Hindostan domineering over those whom they contemptuously term "natives," have obstinately refused to part with their prejudices. These people actually tried to prevent Indians from fighting on European soil. They declared that such a step, if taken, would make Indians think too much of themselves; that they would regard themselves as the saviors of the British Empire and would refuse to be dominated by the British. Some of them urged that it was wrong to import "heathens" to Christendom to shoot down Christians. Some urged that Indian and Egyptian troops, being used to a hot climate, would not be able to bear the European winter. Others said that even if colored soldiers were employed, they would not be able to stand up against so modern an army as the German soldiery.

However, necessity knows no color—to change an old proverb to suit the present exigencies. Indian soldiers were needed to supplement the British expeditionary force. In normal times the standing army of Britain is less than 250,000. Of this number, about 77,000 are garrisoned in India, at the expense of the Indian and not of the British taxpayer. Exclusive of the white force, British-India maintains nearly 160,000 Indian soldiers and about 35,000 mounted police capable of performing light cavalry work, or about 200,000 in all. Over and above that military strength, the Rajas maintain an army of 183,000 and mounted police numbering 47,000. The peace strength of the Indian army is over 400,000, which is, it will be seen, larger than the standing army of Great Britain, especially when it is remembered that 77,000 out of the peace strength of Great Britain's army are constantly quartered in India during peace times. Under these circumstances it is not wrong to deduce that the necessity to supplement the regular British forces with the regular Indian troops led to Indians being called upon to engage in active service on the Continent.

In thus speaking I do not forget that Great Britain has a volunteer establishment known as the Territorials, and that the ranks of these Territorials, estimated to number more than 251,000 officers and men, could be strengthened, during a crisis, with large numbers of volunteers recruited for the emergency. But regular soldiers, even though they are colored men, are rated superior to volunteer forces, certainly above raw recruits. I admit that European and Eurasian volunteers enrolled in Hindostan are placed ahead of the "native" armies of India, but that is largely dictated by the feeling that Europeans, and even half and quarter Europeans, are superior to "natives" of the



CAVALRY OFFICER OF AN INDIAN NATIVE STATE

tropics. In actual warfare, however, the "native" troops of India do not fight behind the volunteers, or even behind the British soldiers. They are always placed in front of the European troops to face the enemy's fire. This is not a figment of my imagination, but a proven fact. I will cite an instance to prove this point. My authority is an English newspaper correspondent who was present on the occasion.

The affair took place at the capture of [Dargai during the Tirah campaign of 1897, when the border tribes rose to harass the frontier provinces of British India. Gurkhas and Sikhs fought side by side with British soldiers and showed contempt for the enemy's fire such as has seldom been witnessed on the battlefield. So far as the British could discern, the peak of the high cliff, whose natural position rendered it proof against cannonballs, shells, and shrapnel, that had been chosen by the tribesmen to form their stronghold, could be reached only by a single path, so narrow that two men could hardly squeeze through it side by side, and so difficult that the ascent could only be made very slowly. The shrewd frontiersmen had built encircling walls, with loopholes pointing downwards, so cleverly constructed that every inch of the path for the fifty yards or more that were exposed to their fire, could be raked with their bullets. It

seemed that no mortal foe could face such a hail of lead and forge forward, to take the fortress. The Gurkhas went first. The British troops followed them. The enemy's bullets ruthlessly mowed the Indian men down, but by sheer doggedness a few managed to make their way across the exposed part of the path, and take refuge where they were safe from the fire of the tribesmen in the fort above them. The British soldiers held back, unable to face such a shower of lead. A lull followed, and then the rest of the Gurkhas and the Sikhs again plunged forward, followed by the Britons. Men fell at every step till the narrow path was practically choked with the dead and dying.



OFFICERS OF THE BARODA STATE ARMY

Some Indian and British soldiers stopped on their way to carry their wounded comrades out of the death belt, and lost their lives in the attempt at rescue. The rush did not relax until sufficient numbers had joined the advance party of Gurkhas to take the fortress by main force. When the tribesmen noticed this, they fled helter skelter down the mountain side by a back exit known only to themselves, not daring to stand up against foes who could face the deadly fire that had been poured down upon them from the heights above. A graphic description of this battle is given in "The Indian Frontier War," by Lionel James.

The fears entertained that these men of the tropics would not be able to bear the rigors of a European winter, have proved groundless. During a recent visit to wounded Indian soldiers, I

made it my special business to find out how the fighters from India bore exposure to wind and weather at the front. All to whom I spoke on this subject assured me that they had seen action in far colder climes—on the “roof of the world” (Tibet), and on the northwest frontier of India, amidst snow so deep that they sank in it up to their necks.

The cool manner in which the colored fighters—both the Senegalese and Indians—have behaved on the fighting line, and the efficient manner in which they have handled Western weapons,



OFFICERS IN THE HYBERABAD STATE ARMY

the heroism they have displayed when brave men turned cowards and had to be sent back home as confirmed invalids suffering from nervous prostration, and the uncomplaining way in which they have suffered sorely trying privations, have justified their employment on the Continent. Their admirable behavior has turned many enemies into friends.

The necessity that has led to the employment of colored soldiers on the Continent of Europe, deals a shattering blow to racial prejudices. After the war is over, the position of the dark peoples in the political economy of Greater Britain and Greater



CAPTAIN THE HONORABLE MALIK UMAR KHAN TIWANA

*Aide-de-camp of the commanding officer of one of the Indian
regiments now fighting in France*

France will never be the same that it was before the conflict took place. The destiny of the Indian subjects of the British Empire and the Negro citizens of the French Republic is bound to be completely re-shaped as the aftermath of the war. Hints of it have already begun to appear in the British and French press, even though both the nations are engaged in a life and death struggle and have no time to think of any constructive work.

In thus writing about the issues that have led to the employment of dark-skinned soldiers on the Continent, and of their behavior on the battlefield, I have not sought to glorify war. Carnage is utterly repugnant to every humanitarian. All I have attempted to do is to show that good may come to the colored races out of this ghastly struggle in Europe. The war which has stirred up strife between white man and white man, may serve to reconcile the Caucasian to his dark-faced brother.

THE HAMPTON INSTITUTE TRADE SCHOOL*

V TAILORING



FIVE HUNDRED Negro and Indian boys—alert, trim cadets—drawn up in six companies for battalion inspection on a bright Sunday morning, present a picture that shows effectively the value of teaching tailoring in the Hampton Institute Trade School, for all the well-fitting uniforms are made and kept in repair by student tradesmen. If the *test by results* is applied to Hampton's tailoring department, then it is evident that Negro boys have learned to sew, to draft, and to cut clothes with accuracy and skill.

This excellent result is not secured, of course, through any hit-and-miss method of instruction. Special emphasis is placed on careful supervision of the student in training, to the end that he may gain in power and develop in character as he takes up each new day's work. In the tailoring department, for example, this educational principle means that a boy must learn how to sew by hand satisfactorily before he attempts to use a machine; he must master drill work in the essentials of his trade before he attempts to make a pair of trousers or a coat; he must show, through his daily work, that he possesses accuracy and skill before he is allowed to undertake new and more difficult problems.

Under the watchful eye of careful instructors, who are themselves expert tailors, the Hampton tradesmen acquire, through well-graded and rigorous training, the art of making well-made, well-fashioned clothes. The *how* and the *why* of the art go hand in hand. The boy who shows unusual ability passes through his routine technical work faster than the ordinary or

* "Carpentry and Cabinetmaking," May 1913; "Blacksmithing and Wheelwrighting," January 1914; "Bricklaying and Plastering," April, 1914; "Machine Work," January 1915

slow boy. Nevertheless, he is not allowed, on account of any budding genius, to skip or shirk certain irksome exercises, given for the sake of laying a good foundation, on the assumption that he can get along without the regular drill work.

Students receive new work after they satisfactorily finish the tasks that have already been assigned to them. Careful work here spells progress. There is, of course, a natural incentive to the boys to do all their work, even from the early exercises, just as well as they possibly can; namely, the desire to get to something which they feel represents *real* tailoring. It is therefore possible for the instructors in tailoring to be very exacting in their requirements—and they are.

By what stages, then, is a boy taken through his trade course in tailoring? What tasks are assigned to train the boy's eyes and fingers, his judgment, his power of initiative, his sense of responsibility, his latent capacities? What finally becomes of the Hampton-trained tailor? These questions are fair ones. Brief answers to them will at least suggest the significance of Hampton's work in training tailors for better citizenship.

On entering the tailor shop a boy is given a needle, a thimble, and a spool of thread—important if not imposing tools which he must learn to master. He is then shown how to sit on the table in true tailor fashion. The common observer scarcely realizes that the tailor in his crouched position has any opportunity for comfortable shifting. The modern tailor, however, finds it possible to sit on his table in such a way that he may find a suitable rest for his work and still enjoy the advantage of being able to relieve the strain of continued sitting.

The tailor shop is bright, airy, and clean. A boy in training lives in an atmosphere of order and cleanliness. He receives through his senses lasting impressions of what a tailor shop should be.

After a tailor has learned how to sit on the table properly and how to thread his needle, his first exercise is plain, straight, hand sewing. He learns to sew straight, without a guide, on a piece of cloth or lining. Row after row he sews with an increasing degree of uniformity. Perhaps few who have not tried to do this task can realize how difficult it is for an untrained boy to make the first row of basting which is to serve as a guide for many another row. Hands grown big and strong, and perhaps worked into awkward shape through years of hard labor, do not at once lend themselves to the holding and manipulating of a little needle. Here determination and patience enter to help the ambitious boy overcome his difficulties in acquiring a new art.

Step by step the tailor passes from sewing straight, parallel rows to turning an edge on a plain piece of cloth and then felling



“THE WELL-FITTING UNIFORMS ARE MADE AND KEPT IN REPAIR BY STUDENT TAILORS.”



"THE SCHOOL TAILOR SHOP IS BRIGHT, AIRY, AND CLEAN."

it down. He learns to make the common stitches, and the length of time required to master the running stitch, the cross stitch, the back stitch, and the fell stitch depends entirely on the boy's skill and neatness. Until work is done well it must be repeated. After long, hard practice the young tailor is able to turn a hem without basting it. Slipshod work is not allowed to pass. The criticism which seems perhaps so severe today becomes the reason for better work tomorrow.

Learning by patching is a live educational principle in the Hampton tailoring department. How to make neatly and by hand a round, a square, and a triangular patch paves the way to a most practical form of work. On Monday of every week the tailor shop receives student uniforms for miscellaneous repairs. This so-called missionary work is given chiefly to the first-year boys and affords them an opportunity to learn how to meet emergencies. Before a boy is allowed, however, to put a needle or shears into a pair of trousers or a coat needing attention, he must explain definitely to an instructor how the garment should be repaired. The boy who is particularly weak on a certain kind of work is given, out of this miscellaneous repairing, just the tasks that he needs to perform in order to correct his weakness.

In the patching of clothes the tailor, after his preliminary work in hand sewing, receives a wholesome introduction to the problems which will face him in his everyday life. The boy who can make a good patch, time after time, usually gives promise of



**HOW TO LAY OUT AND CUT GOODS ECONOMICALLY IS DRIVEN HOME
THROUGH CONTINUAL PRACTICE.**

becoming a very good tailor. This missionary work is all done without cost to the students. It gives the boys in the tailor shop valuable experience. Other repair work which is done in the Trade School for students, or for Hampton workers, is paid for.

The making of good buttonholes and the padding of collars receive careful attention. The student's work is checked up systematically and is most carefully supervised. The aim is to give correct methods of attacking and completing the problems of the trade.

The machine work in the tailor shop corresponds in character to that of the hand work. The boy takes a square piece of cloth and at first sews in a straight line. Then he makes a circle, using his eye as a guide. He sews one circle within another and then another until he is able to guide the sewing to a nicety. The test again is that of accuracy. While other elements also enter into the judgment which is passed on the apprentice, there is always the essential test of accuracy.

Following this purely technical work there comes an interesting series of exercises in the making of pockets—vest pockets, trousers' pockets, pockets with flaps, pockets without flaps, and others that only a tailor himself can properly name and classify.

The first machine work which the student commonly thinks of as real tailoring is the making of overalls, and these are sold to students in the Trade School or in other departments.



LEARNING HOW TO CUT UNIFORM TROUSERS

The aprons and white coats for the boys who work in the school kitchens, and overall jackets are made by the Hampton tailors in the early part of the first year of their course. This work furnishes the student tailor with his first experience in assembling garments. The sewing of uniform trousers, which have already been cut out in stock sizes, also falls to the lot of the first-year tailors.

It must be clear from all that has been said that Hampton places a good deal of emphasis on teaching tailors how to sew correctly and skilfully before turning them loose on drafting and cutting. Experience has shown, throughout the tailoring trade, that men who have first learned how to sew well will, when they come to drafting, see more clearly what shifts need to be made in their pattern in order to secure a good fit in the finished coat or suit.

After the apprentice has learned how to sew uniform trousers correctly, he learns how to draft and cut them. He is shown how to take the measurements and how to apply them to his drafting. Here he learns how to handle the tailor's scale

and receives training in pattern drafting which is analogous to the instruction in mechanical drawing which other tradesmen receive.

The first year of the tailoring course, therefore, includes a variety of work that is assigned for the purpose of drilling the Negro or Indian boy in the essentials of his trade. This first year, however, is not one long period of monotonous drudgery. In it there comes to the student tailor the opportunity of doing work which the outside world regards as real tailoring. He does common tasks, but he does them with intelligence and with respect for himself as a tradesman. He sees with his own eyes how his work compares with that of other boys who receive the same careful attention and instruction. He finds himself in his everyday work. He has a chance to receive from his academic studies new light on books and on life itself.

While the first-year tailors are doing their preliminary work in hand sewing, the second-year boys do the miscellaneous repair work on uniforms. At the beginning of school in the fall many of the student uniforms need new body lining, new sleeve lining, new collars, and other repairs, including cleaning and pressing. All this work is paid for by the students themselves.

The bulk of the uniforms for the Hampton battalion, especially for the entering class of boys, is made up in stock sizes during three or four months. Work on so-called citizen's clothes



PADDING CANVAS FOR A COAT



**"HE IS TAUGHT HOW TO HANG SLEEVES WELL
AND MAKE GOOD SHOULDER LINES."**

is carried on chiefly in the early spring. There is, however, a good deal of this non-uniform or citizen work done throughout the whole year. During the second year of his course the Hampton tailor gets additional practice in making up uniform trousers. He learns how to fit stock suits and receives additional instruction in drafting. He takes the necessary measurements, then cuts and makes the trousers. How to lay out patterns and cut goods economically are lessons driven home through continual practice.

When a second-year boy begins to work on a pair of uniform trousers he is taught how to do his work from start to finish. He also begins in this year on uniform coat-making. He is taught how to hang sleeves well, how to make good shoulder lines, and how to put on a collar correctly. These are the principal points in good coat-making. The cloth for the uniforms is shrunk before it is made up into suits. The students do not attempt to shrink goods in bulk, but they do receive some practice in shrinking small lots of cloth.

The fact that some of the Hampton boys are somewhat irregular in their build makes it possible for the third-year tailors to receive valuable experience in making uniforms on specials orders. From fitting uniform coats the tradesman in this year's passes to the making of citizens' suits. Here the student has the opportunity of making a citizen's suit for himself. That he wishes to make a suit of the latest cut is not at all strange. Why should any man learn how to make clothes if he cannot enjoy the opportunity of wearing clothes of fashionable cut? In the art work which Hampton offers, the student has an opportunity of finding out what color combinations are considered artistic, and therefore it is possible for the tailor to make for himself a suit that is fashionable and at the same time harmonious in color.

Week by week the tailors receive helpful talks concerning the kinds of material given them to work with—canvas, hair-cloth, linings, cotton and woolen goods. They are shown methods of judging the quality of goods by the texture of the fiber, and they are taught how to know whether materials are all wool, or part cotton and wool. Information is also given as to the cost of starting a business, methods of buying, some idea as to the quantity and grades of material and linings for suits of different prices.

For twenty years Hampton has been sending out into the South a band of well-trained tailors—men who have not only been able to make good clothes, but also have been able to help their communities in church and Sunday-school work, the management of boys' clubs, and the improvement of civic conditions. Today one finds in positions of responsibility and trust Hampton-trained tailors who, on account of their rigorous years of apprenticeship, have learned how to use their native powers and to work helpfully with their fellow-men.

Whether as journeymen or as proprietors, the tailors who have gone out from the school have done on the whole uncommonly well. That the South offers young Negroes an opportunity to succeed in the tailoring business is clear from the fact that many of the Hampton tradesmen have received, without difficulty and without prejudice, the patronage of some of the very best Southern white people. Hampton has succeeded in the tailoring department in training men who can not only make their fellows outwardly more attractive but also better in character.

THE CONVERSION OF MILITARISM *

BY FRANCIS G. PEABODY

II Tim. II, 3—"A good soldier of Jesus Christ"

ONE of the curious minor consequences of the present tragedy in Europe is its effect on preachers. It has created in many minds a condition which may be described as homiletical atrophy. Subjects of sermons which once seemed vital and nourishing have come to look shrunken and lifeless. No theme calls to one except the lessons and warnings of war. A letter received not long ago from Oxford reported that a professor stopped short in the middle of a philosophical lecture and told his class that the thought of the war had swept across his mind and had driven out every other idea. And yet these awful months, in which so many themes of preaching seem almost impertinent, may mark the beginnings of a new religious epoch. We hear it said that we are witnessing the failure of Christianity; but is it not more reasonable to say, as an American teacher has lately said, that we are witnessing the failure of everything except Christianity? "Diplomacy," Professor Phelps points out, "has failed; socialism has surrendered to militarism; science has become the servant to bloodshed; armaments designed to keep the peace have been applied to their natural purposes of destruction. Is it not time, then, that Christianity was given a chance to do its proper work?"

I yield, then, to the irresistible impulse to preach about the war; but I turn from the harrowing details of the present time to the underlying causes which have made such a catastrophe possible and with which religion has to do. What are the traits in human nature which have permitted such a reversion to barbarism? What can be done to restrain or to extirpate them? Have we reached the end of civilization, or is there some foundation on which we may yet rebuild? Let me call your attention to one such aspect of human character which is responsible for much of these amazing and heartbreaking events. It is the

* This sermon, delivered at Hampton on Sunday, February 7, by Dr. Peabody, first vice president of the school's board of trustees, appeared in its main outline in the *Biblical World* for November 1914.

human inclination which for the moment assumes the form of militarism. We speak of militarism as the curse which at the end of this conflict must be overthrown. Nations, we say, must no longer be dominated by a military caste and inspired by military ideals. The present war, we urge, is the consequence of an arrogant and feverish militarism. All this is true, and the restriction of militarism in this form seems a probable result of the colossal demonstration of its futility. Yet militarism is itself possible only because of the human inclination to fight and to conquer—an instinct inherited from countless generations of men and animals, and on which statesmen and generals still confidently depend. Here, then, we come upon something aboriginal, universal, and indestructible—a force which lies much deeper in human nature than either political ambition or diplomatic strategy. This great primitive instinct has seized upon millions of intelligent men and has made each convinced that his cause is just, and ready to die in its defence. Honor, patriotism, and self-interest all alike express themselves in this impulse to fight and to subdue.

Now it is hopeless to anticipate the suppression or abolition of so universal an instinct as that of militarism. Estimates of cost, plans of solution, peace congresses, shrink into insignificance when this primeval passion seizes upon nations or men. The impulse to fight is as ineradicable as the instinct of self-preservation, or thirst, or sex; and all the agencies of pacificism with all their protests cannot annihilate this perennial desire of the animal world. What, then, is the problem which lies behind all schemes of temporary amelioration, and which will confront the world when the immediate tragedy of the present war has ceased to bewilder and torment? It is what may be called the Conversion of Militarism, the diversion of the fighting instinct from cruel, destructive, and barbarous uses to creative, humanizing, and beneficent ends. Precisely as a natural force like electricity has been first worshiped in the clouds, then guarded against in the lightning-rod, and finally accepted as a perilous yet serviceable instrument of human welfare and convenience; precisely as the passion of sex, which may be the curse of civilization, is none the less the constructive force of every loving and stable home; so the fierce impulses which stir nations to war have in them the possibilities of application to mercy instead of misery, to beneficence instead of ruin, to life instead of death. Ventures not less heroic, gallantry not less splendid, battles not less perilous, await men in the fields of science and service, of creation and redemption, than on the bloody plains of Belgium and Galicia. "Much remains to conquer still," said Milton to Cromwell, "Peace hath her victories no less renown'd than War."

Such is the only permanent escape from the long tradition of bloodshed in which the world is yet ensnared—the conversion of militarism.

Now it is very interesting to meet precisely this practicable conclusion from the war in the teaching of the New Testament. The prevailing conception of Jesus Christ has been that of a passive sufferer, a submissive victim, a man of sorrows and acquainted with grief; and Christian art has transmitted this picture of an ascetic, resigned, non-combatant Christ. Very different from this was the Jesus of the Gospels. His dominating qualities were not weakness, but strength, mastery, and power. "His word was with power," it was written of him; "He taught as one having authority;" He scourged the traders; He defied the Pharisees; He rebuked Pilate at the judgment seat; He died for a cause that seemed lost, as a soldier leads a charge. When a captain of the guard, who had soldiers under him, sought the help of the new Teacher, Jesus saw in that soldierly discipline which said to one man, go, and to another, come, because it was itself under authority, the spirit of his own work, and said, "I have not found so great faith, no, not in Israel."

When one turns from the Master to his most effective disciple, the same appreciation of soldierliness is seen. The best that Paul could ask for his young friend Timothy was that he should be "a good soldier of Jesus Christ." The best hope that anyone could cherish was that he "might please Him who had chosen him to be a soldier." The Apostolic command to a Christian was "to war a good warfare." In short, it is impossible to reckon either Jesus or Paul among teachers of "peace at any price." The blessing of Jesus is not for those who praise peace, or even for those who pray for it, but for those who by efficiency and willing sacrifice make peace. Such are the true pacifists, the peacemakers who are the children of God. The praise of Paul is not for those who deplore fighting with arms, but for those who "fight a good fight of faith;" not for those who passively await peace at the command of God, but for those who "follow after the things that make for peace" and achieve the peace that comes "to every man that worketh good." The conversion of militarism, the spiritualization of soldierliness, the Christianization of courage, the enlistment of good soldiers of Jesus Christ—that is the New Testament way of deliverance from the horrors of war.

And how is it possible to secure this conversion of militarism? At first sight it seems a very remote and fanciful idea. We are so involved in the tradition of bloodshed that it is difficult to think of a soldier as doing anything but killing people, or of courage as being applicable to anything but war. Yet

when one surveys the needs of the present time he sees on every hand undertakings, vocations, and emergencies, where discipline and sacrifice are as imperative as in any hour of military mobilization, but where the heroism is disguised by the unromantic and unexciting character of the task. A soldier preparing for war expects to risk his life some day; but for long months or years he marches up and down in the routine of drill without any demand for heroism. But how is it with many of the ordinary vocations in which plain men are daily engaged, without any suspicion that they are playing the part of good soldiers? Here is a rivet-maker, risking his life every hour on the frame of a skyscraper. Here is an engineer, leaning from his cab and holding his throttle, knowing that at any moment he may be rushing through the valley of the shadow of death. Here is a miner, groping his way with his safety lamp among the depths of the earth. Here is a physician, encountering without a tremor and even with professional enthusiasm the most deadly of epidemics or infections. Here is a medical missionary, serenely fulfilling his healing task amid the filth of an African village or the threats of an Oriental mob.

Here is a gently bred young woman, going down to teach in the Black Belt, and sharing the humble life and the privations of her dusky scholars without a thought of anything but the privilege and joy. Here is a Hampton student, to whom we have lately listened, feeling his life unsatisfied and his happiness unattained until he is "permitted" by the tardy consent of his Missionary Board to risk his life in the depths of the Dark Continent, and to carry the message of Christ to the cannibals of the Congo. Are not these modern men and women good soldiers? Is it essential that a soldier should kill? Are not dirt and ignorance, stupidity and savagery, as firmly entrenched and as hard to dislodge as a battery behind barbed wire? It is a brave thing to be a soldier; but may it not be a still braver thing to be a savior? It takes courage to use the sword; but may it not take greater courage to use the sword of the spirit? It is heroic to fling oneself into a charge of the battle; but is it not more heroic to serve the world, as a doctor did on the Isthmus of Panama, and calmly, as a man of science, to let a mosquito settle on one's hand and infect one with yellow fever, so that by one's death the world may be delivered from a scourge more terrible than war?

And there is still another aspect of this heroism of peace which adds to its nobility. It is its solitude. The courage of the soldier is enormously sustained by companionship. He feels the touch of elbows; he knows the publicity of bravery; he anticipates glory, promotion, a decoration on his breast. But the

heroism of science has no company but a microscope; the risks of hazardous trade are but a part of daily routine; the medical missionary has no witness of his fidelity save a watching God. I was talking the other day with a man who had lately returned from China, and he told me of a Scotch surgeon at a remote mission station who apologized to the visitor for a certain clumsiness in the use of his right hand. The Boxers, he said, caught him on the wrist and cut his tendons, and some great scars proved the story. Later it appeared that this man, after defending the women of the mission, had been carried two days on a cart to the river, and thence transported to England, where his wounds were finally patched up. Then, without a day of hesitation, both he and his wife had returned to the very post where he had been maimed, and there he was, quietly, though with an apology for a less dexterous hand, fulfilling his solitary and sacred task. It was brave enough for him, one would think, to fight his way through a merciless mob; but what shall one say of his going back again, and his wife with him, without a word of brag or thought of notoriety, to the obscurity of Central Asia, as though it were the only thing for a good soldier of Jesus Christ to do! Here is no fictitious or exaggerated picture of the conversion of militarism. Here is no Utopian substitute for war. This is what is actually going on about us every day; not because of anti-militaristic eloquence or peace conventions, but in the unpretending daily devotion of multitudes who "do God's will and know it not," or—as the Apostle says—"take their share of hardship as good soldiers of Jesus Christ." Ought not the time then soon to come when the application of the fighting instinct to the brutalities of bloodshed will be recognized as a base prostitution of one of the noblest traits of human nature, from which real soldiers will turn with disgust to the real wars of creative tasks; and when the famous names of warfare will be, not those of great generals who have depopulated hostile lands, but of the greater leaders who have directed the armies of science and healing and public service, and the amelioration of life, to beneficent and coöperative ends?

Seventy years ago a young man, who was to be the most distinguished figure in American philanthropy—Samuel Gridley Howe—a man who, as his biographer said, "combined the qualities of Sir Galahad and the Good Samaritan" began his career by enlisting in the war for Greek independence. He flung himself with passionate enthusiasm into that revolt against Turkish oppression, and his name is still remembered in Greece along with that of Byron. Returning from that military exploit his soldierly mind was confronted by another and a more difficult campaign. It was the crusade in defense of the blind and the feeble-minded, a war against public indifference and against

hostile legislatures, a championing of the weakest of God's creatures, neglected and abused by the most humane of states. Dr. Howe's first report on the condition of the feeble-minded in Massachusetts, with its appeal for a modest appropriation, was described by one member of the Legislature as a report, not about idiots, but by one. Yet Dr. Howe lived to see his care of the defective classes universally accepted as a duty, not only of humanity, but of political self-interest; and the battle which seemed hopeless was even in his lifetime completely won. Was not Dr. Howe as much a soldier when he led the forces of relief as when he led the peasants of Greece? Was he not equally a fighter when he was thrown, for his sympathy with Poland, into a Prussian prison, and when in his later warfare he released from its fleshly prison the deaf, dumb, and blind life of Laura Bridgman? He had not found a substitute for war; he had directed the spirit of militarism to a new warfare, not less romantic or heroic than at Athens or at Missolonghi. When his friends spoke of him after his death they gave him military titles: "The happy warrior;" "The good knight;" "The chevalier;" and when Whittier wrote his eulogy it was under the title of "The Hero."

"Oh, for a knight like Bayard,
Without reproach or fear;
My light glove on his casque of steel,
My love-knot for his spear.

* * *

Smile not, fair unbeliever,
One man at least I know
Who might wear the crest of Bayard
Or Sidney's plume of snow.

* * *

Would'st know him now, behold him,
The Cadmus of the blind,
Giving the dumb lips language,
The idiot clay a mind.

Walking his round of duty
Serenely, day by day,
With the strong man's hand of labor
And childhood's heart of play.

* * *

Wherever outraged nature
Asks word or action brave,
Wherever struggles labor,
Wherever groans a slave,
Wherever rise the peoples,
Wherever sinks a throne,
The throbbing heart of freedom finds
An answer in his own.

Knight of a better era,
Without reproach or fear!
Said I not well that Bayards
And Sidneys still are here?"

One may dare, then, even in these days of terror, to speak of the conversion of militarism, and to recall the unobserved and unrecorded heroisms of peace. There is nothing wrong in fighting ; it is all a question of what one is fighting for and with what weapons one fights, and what the enemy is which is to be overcome. When this war of barbaric devastation is over—God grant it may be soon!—the problem of those who are ready to take human nature as it is must be the task of mobilizing for a new war, worthy of good soldiers of Jesus Christ. It is the problem of applying militarism to mercy, and courage to creation, and of devising, through a general staff of the wisest strategicians, those constructive campaigns which may summon to the colors of civilization the heroic impulses of youth. "I am not come to destroy," said Jesus Christ, "but to fulfill." The instincts of militarism cannot be destroyed, but they can be fulfilled, and the victories of the battlefield may be supplanted by that self-effacing and creative heroism which shall have the right to sing the hymn of triumph, "Thanks be to God which giveth us the victory through our Lord, Jesus Christ."

There is one final reflection which goes far to justify this faith in the possible conversion of militarism. As one considers the causes of the present carnage, he is at first perplexed by the apparent lack of adequate provocation. That a spark kindled in an obscure Balkan state should have set Europe in flames, that millions of men should be fighting without personal grievance or national affront—all this is most confusing and has led many writers in various countries to ask in print, "What are we fighting for?" When, however, one turns to the history of the last century in Europe, he finds behind all immediate causes of political decision a long series of moral wrongs, which have left their scars on national honor and their wounds in neighboring states. This chaos of the nations is the awful Nemesis which has followed a history of captured provinces, broken treaties, territorial aggrandizement, and secret diplomacy. Never in human history was there such fulfillment of the warning of Moses to the Children of Israel, "Behold, ye have sinned against the Lord, and be sure your sin will find you out." Each act of arrogance or oppression committed by any nation—and which of them is guiltless?—each treacherous negotiation or broken pledge, now meets its delayed but terrific retribution. The cynical divorce of politics from morality, and the belief that national greatness is measured by military power, are now receiving their terrific and dramatic rebuke. The diplomacy of aggression and the politics of force could have no other consequence than this apparently unprovoked and uninterpretable war. And on the other hand, if the United States is to hav

any share in the restoration of peace, it must be because its own good faith is beyond question, its national ambition without desire of territorial aggrandizement, and its diplomacy straightforward and undisguised. Sooner or later, when carnage is succeeded by calmness, the world is sure to learn that the greatness of nations is in justice more than in power, and security from war is for those who by magnanimity and fraternalism become not only peace-seekers, but peace-makers and good soldiers of Jesus Christ.

If all this is true, then one may survey the shocking events of these months, not without horror, yet with the assurance that great gains in international and social morality must ensue. We are confronted by a tragedy which on its surface is military, but in its nature is moral, and which nothing but a revival of spiritual religion can permanently heal. Never again, we may be reasonably sure, is the destiny of nations to be committed to the strategy of diplomatists or hang on the delicate poise of a balance of power. Never again can it seem the noblest use of the fighting instinct to slay and destroy. The world will still need the courage, discipline, and loyalty of the soldier, but they must be applied to create and renew, to help and to heal. The spirit of militarism must be converted to the spirit of service, and the battles of the future won by the sword of the spirit. Enlistments and mobilizations of recruits there must be, but they must be of those who are ready to take their share of hardship as good soldiers of Jesus Christ. "At midnight," it is written, "there was a cry made, behold, the bridegroom cometh, go ye out to meet him." It is the cry which may be heard even in the blackness of the present time. It is stark midnight of Christian faith and hope and love; but the night is far spent and the day is at hand. A civilization fit for human souls is at the door. Let us go out and meet the Christ that is to be.



PROGRESS in civilization is to depend, not on the supreme power of any one nation, * * but on the peaceful development of many different nationalities.

CHARLES W. ELIOT

STUDENT Y. M. C. A. WORK FOR INDIANS

BY ROBERT D. HALL

General Secretary of the Indian Young Men's Christian Association

A German proverb says, "What you would put into your nation, put into its schools."

A world-leader in Christian work says, "There is no way so direct to accomplish the solution of a nation's problems as to reach its boys."

Anyone interested in the American Indian may well ask, What are we putting into our Indian schools? Are we preparing our Indian students to effectively enter our citizenship with all its responsibilities?

Of the 330,000 Indians in the United States only one-third can be truly termed Christians. It is evident that American Christianity is not effectively reaching its Indian population. After two generations of educational work we may wonder why the impact of 35,000 returned students is not felt by the race and why we are still looking for race leaders dominated by altruistic motives. We often hear of the "downward pull" of the reservation. Why hasn't the reservation felt an *upward* pull from its students?

This situation may be explained as being the result of several causes. First, our policy or lack of policy in dealing with the Indians tends to pauperize them and vitiate their manhood. Second, through no fault of the missionaries, the churches have failed to provide adequately for their missions, and there are only a few schools where Christian character-training is made the chief object. Ninety-seven per cent of all Indian students enrolled are in secular schools. Third, our various agencies devoted to the civilization of the Indian have failed to recognize the potentiality of the Indian's innate religious nature, which formerly controlled most of his actions. This neglect of the Indian's need of an anchorage—when he has lost faith in his old gods and has been carried from old moorings by the wave of our frontier civilization—accounts largely for what we now term our "Indian problem."

The survival of the fittest is inevitable. Christianity is the

only hope of saving the Indian. The Federal Government is to be praised for its provision for the Indian's temporal and mental needs, but it cannot give the spiritual emphasis to make its work effective. The Indian problem then becomes one of a relationship between the Indian and Christianity. No patent road, subsidized by "the Government," has been or can be laid out to lead the Indian through this period of transition from racial isolation to Christian citizenship. His is the Way of the Cross, and he needs, as does every one else, *character* to help him fight out his own destiny. I have never been able to understand why Christian America is so willing to provide Christian education for the white children, and yet turn a deaf ear to the call of Indian missions for the Christian education of Indian children, who have not even the help of a Christian home to back them in life's struggle. It is a striking fact, known to all who have a comprehensive knowledge of conditions in the Indian country, that our few Christian Indian schools of the type of Hampton and Santee have furnished and are furnishing the largest percentage of effective native leadership for the Indian race.

It is evident that we must sooner or later face several facts which are increasingly forcing themselves upon our attention.

First, the solution of the Indian problem rests with the Christian forces of the country and not with the Government. We must stop saying, "The Government will do it," and say "What is my responsibility as a Christian citizen?"

Second, the future of the Indian race is determined by the character of our Indian students. Four years ago, scarcely over ten per cent of our Indian student-body was receiving any adequate Christian training, and even today not over twenty per cent are being effectively reached.

Third, there must be adequate facilities provided for the training of Christian leaders, taking them as they come from the Government schools and coaching them, in so far as ability and character warrant, to enter the training schools side by side with our white students.

Christianity is producing the best Indians. The Christian Indian leads in utilizing opportunity; he is the first to break from the retarding effects of tribal customs; he is best withstanding the onslaught of our civilization, with its temptations; and it is the Christian Indian today who is insisting that his children shall not only receive an education, but an education with the Christian emphasis.

The necessity of saving the race by reaching its young men pressed upon the Indian himself so strongly that a group of ten Indian fellows met in a tent on the plains of South Dakota

some thirty-six years ago and organized an Association to save their fellow-tribesmen. From this little beginning in a tepee, we have today a hundred reservation Young Men's Christian Associations, with a membership of over 2500 young men. These Associations are largely supervised by a native board of directors. The Associations support their own field secretary, and are paying the salary of a native secretary in India—the first foreign missionary supported by our American Indians.

This movement soon spread over the border into Canada, carried there by Indian young men, and today there are some two hundred members in a half-dozen Associations in Manitoba and Saskatchewan.

The secret of the growth of this indigenous Christian movement lies, in the first place, in the fact that it is based upon the fundamental characteristic of the Indian—his religious nature; and, in the second place, it affords an opportunity for self-expression along religious lines, with the minimum of non-Indian domination. In the third place, it gives a field for the exercise of Christian motives seeking expression in service.

The young Indians, especially the students, have broken from their former religious moorings and are adrift; they are seeking a secure and safe anchorage. Some are temporarily tying up to pseudo-religions, like that used to give respectability and protection to the use of the drug peyote. In view of this situation, the school authorities and missionaries are urging the Young Men's Christian Association to take up work in the Indian student-bodies, to arrest tangential movements and direct to a safe course.

Probably no more significant utterance from the Indian race itself has been received than that from the Indian student delegates to the World's Student Christian Federation and the National Indian Student Conference held last year. The following is their message to their fellow-students and Christians of America:

"We earnestly express as our conviction, attested by the knowledge of our respective tribes and our several personal experiences, that the one great fundamental need of the red man is Jesus Christ; that the Indian race will achieve a greater glory or vanish from the earth according as it receives or rejects Jesus Christ; that in Him only is to be found that power that saves from the vices, greed, gross materialism, and selfishness of modern civilization, and that leads to the glory of a blameless Indian manhood and womanhood. * * * * *

"In view of these indisputable facts, brought to us by these nations, we bid every Christian student to stand with us, to take heart as never before. And we call upon all Christian agencies working in Indian student centers to strengthen their hands in the endeavor to lead students to personal adherence to Jesus Christ and to foster all influences working for a settlement of Indian

problems along the lines of Christian statesmanship."

The Young Men's Christian Association movement in Indian schools had its beginnings largely in the efforts of devoted Christian people, who recognized the need of the student-body for deeper spiritual experiences, and of a field of operation to stimulate the growth of character. Christian America is truly indebted to the devoted Christian souls who, outside of their required duties as Government employes, found time to lead their students into the Christian life and give it expression.

Over seventeen Indian schools now have Student Christian Associations in various stages of development. The success of these Associations rests entirely upon the efforts of the students themselves, stimulated by a sustaining spiritual power. It is significant that three years ago there were less than 300 students interested in this Christian work of character-building, while there are now over 1100 who are largely giving of their spare moments for Christian activities, and transforming student life in many schools. Since these 1100 Indian students come from twenty-two states and Alaska, and represent over seventy-two tribes, in some instances these boys being the only Christians in their tribes, it is impossible for us to even imagine the portent of this movement, rooted in the largest centers for Indian education.

Indian missions are calling for native leaders *trained for effective Christian service*, but none are available. Little less than a crisis is impending. Must the churches mark time until the recruits can arrive? Already the impact of this Christian Association movement in the Indian student-bodies is being felt. Student Christian Associations are increasingly becoming great recruiting centers for native leadership for the evangelization of the race.

That this work among Indian students is destined for great things is evident from the fact that prayer circles, Bible-study groups, and personal work are its primary functions. It has always been the thought of those supervising this work that the Indian is the most effective instrument for the evangelization of the Indian. As the outcome of the prayer circles and Bible-study work, it became evident that several students were prepared to take a message to their people. Two years ago four were chosen to visit a reservation during Christmas week. Their simple but powerful message to their people, in six days of visitation and meetings, led fifty Indians to follow the "Jesus road." Last year four Gospel teams went out with wonderful results, not only winning Indians, but whites. One missionary says, "Never has the Spirit of God been with us so much as when these boys came into our midst." This year at least twelve teams are planned for.

The Indian student, while necessarily segregated by our educational system of reservation and non-reservation schools, must persistently work his way into the national life and mix with his white neighbors in affairs of Church and State. To make this easier and more potent for good, the Indian students are increasingly attending regular summer conferences where the Christian students from all of our colleges and universities gather. Thus the future Indian leaders mingle with the future leaders of the white race in Christian fellowship.

For the first time the Indian student-body was represented last year by five delegates at the World's Student Christian Federation, where 300 students gathered from forty nations. Again, last December, when 5000 college and university students gathered in Kansas City for the great Student Volunteer Convention, twenty-two Indian delegates were present, representing the Indian student-body, and eight of these declared for Christian work among their people.

Last June, in connection with the Rocky Mountain Student Conference, thirty-two Indian young men met in the First National Indian Student Conference to discuss matters relative to the welfare of their race, and determine the responsibility of the Indian student for the future of his race. Of the thirty-two Indian fellows at this Conference, who came from five states and Alaska and represented fifteen tribes, the united testimony seemed to be expressed by one of them as follows :

"Most of what I know of Christ and His ways today I got in our Young Men's Christian Association at school. It is going to be hard to keep up, but I am going to try and do my part with the other fellows for our students and our race."

This Christian work, carried on through the Young Men's Christian Association by Christian America for the evangelization of the Indian student-body, bids fair to reach all the student-bodies eventually. Through the power of God we trust that the appeal of one of the Indian students may prove a prophecy :

"Brothers, I am lack of education, but this Young Men's Christian Association it does a whole lot for me. I glad they begun the noble work in school and lead to this Conference. It *must* be carried on and do great work in coming years. Someone brought the Gospel to you white people and it is positively your duty to us young men and my people."

“BIG BUSINESS” FOR NEGROES*

BY JOHN B. KEYES

I CAME to Oklahoma from Indiana in 1891, hoping to take advantage of the Homestead Law and to join with others in developing farming. I landed with very little money, only \$68, but with an ambition and a willingness and a determination to work hard and make good. After farming about five years I decided to enter the merchandising business. During a number of the years I was farming I had suffered many hardships and privations. At one time I was compelled to chop wood and haul it for about twenty-two miles. I eked out a living by selling that wood for fifty cents a load.

Things gradually got a little better with me, and at the expiration of five years I decided to go into business. After buying a lot and building a little house in Luther, Oklahoma, I had about \$60 in cash left. This I invested in groceries and some other goods. I continued in this business in Luther until I had worked it up to the point where I was making \$12 a day profit. I kept right on for several years, “living close” and saving money. In 1896, I moved to Okmulgee, Oklahoma, which is about thirty miles from Muskogee. My business grew rapidly from year to year, and while I can't say that I'm the most successful Negro business man in Oklahoma, I think from what I shall tell you it will be seen whether or not I have been something of a success. I have now a very good assortment of goods such as you would expect to find in a first-class general merchandise store. I am constructing several buildings in Okmulgee, and when they are completed I shall have spent \$55,000, in construction within twelve months. I believe that the future will afford me an opportunity to do much more building. My rents now amount to about \$1000 a month.

I have had by no means an easy time climbing up the ladder of success. I labored under many hardships and disadvantages at the start. At one time, out in Oklahoma, together with some of my neighbors, I had to use acorns for food. We did not have anything else to subsist upon and we actually went into the forest,

* An address delivered before the National Negro Business League at Muskogee, Oklahoma, in 1914

gathered acorns, roasted them, and lived on them. Some of these same people are today worth \$20,000 and upward.

I have tried as well as I could to encourage other Negroes to hold on to their land and continue in Oklahoma with their families. There were so many people of our race in this part of the country who, when they began to suffer during the hard times of 1893, when money was scarce and many were out of work, actually bartered away their farms for almost nothing, left Oklahoma, and went back South to Mississippi, Alabama, Georgia, and other places of former residence; some of the very same farms which they gave up so foolishly are worth today from \$5000 to \$10,000 apiece. I still own my homestead. In addition to that I purchased three other farms, having at the present time four hundred and twenty acres of land. My business for eight months of this year has already amounted to \$27,000. I have done as much as \$40,000 a year. My store and other buildings are worth over \$100,000. I now have a liberal line of credit and have no trouble in getting banking accommodations. Young men today can do in Oklahoma even more than I have done. Times are not now as hard as they were in the nineties. People do not have to catch rabbits, fish, and game, or search for acorns to get a bare living. I have one of the best wives in the world. She stayed beside me during all my hardships. We labored and endured our sufferings together.

I think it is our duty to arouse a proper ambition in our young men so that they will feel and know that there is no such word as fail. I have great patience for the young man with ambition, even though he has but limited ability; but absolutely no patience have I for the young Negro man who has had educational training and other advantages, yet who manifests no ambition, industry, or push. Any Negro with ambition and industry, backed up by character, which is the power of endurance among men, will positively succeed in Oklahoma, as well as in any other state, though you will find special chances for success on the virgin soil of this new state.

I have seen men start out with brilliant prospects and fail; but I have never yet known a real failure that was not traceable to a breakdown in the ambition or character of the man. Ambition is the spur that urges on to success; if a man has this spur and is a worker, he will never meet a condition that he cannot confront and overcome. Do not confuse a mere longing after a thing with *ambition*. Longing is but the awakening of ambition. If it is aroused to the extent that it causes a man to get to work and accomplish a purpose, then it develops into ambition. A longing, without work, never did accomplish anything. In the words of Paul, "Faith, without works, is dead." True

ambition knows no *ifs*. Defeat only acts as an incentive to greater efforts, and reveals pitfalls that can be avoided in all after-attempts. Ambition calls for work.

Work will accomplish anything. The selfish, pitiable worshipers at the shrine of fashion and Mammon in ages past have crumbled in the dust, unwept, unhonored, and unsung; but those who labored and toiled for the progress of mankind and served and honored their God, whether in ancient or modern times, live and will continue to live in the grateful memory of our race.



INDIAN PEYOTE WORSHIP'

BY MRS. DELAVAN L. PIERSON

THE efforts of St. Paul to rid the Corinthian church of the excrescences of heathenism which clung to their worship are being duplicated to day by a brave company of men and women who are fighting to save the American Indians from the degrading cult of peyote worship, which has spread its blight from Mexico to Canada within the last fifteen years.

Growing on the rocky ledges of the hills in central and northern Mexico is a diminutive cactus, known in Spanish as the peyote, but called by the Indians since prehistoric times "the plant of life," and held sacred by them as a special gift of God to the red man. The blossom, when dried and eaten, intoxicates to delirium, and gives enchanting exaggerations of color and of sound and of time.

The Indians use a decoction of the plant for baptismal and communion services, and account it holy water for purification purposes. They give it in large doses as medicine for all ailments, and pour it into the ears of new-born infants. Many cases of imbecility, insanity, and suicide are directly traceable to its use. They affirm that it is a specific for tuberculosis and for certain loathsome diseases.

It is argued by the Indians that the eating of the peyote destroys the taste for liquor—and in a measure this seems to be true. A peyote debauch is never accompanied by acts of violence, so that it is, from the standpoint of the guardians of the law, the lesser evil. Many officials have strongly seconded petitions drawn up by the Indians, and have forwarded to our

¹ Excerpts from an article in the *Missionary Review of the World*, reprinted with permission of the editors

Government in Washington personal requests that no legislation be considered which would take from the Indians "the peyote button, which they treasure more than their property." This last statement, made by an official in charge of the Kiowas and Comanche Indians, is, alas ! only too true. A peyote-eater becomes an idle, worthless member of society, loses all interest in improving his grant of land, and will sacrifice anything, however dear, to obtain the sacred bean. He defies all influences that tend to lift him out of this degraded state.

From the standpoint of the Christian missionary, peyote-eating presents more than a mere physiological problem. It is not alone a "dope" which the pure food laws should legislate into the class with morphine, opium, and cocaine; it is a system of worship inimical to Christianity. It has its roots deep in the historic past of the red race, and because of this it makes the strongest kind of an appeal to the Indians. They hail it as a revival of an ancient religion altogether their own, as against the white man's foreign religion; and the mysterious drugging power of the plant is a great asset in the propagation of the "gospel of the bean."

Peyote worship seems to have attained its highest development among the Winnebagoes, and the following description is given by an Indian attendant of that tribe:—

"The leader sits in the center of the circle and has twelve apostles, six on each side of him, dressed in white. Rattles, gourds, and drums are beating time. They baptize you with a tea made from the peyote. Then you drink some of the tea and they make signs on your forehead with it, and then they take an eagle wing and fan you with it. I heard an educated Indian say in meeting one day, 'My friends, I am glad I can be here and worship this medicine with you, and we must organize a new church and have it like the Mormon church.' Whenever they pray in meeting, they put the bean on a white cross or a white napkin on the ground, and they touch the bean first, and they touch their lips, and they hold up their hands, and they rub their breasts, and then pray to the peyote, and then to God. They consecrate themselves to the peyote. They begin taking the medicine along about dark, and when they pass it they ask you how many you want, and urge you to take more. The medicine doesn't work right away, but after it begins to take effect, along toward midnight, they begin to cry and sing and pray, and stand and shake all over; but some of them just sit and stare. One of the peyote eaters said, 'I see Jesus' picture in the bean tea.' The women have no part in the peyote meetings, only to eat the beans, and they lie around the corners of the room like a lot of dogs. They do very bad things, so it is like they lose all their ashamedness."

A mission worker visited the service among the Poncas. "The meeting place," she writes, "was overcrowded, and overheated with the large central altar which is kept constantly burning. I found that the members were composed of the educated young Ponca men, who, though long past the days of paint and feathers, were decorated with them, and frequently wore a Catholic rosary in their hair. The peyote was served by their leader, formerly assistant carpenter of the Ponca Agency. I was informed by members of the cult that out of the bean, lying on the crescent-shaped altar in the center of the tent, would emerge the body of our Savior, visible only to those who partook of a sufficient number of beans to obtain this concession from Deity. To their wild songs and the incessant beating of the tom-tom was added the deadly narcotic influence of the peyote, as all eyes remained intently fixed upon the altar. At times incense was thrown on the altar, and the fragrance wafted by the leader over the sacred bean. A modern corruption of the historic peace-pipe was passed around in the form of a cigarette, and at midnight the communion cup—peyote tea—was given. I sat between two educated Poncas, one of whom ate fourteen beans, and stated that he could eat forty. The limitation is reached when nature rebels and uncontrollable nausea sets in. The tent at this stage is disgusting in the extreme."

This process is recognized as that of repentance, and the casting out of all sin from the body. The uplifting spiritual visions follow after. Several leaders in the Indian work have taken the drug that they might know the effects, and that these effects might be scientifically noted by physicians.

The following experiences of Indians are told in their own words¹:

"After I ate peyote the first time I was kind of afraid of it. It made me feel kind of dizzy and my heart kind of thumping, and I felt like crying. They told me this was because of my sins. When I shut my eyes it makes me nervous, because I see things I don't see when my eyes are open. I was sick to my stomach, and trembled all over. After I had taken twelve beans I saw a mountain with roads leading to the top, and people dressed in white going up these roads, and I saw all sorts of colors, and arrows began to fly all around me. I began to perspire freely and to hear voices just like they came from all around the ceiling. After I ate thirty-six of these peyote I got just like drunk, only more so, and I felt kind of good, but more good than when I drink whisky. I just felt as I could throw my arms out and my arms left me and went off in the air. And I felt I was all going to pieces. Everybody that I saw looked

¹ From a report to the Government compiled by the Commissioner of Indian Affairs

so much larger. Whenever you eat these beans it makes you feel more whatever you are thinking about, and so if anyone has passions it makes him feel more so. The leaders tell as an argument that if you belong to the society you can indulge yourself all you please. The treasurer of the sacred peyote society was sitting next to me, and I asked him if he heard young kittens. It sounded as if they was right close to me, and then I sat still a long time. They say that if you eat this bean, it will cure you from whisky drinking, and it makes you saving and a better worker. I know this is not true. I have been to Sioux City with many of the Peyote Society and got drunk with them on whisky. I am sure that if I had kept on taking the peyote I would have died, because I nearly died as it was."

Another Indian says, "I was sick and I took six big beans of peyote to make me well. They told me to think about the Spirit. After I took the medicine about three hours I began to feel like I was going to be dead. It feels like my blood would stop running and my heart moves very slow. When it nearly stops I began to see things, and I see everything moving around me—snakes and all kinds of animals, just like circus pictures passing me, and many animals I never see before. I see pictures of the devil with red clothes and horns. After this I began to feel good and happy, more so than when I am drunk on whisky. I was happy all night, and I felt like laughing all the time. Something was laying on the floor in the corner of the room, and I was very afraid of it, but I feel very foolish, and I know something was wrong with my head, because it was my overshoes! When breakfast was cooked I was hungry, but could not eat because my mouth was all covered with that stuff. It seemed like red fleas was walking all over me. I never feel like I could do anything when I eat peyote. It makes me feel lazy. We have our meetings Saturday night because we don't work on Sundays. Many are getting blind who use this medicine very much. When I was eating it I just saw flames shooting out from my eyes, and I could not sleep or close my eyes. One man ate seventy-five beans, and it killed him, so they reduced the dose to twenty or thirty. I think I was killing myself and my mind was going. The Government ought to stop this, because it is worse than whisky."

It was hoped that the young Government-educated Indians would revolt from such superstitious rites, and that peyote worship would die out with the old Indians, but it is not doing so. The Government is not sufficiently recognizing it as an evil, and thousands of these peyote buttons are coming unchallenged into our Indian schools, sent by the parents of the children. School-boys run away from school to attend peyote meetings, and

always return mentally deficient and incapable of study for several days.

The younger men are attracted to its use, not only because of its pleasurable sensations, but because they can rise to leadership as peyote prophets in these lodges and gain prominence which, under the old regime, was denied them. "Old, ignorant, full-blood Indians," says one who knows, "will part with considerable sums of money and property just for the privilege of shaking the hand of the spiritual leader and receiving his blessing at one of these ceremonial meetings." A regular missionary propaganda, similar to that of the Mormon church, is carried on by the more established "peyote lodges." Attractive young men are sent out by twos to visit other reservations and encourage their cult.

At present nearly all the buttons come in from Mexico free of duty, and there is no restriction on their sale, unless we call the statutes enacted in Oklahoma in 1909 restrictive. There were no provisions made for the enforcement of this law and it is a dead letter.

Two organizations, one Christian and the other peyote-users, both composed largely of the younger element of the tribes, presented the following telling statistics :—

| <i>Christ-worshippers</i> | | <i>Peyote-worshippers</i> | |
|-------------------------------------|--------------------|-------------------------------------|----------|
| | Per cent | | Per cent |
| Self-supporting | 50 | Self-supporting | 21 |
| Partially self-supporting | 33 | Partially self-supporting | 40 |
| Idle | $\frac{2}{3}$ of 1 | Idle | 10 |
| Non-able-bodied | 10 | Non-able-bodied | 26 |

These statistics were gathered several years ago. Today's figures would present a still more disturbing comparison.

Many Christian Indian congregations are a sad sight, resembling those of the war zone. The aged and the children are there, but the youth, who should be the present-day strength of the Church, have been lured away by the peyote habit.

In December 1911 the Kickapoo Indians of Kansas sent to the Honorable Commissioner of Indian Affairs at Washington the following appealing note :—

"We most earnestly petition you to help us keep out the peyote from our people. We realize that it is bad for Indians to indulge in that stuff. It makes them indolent, and keeps them from working their farms and taking care of their stock. It makes men and women neglect their families. We think it will be a great calamity for our people to begin to use the stuff. If the Government has any power to keep the people from bringing this stuff on Indian lands, we most earnestly petition you to send

our superintendent instructions to take action against the introduction of peyote on the Kickapoo Reservation in Kansas. We urge you to take *immediate action* before the stuff gets hold of our people."

In the three years that have passed since this letter was sent to Washington, the peyote habit has invaded the Kickapoo Indian Reservation, brought by zealous Cheyenne and Arapahoe delegates from Oklahoma. To whose charge will the guilt be laid? And when shall we learn that the King's business requireth haste?



Book Review

The Problems of Boyhood: By Franklin Winslow Johnson. The University of Chicago Press, Chicago. Price, \$1.00 net.

SURELY it is a fine thing to find a man—a high-school principal—who sees behind the baffling problem of the boy in his adolescent stage of development a living force of idealism. The psychologist has vividly described the contrasting moods of the boy passing from youth into manhood. The schoolman has struggled, sometimes to the point of exasperation, to keep the adolescent boy in the classroom and interest him in the conventional high-school studies. The Sunday-school teacher has often failed in trying to make religion attractive and vital to the boy from fourteen to eighteen, who craves adventure and rousing action. Even mothers and fathers confess [that boys from fourteen to twenty-one are] enigmas.

Is it strange, then, that the adolescent boy, conscious of new physical strength and receiving a change in his entire outlook on life, should get as far away as possible from grown-ups, who have a professional or misunderstood interest in him, and seek the companionship of his fellows by becoming a member of a club, a fraternity, or even a gang?

Who, then, does understand that dynamic force called *boy*? Who is prepared to sympathize with him in his conflicting and rapidly changing moods? Who can safely advise a boy on life's problems? Suggestive answers are given to these questions in Principal Johnson's new book.

With uncommon skill and yet with rare frankness and directness, Principal Frank Winslow Johnson of the University High

School, Chicago, handles in “The Problems of Boyhood” the everyday affairs of boys who are of high-school age, and drives home, by the use of concrete experiences in life, the essentials of Christian conduct in the school, in the home, in the church, in the market-place. Here is really more than a course in ethics. Here is a mirror reflecting life itself—life as grown-ups see it ; life as the boy, abounding in energy and seeking new adventures, finds it.

Principal Johnson evidently knows life, and he understands boy nature. He realizes the value of getting boys to discuss whatever is of timely interest to them. He sees, too, the value of bringing the discussions of a group of boys to a satisfactory conclusion—a determination to improve everyday conduct and to translate moral ideas into right action. He lays stress on having, as leaders in boys’ club work, men who know boy life and can see quickly through what is known as bluff.

Throughout this book there runs a fine religious spirit—the spirit of the Master. Nowhere is there emphasis on creed. Everywhere there is breadth of treatment, generosity of spirit, and insight into human nature. This group of twenty-two studies represents a point of view and suggests further questions for study. “Life and Conduct” might serve as a substitute title. The book is free from footnotes and all the appearances of the dry-as-dust method of treating vital topics.

“Are you going to win out?” This thought-compelling question Principal Johnson asks in his “Foreword to the Boy.” In his text, which is brief and clear cut, he shows clearly how the boy may win out if he takes the right attitude toward personal purity, habit formation, school life, property rights, recreation, womanhood, work, saving, citizenship, and religion.

“The Problems of Boyhood” should prove useful to leaders of boys’ clubs who wish to have before them a reliable chart for guiding class discussions. It should also be in the hands of those who occasionally have to speak to groups of boys on timely topics.

The one serious criticism is that the book, which sells for one dollar, clothbound, is too expensive for general use among boys of the working class. A paper-covered edition would do away with this objection to the use of the book as a class textbook.

W. A. A.

At Home and Afield

HAMPTON INCIDENTS

ADDRESSES

AT a meeting of Hampton workers on February 17, Mr. Ray Standard Baker, a visitor to Hampton for several days, told of some of his observations in a visit to the Panama Canal Zone. Mr. Baker is well known as an editor of the *American Magazine*, author of "Following the Color Line," "Ideals in Healing," "Spiritual Unrest," and recent articles on the Panama Canal.

He spoke of the relations of white and colored races in the building of the Canal, of the lack of race friction under Colonel Goethal's rule, and of the equal treatment given in hospitals and in matters of sanitation and transportation. He said that through the Canal enterprise the people of Central and South America had learned to understand and trust the people of the United States, and that they and many colored people from Jamaica and other islands of the West Indies had carried back to their communities valuable lessons about health measures in tropical countries. Mr. Baker suggested that these results might be more important than the economic and geographical effects of the enormous engineering feat.

At the same meeting Dr. Jones of Washington spoke of the progress of the Phelps-Stokes investigation of colored schools in regard to their efficiency and duplication. He deplored the movement on the part of the Negroes to eliminate white teachers from the schools, since such a change will destroy an important means of advancing race sympathy and race understanding.

ON Monday evening, March 1, Dr. Charles Alphonso Smith, Poe professor of English in the University of Virginia, and author of a delightful little book, "What Can Literature Do for Me?" spoke at Clarke Hall to the Sumner Literary Society and its guests on "The Ministry of Poetry."

Dr. Smith spoke charmingly, simply, and sympathetically of three functions of poetry—to anticipate the future, interpret the present, and restore the past. The audience cannot be too grateful to the Sumner Literary Society, whose membership is made up for the most part of Hampton graduates, for the opportunity of hearing such a practical and helpful speech from so fine a speaker. Several excellent musical numbers were given by members of the Society and by the Senior Quartet. The entire evening's entertainment was one of unqualified pleasure.

ON Wednesday afternoon, March 10, an audience of Hampton workers enjoyed a stereopticon lecture given in the Museum by Miss Julia Lathers of New York City. Miss Lathers was abroad with her sister last summer, and brought back an interesting collection of pictures of the places she visited in France and Spain. Especially interesting, because of their connection with the European War, were the scenes in Alsace-Lorraine.

HAMPTON AT THE EXPOSITION

AT the Panama-Pacific Exposition Hampton Institute will be repre-

sented in both the Virginia and the Educational Buildings. For the Virginia Building the students have made an oak rack, eleven feet long by seven feet high, with thirty winged frames which hold sixty large sepia prints illustrating Hampton's work for the Negroes and Indians. The pictures show the battalion, girls at work in the laundry, kitchen, sewing room, and garden, and boys working in the Trade School shops and on the farm.

For the exhibit of the Bureau of Education Hampton has furnished three bookcases and a table made in the Trade School, fifty-two slides for a stereomograph, and a set of motion-picture films which show some of the buildings of the school and the training which the boys and girls receive at Hampton. A large panoramic view of the school and twenty enlarged photographs are to be used in connection with the exhibit of the Bureau of Labor, which will also use the motion pictures showing the work in the different departments of the Trade School. The Bureau of Labor selected Hampton Institute to furnish fifty-two slides and charts illustrating the training given to students of carpentry, and these will also be used in their exhibit.

U. S. S. PENNSYLVANIA

AN affair, possibly of international interest, which at least aroused much local enthusiasm, was the launching of the warship *Pennsylvania* at the Newport News Shipyard on Tuesday morning, March 16. The Faculty generously declared a half-holiday that teachers and students might seize the opportunity to see the launching of one of the biggest warships in the world. The schooner *Hampton*, with seventy teachers on board, anchored in a commanding position, where it could see the *Pennsylvania* from port bow to stern, and also the launching platform; and the *A. Rasmussen*, bearing the Hampton Institute Senior Class, occupied a place near by. The waters near the scene of the launching were crowded with large

and small craft gay with flags and loaded with passengers to their capacity. Thousands of people stood on the banks of the river behind the shipyard and on the platforms built for spectators. The school children of Newport News had a stand to themselves which bristled with flags, and the thin, sweet singing of "America" and "The Star-Spangled Banner" came across the water from their section just before the boat slid into the river.

As the *Pennsylvania* started slowly down the ways, all the bass, tenor, contralto, and soprano whistles in the harbor sounded, and even the *Prinz Eitel Friedrich*, two docks away, the German warship which sank a grain-laden American merchantman only a few weeks ago, added its deep-voiced salute. The water was white against the sides of the *Pennsylvania*; a gentle, big wave rocked the spectator boats; the warship moved slowly out into the James and turned up the river; several tugboats approached her and prepared to tow her to her new home in the dry dock—and the launching was over.

EXTENSION WORK

IN the course of his trip South in the service of the Hampton campaign for friends and funds, Major Robert R. Moton spoke several times before colored audiences in schools and churches. On February 19 at the Daytona Colored Industrial School, Daytona, Florida, he spoke about the Hampton students; on the afternoon of February 21, to 500 colored people in the Methodist Church at Deland, Florida, on Hampton's methods, and on the evening of the same date to 250 colored people at the Baptist Church; February 22, at the Industrial Training School, Deland, on race pride and work with the hands; February 27, at the Lyric Theater, Miami, Florida, to 150 colored people, on Hampton Institute; March 4, to a conference of 75 colored men in Augusta, Georgia, on Y. M. C. A. work and what Hampton's Y. M. C. A. is doing; and on the same date at the

Haynes Industrial School, Augusta, and at Paine College, on the work of Hampton Institute.

RECENTLY meetings have been held in Portsmouth, Virginia, to arouse interest in the building of a new schoolhouse for colored children. On February 15, Major Moton spoke at Portsmouth on the subject of coöperation between white and colored people to an audience of 225 people of both races. On March 8, Dr. Phenix visited the Portsmouth schools. Miss Ida Tourtellot spoke before the patrons' league at the Negro schoolhouse on the afternoon of March 15. A large meeting was held in the evening of the same date in the Zion Baptist Church, before an enthusiastic audience of white and colored people. A double quartet from Hampton Institute furnished music. The platform was occupied by the chairman of the Portsmouth school board, the mayor of the city, and by other prominent citizens of Portsmouth and surrounding towns. Dr. Phenix, Major Moton, and Miss Sherman represented Hampton Institute and made helpful addresses on the colored school situation in Portsmouth.

Meetings have lately been held at Titustown, a Negro community of Norfolk, under the auspices of the Improvement League, to discuss better streets, city water, and a fire company. Captain Allen Washington and Captain James E. Scott, of Hampton Institute, spoke before the League at meetings in March on the subjects of coöperation, education, clean-up week, and general community improvement.

DURING the last week of February and the first week of March, Dr. Phenix, Mr. Alger, and Mr. DeYarmett attended the superintendents' meeting of the National Educational Association in Cincinnati. Dr. Phenix visited the model schools of Gary, Indiana, and he and Mr. DeYarmett also went over Carnegie Institute at Pittsburgh. On March 12, Dr. Phenix visited the schools of Prince Edward County, with Mr. Jackson Davis and

Mr. Atkinson, county superintendent, and on March 15, with Mr. Davis and Superintendent Wright, the schools of Henrico County. Mr. Chas. K. Graham, Hampton's director of agriculture, spoke to an audience of farmers at Cumberland Court House on March 12, and to the patrons' league of Wythe District on March 19.

IN the past month Miss Walter, of the Whittier Training School, has addressed the following meetings: on February 21, the young people of the First Baptist Church (colored) of Hampton; on February 23, a rally meeting in the interests of home and school, in the North Hampton church; in Richmond on March 5, the Colored State Teachers' Association on the subject, "How to Make Reading Count for More in Our Schools;" on March 5, the Rockingham County Teachers' Association, in regard to schoolroom work.

At a meeting of the Greenbrier School League in Newport News on February 25, Mrs. Frank W. Darling, Miss Caroline Pratt, and Miss Bessie Drew addressed the patrons.

THE WESTERN CAMPAIGN

HAMPTON'S Western campaign began with a meeting on Sunday, March 14, at Hot Springs, Va. The entertainments begin with the series of moving pictures, "Making Negro Lives Count"—scenes from the hopelessness of the old life, through Hampton's industrial training, to the joy of service, interpreted by plantation melodies by the Hampton Singers, and accompanied by an explanation. Following the pictures, Dr. Frissell or Major Moton speaks, and the Quartet sings. The members of the Quartet for this trip are John H. Wainwright, ex-student '90, James A. Bailey, '01, Samuel E. Phillips, '12, and Charles H. Tynes, '98.

The itinerary extends as far West as Lincoln, Nebraska, and will take in points in Virginia, West Virginia, Kentucky, Ohio, Indiana, Missouri, Kansas, Nebraska, Iowa, Michigan, Wisconsin, and Minnesota.

ATHLETICS

THE great event of Washington's Birthday was Hampton's basketball victory over the St. Christopher Club of New York City. There was much discussion of "the best colored team in the country" previous to the game, and the rumor that it practiced "two hours a day regularly" inspired considerable awe of its prowess. It is true that the team work of St. Christopher was by far the best ever seen at Hampton—so fine that it was a delight even to Hampton sympathizers to watch its machine-like certainty. Also, four times in shooting fouls, Lowry of St. Christopher put the ball neatly in the basket, apparently without touching the rim. It was Hampton's splendid work in guarding that saved the day. The final score was 10-15 in favor of Hampton, and when the whistle blew, the students, noisy with enthusiasm, poured on to the court and carried the members of the winning team on their shoulders from the field of victory.

Three inter-class games were also played on this date, two in the morning and one in the afternoon before the big match. The girls played their first public basket-ball game of the season in the morning. The teams represented the Junior and Night-School classes, and the game was won by the Juniors.

THE playing of the boys' class basket-ball teams this year has been a decided improvement over former seasons. In a series of six games the highest score made was 16, and most of the games were very closely contested. The 1916 Tradesmen, who were this fall inter-class football champions, won from the 1918 Tradesmen on March 11, the deciding game of the inter-class basket-ball series.

A GIRLS' indoor gymnastic meet was held in the Gymnasium on Monday, March 15. The girls competing were the members of the advanced gymnastic class, which has met Monday afternoons during the winter. Attendance at this class, which was

held on the weekly school holiday, was voluntary, and the time given to it was in addition to the hour a week of gymnastic work required from all the girls. The events opened with class competition among the Junior, Junior-Middle, and Senior-Middle classes in running, marching, and floor work. Apparatus work followed, and many of the girls showed considerable skill in vaulting, jumping, rope climbing, and hand traveling. An announcement made at evening prayers showed the Junior-Middle girls to be winners in the class competition, and the members of that team each received a monogram emblem of the letters H. I. M.—Hampton Indoor Meet—in gold felt outlined with blue. The three highest individual scores were also announced amid much applause.

ON Easter Monday the Hampton baseball team will play Union University at Richmond. A second game will be played with the same opponents at Hampton.

The first organized attempt to develop inter-collegiate track meets for Negro colleges has resulted in the announcement of an outdoor meet to be held in Washington, D. C., May 1. Hampton will send a track team to this meet.

AN INTER-SCOLASTIC DEBATE

AN effort has recently been made to establish inter-scholastic debating between Hampton and other schools of the same grade. The St. Augustine School in Raleigh, N. C., has accepted Hampton's invitation to send a debating team to Hampton this spring. By the terms agreed upon, St. Augustine has selected a subject from the list of subjects prepared by Hampton Institute: *Resolved*, That labor unions are more harmful than beneficial to working men. Hampton has chosen to defend the negative. The judges are to be chosen by St. Augustine from a list of names submitted by the Hampton committee. The debate will take place on the evening of May 15.

Any Hampton young man may pre-

pare an argument for either side of the question which has been chosen for debate, and present it at a preliminary hearing to be held before a committee of judges on April 5. The three best speakers will be chosen on that date to constitute Hampton's team.

A GRADUATE'S WORK

AN illustrated article by Miss Florence Lattimore in the *Survey* of March 9 tells the story of Mrs. Harris Barrett's social settlement in Hampton and of how it came to be—and incidentally relates something of Mrs. Barrett's schooldays at Hampton Institute. The title given to the article is "The Palace of Delight at Hampton," because when Mrs. Barrett was in school she read Besant's "All Sorts and Conditions of Men," and "closed the book with the unshakable determination that some day, somehow, she too would have a Palace of Delight, and that it should be a place of happiness and joy for her race." Many can testify that the Locust Street Social Settlement is nothing less.

The illustrations show a night-school cooking class, the Homemakers' Club absorbed in a dressmaking lesson, a Baby Day picnic, the settlement doll house with the children at play, and an excellent photograph of Mrs. Barrett.

ENTERTAINMENTS

THE members of the Armstrong League of Hampton Workers met in Huntington Hall for an oyster roast on Saturday evening, February 27. The oysters were steamed in barrels and turned out on long tables, around which, armed with knives, stood the ardent lovers of the bivalve. A barrelful disappeared in a wonderfully short time. Crackers, pickles, doughnuts, peanuts, and coffee were also on hand in abundance. A short entertainment, representing local talent, followed the feast.

THE Harper Literary Society, organized in the summer of 1912 by the girls of Hampton Institute, has for the first time in many months given public evidence of its activity, in an amusing farce, "Local and Long Distance." A college boy, whose parents have recently moved to the town, is spending some time at home with a broken leg, and is left in charge of the house, and incidentally of the telephone, which proves a convenience to the neighbors. Exasperated by neighborly interest in him, he is pretending deafness to a particularly inquisitive maiden lady when a charming young woman, with whom he very much wishes to carry on a conversation, enters, and troubles follow. His mother finally assists affairs to a pleasant ending.

All of the parts were unusually well taken. A realistic atmosphere of motherliness characterized "Mrs. Davis," the boy's parent; and the young woman who had the principal and most difficult part—that of the college boy—was astonishingly natural.

ON Friday evening, March 12, Hampton workers had the pleasure of hearing Haydn's Twelfth Trio played in Cleveland Hall Chapel by three of their number—Miss Dorothy Jones, piano, Dr. George P. Phenix, violoncello, and Mr. William M. O. Tessmann, violin.

THE Northern Boys' entertainment given in Huntington Hall on Saturday evening, March 13, was a two-act drama entitled, "On the Quiet." The scene was a room in a hunting camp in the Maine woods. Hastings, a reporter, who is broken down in health and has been sent to the camp to have perfect quiet and rest, is the chief agent in untangling the facts of a case of mistaken identity, in disproving a suspected murder and recognizing in the supposed victim the author of several petty crimes, and in discovering the cause of an escaped lunatic's return to reason. All this excitement results in his recovery.

The acting was good. The actors caught the spirit of the situation and of their various characterizations, and expressed it in gesture, manner, and speech. The two comedians of the piece, Jeremiah Hincks, the village constable, and George Jefferson Henry Lee, a Negro valet, played their parts very well and won much laughter from the audience. Vincent Calhoun, a young man tramping with his valet, and Harry Strickland, the escaped lunatic, whose identities were confounded by the camping party, also did some unusually good acting.

AGRICULTURAL CLASS MOTTO

AT nine o'clock on Washington's Birthday, the Agricultural Class of 1915 unveiled its motto in Cleveland Hall Chapel. The president of the class, John L. Charity, made a dignified and thoughtful address. At the close of his speech the class motto, "Our Harvest Will Tell," was unveiled. Mr. Graham, the school's agricultural director, gave a condensed history of agricultural courses at Hampton since the establishment of the department, and Captain Washington made a brief, telling speech.

RELIGIOUS WORK

AT the Communion Service on Sunday morning, March 7, five girls and sixteen boys were received, on confession, into the membership of the church. Nine of these boys were from Shellbanks Farm. Two of the girls were recently confirmed at St. Cyprian's Episcopal Church in Hampton. The Week of Prayer held early in January has aroused a deep interest in the religious life of the school, and contributed largely to these results.

Miss Sherman gave a most interesting talk on Palestine at one of the recent Sunday evening meetings of the Y. M. C. A. Her talk was illustrated by stereopticon views.

Greater enthusiasm in the mission-

ary work carried on by the boys in the neighborhood of the school, has been reported by Miss Nettleton as a result of the missionary rally held by the Y. M. C. A. during February. An effort is now being made to make this work in the cabins more systematic.

AT the Christian Endeavor meeting of the Indian students on February 28, letters from Hampton Indian ex-students and graduates to the Society were read.

THE WHITTIER SCHOOL

THE proceeds from the cake and candy sale held by the Whittier pupils on Lincoln's Birthday exceeded ten dollars, with which the children will be able to buy many things for their cooking classes which they could not otherwise have had, and has enlarged their experience by the cooking of a greater number of dishes. It is interesting to note that the children themselves have contributed much of the material for the cooking classes during the year.

The Parents' Association held its regular meeting on February 19. After the preliminary business had been disposed of, and a short program appropriate to Lincoln's and Washington's Birthdays had been given by the children, the president turned the meeting over to Mrs. Harris Barrett, chairman of the character-building committee, and a most interesting and profitable program was given. Mrs. Patterson offered a very comprehensive paper upon the conduct of the child in the home and in the school, touching upon many phases of home training. Mr. Dett treated of music in its effect upon character. Miss Hyde read "A Mother's Prayer," and gave a printed copy of it to everyone present. The Rev. E. R. Carter of Hampton delivered an impressive address on the necessity of building upon a strong foundation in the training of the young. At the close of the meeting Mr. F. D. Wheelock presented to the school a large picture of

Dr. Booker T. Washington. This picture has been hung in the Whittier hall; the teachers and pupils have expressed to Mr. Wheelock their gratitude and appreciation for the gift.

The Parents' Association has given five dollars towards the equipment needed for the preparation and serving of the school luncheons started several weeks ago.

VISITORS

AN interesting visitor who came to Hampton the first week in March was Mr. Herbert N. Howard, superintendent of the Central Training School at Old Umtali, Rhodesia, Africa. The school is under the Methodist Episcopal Church; its stated object is to "train men for Christian service" in three departments—Biblical, literary, and industrial.

Mr. Ray Stannard Baker, author of "Following the Color Line," spent several days at Hampton in February and spoke to a gathering of teachers and workers. His address is mentioned elsewhere in these columns, as is also that of Professor C. Alphonso Smith, of the University of Virginia, who was the guest of Dr. Frissell on the first day of March.

Dr. Thomas Jesse Jones, of the

Bureau of Education, visited Hampton in February with Mr. and Mrs. A. H. Albertson of Seattle, Washington. Mr. Albertson is an architect who is making a tour through the South to study school buildings and grounds in connection with the Phelps-Stokes survey of Negro schools. Miss J. E. Van Emburg, who is in charge of the Coöperata Home, in New York City, for working girls who earn small wages, and Mr. and Mrs. Pitman, who are connected with the Colored Orphan Asylum at Riverdale, N. Y. were visitors at the school in March. Mr. William L. Brown, of the Library of Congress, Washington, D. C., a former Hampton worker, and still editor of the Indian Department of the Southern Workman, spent February 22 at Old Point and Hampton.

The Misses Chalfant, of Pittsburg, Miss Margaretta Purves, of Philadelphia, and Mrs. Crary of New York, have recently been guests of Mrs. Purves at "The Moorings."

Other distinguished visitors in the past month have been Miss Emily Wood, of Brooklyn, Mrs. Walter Wood, of New Canaan, Conn., Dr. and Mrs. George T. Jackson, of New York, Mr. and Mrs. William D. Barbour, of New York, and Dr. and Mrs. Anderson of Waterbury, Conn.



GRADUATES AND EX-STUDENTS

THERE are several former students of Hampton at the Gloucester Agricultural and Industrial School, Cappahosic, Va. William G. Price, Hampton '90, and Westfield Normal School, '95, is principal, a position which he has held for over fifteen years. Robert L. White, ex-student '93, is teacher of carpentry. Edward A. Mitchell, '10, is head of the agricultural department, and his assistant is Beverly T. Booth, '12. The teacher

of sewing and laundry work is Ada R. Price, of the class of '99, and Helena McGavitt, Graduate Class '05, is an academic teacher.

A hospital has been opened this winter in Norfolk, Va., by Dr. Wilbur A. Drake, Hampton '97, and Leonard Medical School, Shaw University, '01, who has been a practising physician in Norfolk for the past ten years. The hospital, which is in a building

adjoining Dr. Drake's home, is to be supported by the colored people of the city. Dr. Drake's wife, Addie Miller Drake, a Middler of '99, is taking a three years' nurse-training course at the Dixie Hospital, Hampton, in order to help her husband in his work.

A member of the Graduate Class of 1900, Walter S. McNiel, has been for several years a railway postal clerk in Texas. Last year he received the highest and last promotion possible for a clerk in his line to obtain. There are eleven men and he is the only Negro and stands third from the top.

THE physical director at Howard University this year is Charles E. Porter, ex-student '01. He recently accompanied the Howard basket-ball team to Hampton as their coach. Ernest J. Marshall, Hampton, '00, and University of Michigan, '09, the former physical director at Howard, is now instructor in chemistry at that university.

Mrs. Robert L. Smith (Mary E. Nottingham), '01, is the industrial supervisor in Vidalia, La.

AN ex-student '04, Blanche L. Johnson, who has for the past ten years been a teacher in Accomac County, Va., is now manager of the Star Printing Company, Newport News.

Reuben S. McKim, steamfitter '05, is now engineer at Benedict College, Columbia, S. C.

IN a class of 339 members graduating from the Electrical Engineering School of Purdue University in 1914, Elmer J. Cheeks, ex-student '05, stood fifth. He was the only colored man in the class and the first colored man to take his degree from the Electrical School. He is now one of the electrical engineers in the new five-million-

dollar municipal electric light plant in Cleveland, O.

Rev. Philip F. King, Hampton '08, and Lincoln University '14, is now pastor of the Shiloh Baptist Church, Williamsport, Pa.

TWO Hampton graduates are teaching at the Arkansas Baptist College Little Rock, Ark. D. W. Edwards '11, is teacher of manual training and dean of the college, and Tandy W. Coggs, Graduate Class '12, is teacher of mathematics.

THERE was recently erected in Evanston, Ind., a Y. M. C. A. building for colored men, the funds for which were raised by the colored men of the city. James R. Talley, ex-student '07, was instrumental in securing this building by arousing the people to a realization of the need of a Y. M. C. A. for colored youth. He started work among the boys when he first went to Evanston from Hampton and got other people interested in it. He is now department secretary in Evanston.

A member of the Graduate Class of 1910, Henrietta G. Gantz, is in charge of the dining hall and kitchen of Americus Institute, Ga. She attends to the preparing and serving of meals to teachers and students, and teaches domestic science, which the girls learn by practice, all the cooking and serving being done by them.

Wm. N. Sanders, Graduate Class, '11, is Y. M. C. A. secretary in Nashville, Tenn.

IN February, Fred D. Stout, ex-student '13, completed a special course in vegetable farming at Cornell University, in preparation for farming at his home in Watkins Glen, N. Y.

J. Vernon Stevenson, '13, is teaching near Charlotte Court House, Va.

What Others Say

SCHOOL FOR NEGROES

An agricultural school for Negroes, known as a movable school, has been started in Morgan County, Ala. The school will be conducted in various parts of the county, and will be maintained by the Smith-Lever fund. The purpose of the school is to encourage better farming among the Negroes in the county.

Nashville Tennessean

A NEW DICTIONARY

THE most recent of the abridgments from the new standard dictionary, Funk & Wagnalls High-School Standard Dictionary, contains 80,000 terms of all kinds, each one having its own alphabetical place in the one vocabulary order of which the book consists. In addition to the spelling, pronunciation, meanings, and etymology, this volume contains several thousands of groups of synonyms and numerous antonyms. Wherever the definition could be amplified by pictorial illustration, this has been supplied.

On account of its comprehensive vocabulary, a book of this kind commends itself as a handy dictionary for desk use, the vocabulary being sufficiently inclusive to embrace all the words about which the average man may seek to be informed.

BENEFIT FOR INDIANS

A moving-picture benefit for the Blackfeet Indians was given in Rumford Hall, New York City, on February 25. Edward Willard Deming, painter of Indian life, described the life of the Indians.

While in Montana recently Mr. Deming painted a number of pictures of Indians which he will use in his mural paintings in the Indian room at the Museum of Natural History.

New York Evening Sun

FISK'S NEW PRESIDENT

THE new president of Fisk University, who will begin his work there in July, is Dr. Fayette A. McKenzie, formerly professor of Sociology in the Ohio State University. Dr. McKenzie is a strong friend of the Indian race and has devoted much of his time to its service. He will

visit Indian schools in Arizona, New Mexico, California, and the Northwest this spring, in order to make a survey of Indian education.

FIGHTING FIREWATER

IT is something new for the Indian to fight the liquor traffic. Yet that is just what the Northwest Federation of Indian Tribes is doing. Heretofore it has been one sort of white man that has sold whisky to the red-skin and another sort that has tried to keep him from it, with the aborigine a mere lay figure. But the Federation, in session in Tacoma, has asked the Federal Government for an appropriation of \$150,000 for the express purpose of suppressing the sale of liquor to Indians.

Washington Times

NEGROES IN SOCIAL WORK

THE students of Virginia Union University have been helping the Associated Charities of Richmond. The Associated Charities had formerly refused aid to needy Negroes, but when 1500 unemployed Negroes besieged their offices they asked the University to make investigation for them. Classes were dismissed and already more than 900 families have been visited. The work was personally superintended by Dr. Simpson, of the Department of Sociology.

The Crisis

LOUISIANA CORN

THE Louisiana Corn Growers' Association, of which Prof. A. F. Kidder, of the Department of Agronomy, L. S. U., is secretary-treasurer, has recently published a very interesting and instructive booklet, entitled "Corn," the purpose of which is to furnish helpful information to the corn growers of Louisiana. Photographs and descriptions are given of varieties of corn that are known to be high yielding. The value of good seed and methods of making tests for germinative qualities, cultivating, and harvesting are discussed. Methods of combating insect pests, rules for grading corn, preparing it for exhibition, and an explanation of the corn score card are included.

Louisiana State University Press Bulletin

SOME PUBLICATIONS OF

The Hampton Normal and Agricultural Institute

Annual Catalogue (Illustrated)

Principal's Report (Illustrated)

Founder's Day Programs

Education for Life, Samuel Chapman Armstrong

"Hampton"

Hampton's Message (Illustrated) Sydney D. Frissell

The Regeneration of Sam Jackson, (Illustrated) J. W. Church

What Some Men Have Said of Hampton Institute

Hampton Sketches II, Johnson of Hampton, E. L. Chickster

The Crucible, J. W. Church

General Armstrong's Life and Work, (Illustrated) Franklin Carter

Practical Training in Negro Rural Schools (Illustrated) Jackson Davis

The Servant Question, Virginia Church

General Samuel Chapman Armstrong, Henry Pitt Warren

Armstrong a "Statesman-Educator," Stephen S. Wise

Hampton's Work for the Indians, Caroline W. Andrus

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Traveling Libraries, consisting of nineteen books each, in a neat box in which they may be kept, will be loaned for a school term (October 1 to June 1) to any teacher or superintendent in Virginia on receipt of a nominal fee of fifty cents.

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Bancroft's Game Book
Barrows' Principles of Cookery
Birds Every Child Should Know
Black Beauty
Boy Scouts of America
Burrough's Squirrels
Dana's Plants and Their Children
Hodge's Nature Study and Life
Home Furniture Making
Hornaday's Our Vanishing Wild Life
Keeler's Our Native Trees
Principles of Hygiene
Woolman's Sewing Course
Hampton Leaflets, Volume I
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Hampton Leaflets, Volume III
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THE SOUTHERN WORKMAN

The Negro Genius

BENJAMIN BRAWLEY

**Report of the Principal of
Hampton Institute**

H. B. FRISSELL

Co-operation in Baltimore

SARAH C. FERNANDIS

Press of
**The Hampton Normal and Agricultural Institute
Hampton, Virginia**

The Hampton Normal and Agricultural Institute

HAMPTON, VIRGINIA

H. B. FRISSELL, Principal

G. P. PHENIX, Vice Principal

F. K. ROGERS, Treasurer

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What it is An undenominational industrial school founded in 1868 by Samuel Chapman Armstrong for Negro youth. Indians admitted in 1878.

Object To train teachers and industrial leaders

Equipment Land, 1060 acres ; buildings, 140

Courses Academic, trade, agriculture, business, home economics

Enrollment Negroes, 1282 ; Indians, 45 ; total, 1327

Results Graduates, 1779 ; ex-students, over 6000
Outgrowths : Tuskegee, Calhoun, Mt. Meigs, and many smaller schools for Negroes

Needs \$125,000 annually above regular income
\$4,000,000 Endowment Fund
Scholarships

| | | | | | |
|---|---|---|---|---|--------|
| A full scholarship for both academic and industrial instruction | - | - | - | - | \$ 100 |
| Academic scholarship | - | - | - | - | 70 |
| Industrial scholarship | - | - | - | - | 30 |
| Endowed full scholarship | - | - | - | - | 2500 |

Any contribution, however small, will be gratefully received and may be sent to H. B. FRISSELL, Principal, or to F. K. ROGERS, Treasurer, Hampton, Virginia.

FORM OF BEQUEST

I give and devise to the trustees of the Hampton Normal and Agricultural Institute, Hampton, Virginia, the sum of _____ dollars, payable

The Southern Workman

Published monthly by

The Hampton Normal and Agricultural Institute

Contents for May 1915

| | |
|---|-----|
| NATIONAL CONFERENCE OF CHARITIES AND CORRECTION | 259 |
| NATIONAL INDIAN STUDENT CONFERENCE | 260 |
| CO-OPERATION IN BALTIMORE | 261 |
| THE WASHINGTON LOUISIANA TOUR | 263 |
| THE CO-OPERATIVE EDUCATION ASSOCIATION | 264 |
| HARRIS BARRETT | 265 |
| ANNIVERSARY WEEK | 266 |
| THE ENVIRONMENT FOR NATURAL PROGRESS | 267 |
| S. T. BITTING | |
| FORTY-SEVENTH ANNUAL REPORT OF THE PRINCIPAL, Illustrated | 273 |
| H. B. FRISSELL | |
| THE NEGRO GENIUS | 305 |
| BENJAMIN BRAWLEY | |
| "NEGROES AND THEIR TREATMENT IN VIRGINIA FROM 1865 TO 1867" | 308 |
| J. E. DAVIS | |
| "THE AMERICAN INDIANS IN THE UNITED STATES" | 310 |
| WILLIAM L. BROWN | |
| HAMPTON INCIDENTS | 311 |
| GRADUATES AND EX-STUDENTS | 318 |
| WHAT OTHERS SAY | 320 |

THE SOUTHERN WORKMAN was founded by Samuel Chapman Armstrong in 1872, and is a monthly magazine devoted to the interests of undeveloped races.

It contains reports from Negro and Indian populations, with pictures of reservation and plantation life, as well as information concerning Hampton graduates and ex-students who since 1868 have taught more than 250,000 children in the South and West. It also provides a forum for the discussion of ethnological, sociological, and educational problems in all parts of the world.

CONTRIBUTIONS: The editors do not hold themselves responsible for the opinions expressed in contributed articles. Their aim is simply to place before their readers articles by men and women of ability without regard to the opinions held.

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THE HAMPTON LEAFLETS

Any twelve of the following numbers of the "The Hampton Leaflets" may be obtained free of charge by any Southern teacher or superintendent. *A charge of fifty cents per dozen is made to other applicants.* Cloth-bound volumes for 1905, '06, '07, and '08 will be furnished at thirty cents each, postpaid.

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- 1 Experiments in Physics (Heat)
- 2 Sheep: Breeds, Care, Management
- 3 Transplanting
- 4 Birds Useful to Southern Farmers
- 5 *Withdrawn.* See Vol. VII, No. 4
- 6 Care and Management of Horses
- 7 How to Know the Trees by Their Bark
- 8 *Withdrawn.* See Vol. VII, No. 5
- 9 Commercial Fertilizers
- 10 Swine: Breeds, Care, Management
- 11 Fruits of Trees
- 12 December Suggestions

VOL. II

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- 8 Seed Planting
- 9 Housekeeping Rules
- 10 Prevention of Tuberculosis
- 11 Thanksgiving Suggestions
- 12 *Withdrawn.* See Vol. VII, No. 3

VOL. III

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- 5 Responsibility of Teachers for the Health of Their Children
- 6 Manual Training, Part I
- 7 Rotation of Crops
- 8 Life History of a Butterfly
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- 9 Hookworm Disease
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- 4 Manual Training, Part II
- 5 Patrons' Meetings
- 6 Relation of Industrial and Academic Subjects in Rural Schools
- 7 Southern Workman Special Index
- 8 Community Clubs for Women and Girls
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- 12 Number Steps for Beginners

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- 1 Manual Training, Part III
- 2 Helps for Rural Teachers
- 3 Injurious Insects
- 4 Dairy Cattle
- 5 Milk and Milk Products

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The Southern Workman

VOL. XLIV

MAY 1915

NO. 5

Editorials

**National
Conference of
Charities and
Correction**

Poverty, vice, crime, and disease form a vicious circle in our complex social life. Men and women of good intentions and little knowledge of social causes and effects have expended, with indifferent returns to society, vast sums of money and precious energy in trying to help the poor in their poverty. A discovery has been made and prevention is the new slogan.

Helping the poor out of their poverty by getting rid of the causes of poverty—congestion, tuberculosis, unsanitary streets and houses—and encouraging team play in social-service work, this is the method of modern, organized charity which is being so ably promoted by the National Conference of Charities and Correction—a powerful dynamo in all social-welfare enterprises.

The forty-second annual meeting of the Conference will be held in Baltimore May 12-19. Mrs. John M. Glenn, now of New York, who is well known as a Southern leader in social-service work, will be the presiding officer.

The preliminary program, which has recently been issued by William T. Cross, the general secretary of the Conference, contains the names of over fifty leading charity workers and penologists. It is believed that the unprecedented social situation of the present year will result in a conference of unique values. The program on "The Family and the Community" will result in considerable discussion of methods of treating individual cases of poverty, as, for example, in a study of the "Psychology of Cooperation." Henry R. Seager, of Columbia University, will give an address on "Causes and Remedies of Unemployment."

A series of unique discussions from an educational standpoint is being arranged under the committee on education for social work, which is under the chairmanship and vice-chairmanship, respectively, of Porter R. Lee, of the New York School of Philanthropy, and Miss Edith Abbott, of the Chicago School of Civics and Philanthropy. There has been an enormous increase in recent years in the number of people engaged professionally and on a volunteer basis in the solution of practical social problems. This committee is attempting to determine the standards of this young profession and to give it a logical and proper adjustment to the other and longer established professions. The discussion will include a treatment of the curriculum for training social workers and the relation of social theory to practical situations.

The program on "Children" will include a study of comprehensive community plans in work for children and practical results of children's agencies in respect to rehabilitation. It is the expectation of the chairman of this section, C. C. Carstens of Boston, to make as clear a statement as possible of the relations of social agencies in the treatment of children to other agencies for constructive and preventive work.

Other divisions of the program relate to the following subjects: Correction; health; public and private charities; social hygiene; social legislation; and state care of the insane, feeble-minded, and epileptic. Among the speakers will be Professor Edward T. Devine of Columbia University, Dr. William H. Welsh, and Dr. Adolf Meyer of Johns Hopkins University; Dr. Charles P. Emerson of Indiana University; Dr. H. H. Goddard of the Training School for Feeble-minded at Vineland, New Jersey; and Dr. C. B. Davenport of the Eugenics Laboratory, Cold Spring Harbor, New York.

Baltimore has made excellent progress during the past few years in reaching and helping its people who need some social care. Through organization and well-laid plans for improving the condition of the socially needy members of society, Baltimore is getting some good results for the money it spends on organized charity. Baltimore means to do better work and will undoubtedly receive from the National Conference of Charities and Correction fresh inspiration and a wealth of new ideas.

What the immigrant problem is to the North the Negro problem is to the South, so far as adjusting a rural social group to town and city conditions is concerned. The average Negro, who, for any reason, leaves the farm or the country community, finds himself compelled through powerful economic forces to live in a poorly constructed, unsanitary house and to bring up his family amid unfavorable conditions. Then follows in many cases that unending sequence: Poverty, vice, crime, and disease.

Under the leadership of Mrs. Glenn at Baltimore, perhaps much good can be done for the South and the Nation by giving the wisest leaders—colored as well as white—the opportunity of coming together in large numbers to discuss frankly and in a spirit of racial coöperation the fundamental problems of life—caring intelligently for children ; making the family life purer and happier ; providing proper protection for the feeble-minded, the ignorant immigrant, and the numerous kinds of dependents ; and preparing all children for good citizenship.



**National Indian
Student
Conference**

The second session of the National Indian Student Conference will be held June 12-20 at Estes Park, Colorado. The emphasis of this conference is placed upon character building, with Christianity as a personal asset the basis of the work.

The Bible-study work will be under the direction of Rev. Henry Roe Cloud, chairman of the Conference, Mr. G. Elmer E. Lindquist, a secretary representing several state committees, and Rev. Robert D. Hall, another secretary representing the international committee. Besides addresses by these officers the Conference will have the privilege of hearing Dr. John R. Mott, the greatest of leaders in international religious work; Mr. J. C. Robbins, who is connected with the Student Volunteer Movement; and Rev. G. A. Watermulder, pastor at the Winnebago Indian Mission.

Rev. Mr. Hall, in his interesting paper in the April issue of the Southern Workman, said that last year the Indian student body was represented at this Rocky Mountain Student Conference by thirty-two delegates from fifteen tribes. The Indians are beginning to be represented also at the World's Student Christian Federation and at the Student Volunteer Conventions. The movement is a most important one, for, as Mr. Hall truly says, "The solution of the Indian problem rests with the Christian forces of this country and not with the Government." The Indian's future depends upon his character.



**Co-operation in
Baltimore**

Coöperation between steadily increasing groups of white and colored citizens in Baltimore is manifesting itself in joint constructive activity.

Perhaps the definite initiative in this direction dates back to the period immediately after the Atlanta riots, when thoughtful men of both races were awakened to conditions in their own community which had in them the elements of incendiarism. Then it was that a group of intelligent colored men of Baltimore organized a Law and Order League and appealed to some of the

leading white citizens for moral support. They found ready sympathy—the late Dr. Daniel C. Gilman being among their most active coadjutors—and a committee was immediately formed to coöperate with them in their fight against saloon conditions in certain colored residential sections. Before the excise board prominent white citizens added their protests to that of the colored men.

With this example coöperation between the women of the city was an easy and natural development. In 1912, Miss Elizabeth Gilman, with other leading white women, formed an advisory committee to coöperate with the colored women who were introducing among their people certain lines of social work, including a day nursery and two social settlements. This advisory committee secured the services, as executive secretary, of Mrs. S. C. Fernandis, a graduate of Hampton who had received social training in the New York School of Philanthropy and had done field work both in Washington, D. C., and in New England. With its broad social viewpoint and an office in one of the settlement neighborhoods keeping them in close touch with the needs of the colored people, this committee is effecting most valuable constructive coöperation.

In the fall of 1913 the Women's Civic League of Baltimore, one of the strongest of the women's organizations rendering community service, requested Mrs. Fernandis to organize through her office a corresponding body of colored women. This was done, and through working committees on milk, refuse disposal, home gardens, smoke abatement, education, and children's "clean-city clubs," the colored women are aiding in their own surroundings the work of the white organization. Not long ago this was notably demonstrated by the coöperation of the two organizations in a Clean City Crusade inaugurated by the street cleaning department of the city. Clean-City-Crusade flags waved in the colored neighborhoods and many neglected surroundings were bettered.

At the Health Conference held in Baltimore March 24-26 inclusive, there was no lack of spontaneity in coöperation. A few leading colored men and Dr. S. J. Fort, executive secretary of the Medical and Chirurgical Faculty of Maryland, developed a large working committee, including the ministers of the leading colored congregations of all denominations, the colored doctors, and various social and fraternal organizations, with which the Medical and Chirurgical Faculty closely coöperated. This committee evolved plans for a Health Conference which has taken a foremost place in the history of constructive coöperation in Baltimore. The women's organizations lent themselves heartily to the movement, and nurses of the Colored Nurses' Association acted as ushers. Moving pictures and an educational health

exhibit were included in the program of this three days' crusade among the colored people of Baltimore, following out Dr. Washington's general plan for a health week.

On the program appeared the names of the Governor, whose humane appeal for adequate provision for colored tubercular patients in Maryland has touched all hearts; the Mayor; the Commissioner of Health; Dr. Nathan R. Gorter; Dr. Wm. H. Welsh of Johns Hopkins Medical School; and Dr. Novak of the Medical and Chirurgical Faculty. These, with such notable colored speakers as Dr. Washington and Dr. DuBois and representative local colored doctors, awakened an interest in health education such as has never before been known in Baltimore. On the opening night, when Dr. Washington made the principal address, more than a thousand persons were denied entrance for lack of room, and at each subsequent meeting Bethel Church, with a capacity of over three thousand, turned hundreds away.

At a meeting of the committee held at Osler Hall, March 31, a permanent organization was formed which, with the colored doctors of the city as its chief working basis, will coöperate with the Medical and Chirurgical Faculty of Maryland and similar white organizations, to promote health conditions among the colored people.

These significant concrete instances show a quality of coöperation between broad-minded, intelligent citizens of both races which must eventually have far-reaching constructive results in the City of Baltimore.



**The Washington
Louisiana Tour**

To more than fifty thousand Louisiana Negroes and several thousand white people, Dr. Booker T. Washington recently carried a statesman's message of opportunity and responsibility. Indirectly, through the excellent coöperation of many Southern newspapers and through the medium of enthusiastic listeners, he reached thousands upon thousands of thoughtful and sober-minded citizens of Louisiana and adjacent states.

Traveling with a party of twenty-five well-educated, earnest, representative Negroes, by rail and by automobile, over a thousand miles of Louisiana's rich land, and speaking three and four times a day to great outdoor audiences, patient, well-dressed, prosperous looking, orderly, and responsive, Dr. Washington gave himself whole-heartedly to the task of bringing to his own people the facts of Negro progress and the conditions—economic, social, and religious—which they must now honestly and courageously face. He also clearly and forcefully showed white men and women what they can do, every day in the year, to promote better race relations in Louisiana, and indeed throughout the

nation, thus securing for themselves and their children's children larger economic returns from large investments of capital, as well as more social justice and a lasting prosperity.

Everywhere, from New Orleans to Shreveport, Dr. Washington and his party were most cordially welcomed by the best white and colored citizens. Mayors and members of city councils, health and school officers, merchants and bankers, ministers and teachers, doctors and lawyers, farmers and homemakers—all these classes, regardless of color or social standing, paid their tribute of respect to the principal of Tuskegee, whose gospel of industrial opportunity and social responsibility makes a strong appeal to the hearts and minds of wide-awake, farseeing men and women.

At all of the meetings the speaker was introduced by some one of the strongest local white or colored citizens. Mayor Behrman of New Orleans, Lawyer Burke of New Iberia, Superintendent Oxford of Acadia Parish, Mayor Grouchy of Baton Rouge, Superintendent Showalter of Rapides Parish, Mayor Lazarus of Gibsland, Superintendent Byrd of Caddo Parish, ex-Governor Blanchard, Lawyer Magee of Mansfield—all these influential white men, in introducing Dr. Washington, showed that they were not afraid to declare publicly their interest in seeing the Negro helped through public education.

The Negroes were urged to stay on the soil, where they can enjoy good health, and not to yield to the temptation of going to the city or town; to be efficient, skilled, and reliable in all matters of labor; to make a good reputation for sobriety, thrift, and righteous living; to get rid of idlers, gamblers, and drunkards; to draw the line between the clean and the unclean; to conduct their business along sound lines; to talk to the Southern white man and not *about* him; and to make the best use of what they have.



**The
Co-operative
Education
Association**

Since 1906 the Coöperative Education Association of Virginia has been an important factor in the state's progress. Now that it has lost the financial aid of the Southern Education Board, the people of Virginia who have been helped by its successful campaigns for better schools, better teachers, and longer terms must put their shoulders to the wheel and help Mrs. B. B. Munford and the other officers of the Association.

Members of the finance committee, including Henry W. Anderson, Major James H. Dooley, John Stewart Bryan, Frank W. Darling, and Murray Boocock, say that they do not believe the Virginia people will let the work of the Coöperative Education Association go down. If a host of Virginians will each take a small part in raising the necessary funds, the way lies open to

do a great deal of good through this Association, which was started in the hope that men and women of different opinions and fraternal connections might work together harmoniously to secure better roads, better methods of farming, better health, and other fruits of coöperation.

In a single year, 800 school leagues in Virginia, with a membership of nearly 74,000 people, raised \$50,000 for their schools. How worth while it is to make schools comfortable and attractive, the coming years will show. What, indeed, would become of some good parents if they were compelled to spend five hours a day, week in and week out, in the dreary schoolhouses to which some of their children go? There is little wonder that boys and girls are willing all too soon to quit school and make a trial of life in the town or city.

The Coöperative Education Association has helped thousands of parents to understand their responsibility to the public schools. It has encouraged the use of schools as social centers. It has created in Virginia a sentiment for education; has inspired school improvements; and has helped to raise the standards of rural schools. Best of all, it has worked in coöperation with the state departments, thus helping to bring the common people with their perplexing problems into helpful contact with state officials.



As the funeral procession of Harris Barrett wended its way through the streets of Hampton on Palm Sunday afternoon, to the solemn music of the cadet band of Hampton Institute, it caused a pang of sorrow in all classes of citizens for the passing of a man who had been to them, for a quarter of a century, so good a neighbor.

Mr. Barrett was born fifty years ago at Henderson, Kentucky, and was the first of a family of several brothers and a sister to find his way to Hampton Institute which he entered in the fall of 1882 and from which he was graduated in 1885.

He had been but a short time at the school when the late treasurer, General J. F. B. Marshall, with his keen judgment of character, singled him out as a youth of unusual qualities; and all through his school life Mr. Barrett was associated with the General in faithful and devoted service, spending his vacations also with him in his New England home.

After his graduation he was given a place in the Treasurer's Office where he served in positions requiring the utmost accuracy and trustworthiness. He was cashier from 1907 until July, 1913, when the hearts of his hosts of friends were suddenly pained with the news of his prostration by a stroke of paralysis.

In 1889 he was married to Miss Janie A. Porter, a Hampton graduate whose fine personality made the union a fitting one,

and the home which they established in the town of Hampton has become a constructive factor and a great blessing in that community. In this home his wife and four children survive him.

Through Mr. Barrett's untiring efforts in establishing and carrying on the work of the People's Building and Loan Association five hundred homes have been bought and paid for, and stand today a mute tribute to his remarkable business ability.

In character he was quiet and unassuming, one of those natures in which the springs of life are deep and pure. He was great with a greatness that manifested itself in gentle refinement, and yet with a strength that could be relied upon in times of perplexity or need. He served his God in kindly service to his fellow-men.

Hampton Institute mourns him as one of her best and noblest graduates and workers; the town of Hampton, as a highly respected and useful citizen. In his fraternal organizations he was a faithful adviser; and to those who knew him in the dear, intimate relations of family and friendship there is left a void which may be filled only by sacred memories.



**Anniversary
Week at
Hampton**

"It is a delight to come to Hampton each year," said Mr. Taft. "There are so many things that claim your attention." There were so many things this year to offer to Anniversary guests that an eighteen-page circular did not contain them all, although it did include a biography of each of the forty-four members of the Class of 1890, which held its twenty-fifth reunion—a new departure at Hampton; the words of the songs in the concert of Negro music given on Thursday evening; the subjects of lessons given on Friday morning in the Domestic Science Building; and the names of the one hundred twenty-eight candidates for diplomas or certificates; together with sundry programs.

The circular could give no idea of the beauty of Hampton's grounds, smiling a spring welcome to its visitors; no idea of the busy, hospitable preparations in school kitchens and luncheon places; no glimpse of the eager, enthusiastic visitors from the distant North or the near-by South; no word of the addresses of distinguished public men, full of wisdom, appreciation, and advice.

A Hampton Anniversary must be not only seen but felt to be appreciated. But an account of the proceedings and quotations from the words of speakers will attempt, in the next issue of the Southern Workman, to express its spirit.

THE ENVIRONMENT FOR NATURAL PROGRESS

BY S. T. BITTING

Phelps-Stokes Foundation Fellow, University of Virginia

NEVER was a truer word spoken by Booker Washington, the Negro who, through his wise race leadership, must be reckoned a valuable servant to the entire South, than when he said that freedom was not given the Negro by the Emancipation Proclamation, but that it would come only by self-earned economic emancipation. Stability, thrift, industry, and purpose, it may be said, where competition is free, constitute the prerequisites of economic independence. Granted that this is true, it follows that the environment which will best facilitate the development of these qualities in a race still in the plastic stage of social adaptation is the one to be desired. Recognized authority is of the opinion that the farm offers the best opportunity for the development of the qualities leading to industrial freedom in the race; and it is certainly the lesson of history that the roots of civilization must be struck deep in the soil before the processes of production can be mastered or before the higher social group can be evolved. Of no less importance are the laws of consumption—the balancing of maximum of benefit with the products of labor—and these were likewise first learned in the cultivation of the soil.

“We are living in a country where,” says Washington,¹ “if we are to succeed at all, we are going to do so largely by what we raise out of the soil. * * Plainly, then, the best thing, the logical thing, is to turn the larger part of our strength in a direction that will make the Negro among the most skilled agricultural people in the world. * * This policy would tend to keep the Negro in the country and smaller towns, where he succeeds best, and stop the influx to the cities, where he does not succeed so well.” Such quotations as these express the opinions of the most thoughtful and capable leaders of the Negro race and lie at the basis of the methods being pursued at Hampton and Tuskegee. Let us examine the reasons for their assertion.

In the first place we may consider the question of health. At the present time when the new science of eugenics is being so

¹ “The Future of the American Negro”.

widely discussed it is well to remember that the principles of eugenics—or the improvement of the environment—are still necessary supplements to race regeneration. Without healthy bodies the strength of those yet unborn may be materially weakened, and those already born cannot develop to their full potentialities. And the environment—the food, the housing, the sanitation—largely determines the condition of the body.

Under modern urban conditions, where the struggle for existence is the greatest, the challenge to all races is great, but it is greatest to the Negro, whose racial development and powers of resistance have been determined by selection operating in a different climate and under different conditions. In the case of tuberculosis, for instance, there has been a selection against the susceptibility to the disease for thousands of years in the white race, but it is new to the Negro and consequently of much greater havoc. In Washington, D. C., the death rate of Negro infants from this disease is nearly four and a half times as great as that for the whites. In Virginia, Negro mortality from tuberculosis is over twice as great as the white, from lockjaw, over four times as great, and from syphilis, over three times as great. All of these diseases—and the others responsible for the sixty per cent excess of Negro mortality—are peculiarly prevalent in the cities. The Negro is exposed to them because he must live largely in congested districts, and they are especially hazardous to him because he has not evolved the same amount of resistance by long association and selection. Then, too, there are the powerful degenerating forces of alcohol, drugs, and vice to which the Negro is more susceptible in the city. In short, racial regeneration for the Negro along eugenic lines is a much simpler problem in the country than in the city; in the country better health will permit the development of the greatest potentialities.

The Negro's problem is partly biologic: This consists in the proper adjustment between racial inheritance and environment.

Secondly, it may be stated that, in the country, *house* tends more rapidly to become *home*, and this implies the sense of social responsibility. Civilization begins in the sense of possession, and possession is primarily typified by the ownership of the home. In the large cities this is impossible for most Negroes—as indeed it is for the whites; in the country it is a necessary correlative of farm ownership. Arthur Young has said that a man will make a garden-spot of a bare rock in mid-ocean to which he owns the title, but that without the sense of proprietorship his productive labor will be wasted. There is much truth in this. Ownership gives the people pride, thrift, and industry; with pride the house becomes the home, with thrift small savings and economies grow to larger beginnings, and industry leads to increased production.

The full development of the race as a social group, furthermore, requires that a certain responsibility to fellow-man be developed. This moral quality, which may be termed "civic worth," follows directly from proprietorship by giving the landlord an interest and opinion in the affairs of society and government. And this sense of social responsibility is essential; without it religion is sensationalism divorced from ethical principles; without it schools are carriers of verbal knowledge and not mediums for the development of potential worth; and without it there can be no social group which is the necessary basis for the demand for participation in social control. The early Saxons said, "The land is the man." Interpreted, this means that without the attitude given by ownership the individual cannot become a necessary unit in the larger group. The shiftlessness of nomad tenants in the Lower South offers a negative illustration of this principle; the thrifty small farmers all over the South show what personal and social efficiency can be bred by self-denial and the pride of ownership.

The Negro's problem is largely social: This consists in the development of social intercourse and adjustment to existing order.

Third. What may, for want of a better word, be termed "racial education," receives a greater stimulus in the country. This may, at first sight, because of the uniformly poorer school facilities in rural districts, seem paradoxical, but racial education does not necessarily begin with spelling books. In the growth of any race, there must be certain guiding principles thoroughly worked into its actual nature before there can be any real adaptation to the newer ideas. It was the long task of the Middle Ages to train the Teutons in the concept of authority that they might be prepared to receive the intellectual awakening of the Renaissance without upsetting society. And this training was necessary; it was the slow and sure method by which the laws of racial development worked. These laws and principles can, like other natural laws, be understood and directed so as to accelerate rather than to retard, but they cannot be invented and forced into operation either by legislatures or doctrinaries. Changes must come after the road has been slowly and thoroughly prepared. This wise direction according to natural laws is the essence of racial education and it is given a better soil for growth in the country.

This process is along the lines suggested by General Armstrong and developed at Hampton and Tuskegee; it is the form of training which works toward the education of Huxley's definition—to bring man "in harmony with nature." Such a point of view takes the stand that knowledge is useless unless purposive, and declares that the great end of life is action rather than

knowledge *per se*. And yet this is clearly but a beginning. But it is a beginning that includes the end, because the Negro, like everybody else, will never stand possessed of anything that he does not achieve for himself; and if from this beginning he builds wherever he is able he will have accomplished the end. This is true of the race no less than of the individual; from what Uncle Remus calls a "toe holt" on the soil it can build wherever its industry and ability will carry it.

Much of the Negro's problem is educational: This consists in laying the foundations firm in economic efficiency and racial sufficiency.

The fourth and final advantage which may be mentioned is the economic. Without economic security the benefits accruing to health, social conditions, education, and whatnot, might be named indefinitely but never with any degree of conviction. The economic problem lies at the heart of the social welfare of any civilized group, and its laws determine the course of its individuals; all other social adjustments follow as its effects.

"Marginal productivity,"¹ the economists tell us, "is partly determined by the price which the entrepreneur has to pay for the services of the factors in production." Now, the Negro agricultural entrepreneur or farmer is himself one of the factors in production, and since the cost of his standard of living is less than that of the white, he gains a differential advantage up to the point of diminishing efficiency. As Professor Branson puts it, "Lower standards of living prevail over and gradually displace higher standards of living wherever the higher standards are weakened by luxurious wants and undefended by increasing energy and skill." Thus what may be the point of diminishing returns for the white farmer may to the Negro represent a profit. The enormous gains in Negro farm ownership all over the South, not only illustrate this principle, but show that the Negro is taking advantage of it. A word of warning, however, is necessary. Unless the standard of efficiency is maintained and increased, other people with the same advantage—such as the immigrant Italians—will take the Negro's place.

The Negro's problem is essentially economic: Social adjustment must rest on a firm foundation and this seems to be best afforded in the rural districts.

Now, having reviewed briefly the advantages which accrue to both race and individual from rural land ownership, let us turn to the facts for the State of Virginia and see whether or not the Negro is choosing the wiser course.

On the negative side, the 1910 census shows that there was a general decrease in the ratio between white and colored

¹ "Ely: "Outlines of Economics""

population in the cities of the state. In 1900 nine Virginia cities had a Negro population of 37.6 per cent of the total; in 1910 this ratio had shrunk to 33.8 per cent. For the seventeen towns enumerated in the last census as "independent cities" there was a decrease in the ratio from 31.2 per cent to 27.9 per cent. In 1870 the percentage of Negroes in the cities was 45.2 per cent; by 1910 this percentage was reduced approximately one-third which tends to show that the Negro is resisting the outward attractions of the city.

In the state, 1800 Negroes are engaged in the various professions, mainly preaching (905), teaching (527), civil service (80), medicine (65), and law (53). There are also about 18,000 Negroes engaged in business for themselves—some with much success—but here, all told, are less than 20,000 economically independent Negroes in the cities. These figures are negative; the positive statistics showing how the Negro is moving to the country, and becoming independent there, are even more convincing.

During the same decade, that is, between 1900 and 1910, the total Negro population in the state increased only 1.6 per cent but the number of Negro farmers increased 7.3 per cent. Among the whites just the reverse tendency was true; while there was an increase in total population of 16.5 per cent the number of farms only increased 10.4 per cent. Thus the Negro farmers increased 4.56 times as fast as their population, but the white farmers increased only .63 times as fast as the white population. Thus the ratio between the two rates of increase is about 1 to 7.2.

Examining the statistics of the state as a whole and by counties we find that the ratio of Negro farm workers runs ahead of the Negro population in general. In 1910 Negroes constituted 32.6 per cent of the population, while they constituted over 33 per cent of all farm workers. Furthermore 26.1 per cent of the farmers of the state were Negroes, and 24.8 per cent of the farm owners of the state. In some of the counties we find a still greater difference in the rates of population and farm increase. The following table will illustrate this:

| COUNTY | NEGRO POPULATION | NEGRO FARMERS | Excess of rate of increase of farmers over population |
|--------------------|----------------------|----------------------|---|
| Gloucester | 11.8% decrease . . | 1.6% decrease . . | 10.2% |
| Middlesex | 2.1" increase . . . | 11.6" increase . . | 9.5" |
| Albemarle | 6.9" decrease . . . | 4.5" decrease . . . | 2.4" |
| Prince Edward . . | 15.5" decrease . . . | 12 " decrease . . . | 3.5" |
| Warwick | 16.2" increase . . . | 171 " increase . . . | 154.8" |
| Princess Anne . . | 2.3" increase . . . | 9 " increase | 6.7" |

These counties are fairly typical of the Tidewater and Piedmont sections and show that, while in some instances both the population and number of farmers are decreasing, there is always an increase in the ratio of farmers to total population. In the

state in general the Negro is a shrinking ratio in the population (from 35.6 per cent in 1900 to 32.6 per cent in 1910) and in every county except the Isle of Wight, Radford, Nansemond, Northampton, Southampton, Stafford, and Surry the same is true. But in the rural districts he is an increasing ratio, and, with the exception of Newport News and Portsmouth, a uniformly decreasing ratio in the cities.

Thus it would appear that the Negro is wisely choosing the better course and moving to the country, where he can work out an economic status by his own effort. That, having moved to the country, he is working out an independent position, seems to be shown by the figures. In the entire state 66.9 per cent of the Negro farmers own the land that they cultivate. In Albemarle they own 92 per cent of their farms, in Gloucester 96 per cent, in Prince Edward, which is a tobacco planting county, 71 per cent, in Middlesex 94 per cent, in Norfolk 44 per cent, and in Northumberland 88 per cent. The aggregate Negro land holdings in the state are over a million and a third acres, or an area nearly twice as large as that of the State of Rhode Island.

To be sure, share tenancy or cropping occupies three times as many of the Negro farmers in the state as does cash tenancy,¹ with its larger degree of self-direction, but all tenancy includes less than one-third of the Negro farmers in Virginia. And as for cropping, no less an authority than Mr. A. H. Stone thinks that this form of agriculture opens the great door of opportunity to industrious and thrifty small farmers. At any rate statistics show that the ratio of tenants to owners is a dwindling one in Virginia; in 1900 Negro owners were 59.3 per cent of all Negro farmers and in 1910 they constituted 67 per cent of the whole. Negro farm owners increased during the period 21.3 per cent, which is almost three times the percentage of increase of all Negro farmers.

The last census gives the value of Negro rural property in the state at \$54,748,907—or about one-tenth that of the whites. This amount includes \$32,553,640 in land, \$12,670,864 in buildings, \$1,852,503 in machinery and implements, and \$7,671,900 in poultry and stock.² This is a 123 per cent increase in the value of all Negro farm property since 1900, whereas the same percentage for whites is 90. The total Negro acreage has doubled since 1892.

Many more figures could be cited to show that in the country the Negro is making greater progress than in the city, but these are sufficient. According to the Auditor's Report three-fourths of their property is in rural districts, and assessments in the rural districts have, if anything, been further from the actual value than those in the cities. Be this as it may, the conclusion that the Negro's progress in the country has been inestimably greater than in the city seems to be entirely warranted by the facts.

And the facts have shown no less convincingly that Negroes are moving to the country, where the bulk of the race succeeds the best, and are procuring title to land. Two sets of tendencies could not point to a more hopeful conclusion—the Negro is working out his own problems by adapting himself to the environment most suited to his biologic, social, and economic heritage.

¹ 10,906 as against 31,661

² These figures are double those given in the Auditor's Report, but assessments in the state have been notoriously low.

FORTY-SEVENTH ANNUAL REPORT OF THE PRINCIPAL

TO THE BOARD OF TRUSTEES OF
THE HAMPTON NORMAL AND AGRICULTURAL INSTITUTE

GENTLEMEN :

Hampton is fortunate in having had as its founder a man who had a clear knowledge of conditions in the South among both whites and blacks. When General Armstrong came to the Virginia peninsula he did not come as a schoolmaster. He came as an officer of the Freedmen's Bureau to administer the affairs of both races, and when he started the Hampton School he adopted a course of training which had reference to certain definite needs of the whole community. What were those needs? He had found at Fortress Monroe a great mass of freedmen who had sought shelter under its guns. They were living in slab huts, depending on Government rations, ignorant, with little power of initiative, with little conception of the meaning of the word home. The white people had small confidence in the possibilities of the Negro race. John C. Calhoun had predicted that if the slaves were set free they would become a race of beggars, unable to provide themselves with clothes, food, or shelter. It was important that the Hampton School should train men and women able to teach the Negro masses to be self-supporting, self-respecting citizens, demonstrating to themselves and their white neighbors their ability to earn their daily bread and to lead orderly, law-abiding lives.

The
Founder's
study of
conditions

General Armstrong's early addresses and reports show a clear appreciation of these needs, and he felt that industrial training must enter largely into any system designed to meet them.

"The people of the country do not yet understand the need of supporting professors who shall impart practical knowledge and teach habits of labor and self-reliance, as they do the need of endowing Greek professorships."

The
Founder's
educational
program

"In all men, education is conditioned, not alone on an enlightened head and a changed heart, but very largely on a routine of industrious habits, which is to character what the foundation is to the pyramid. The summit should glow with a divine light, interfusing and qualifying the whole mass."



NORTHERN HALF OF THE HAMPTON INSTITUTE WATER FRONT

"Subtract hard work from life and in a few months it will have all gone to pieces. Labor, next to the grace of God in the heart, is the greatest power for civilization."

"The temporal salvation of the colored race for some time to come is to be won out of the ground."

"The Negro race will succeed or fail as it shall devote itself with energy to agriculture and the mechanic arts, or avoid these pursuits, and its teachers must be inspired with the spirit of hard work and acquainted with the ways that lead to material success."

"The education needed is one that touches upon the whole range of life, that aims at the formation of good habits and sound principles, that considers the details of each day; that enjoins, in respect to diet, regularity, proper selection, and good cooking; in respect to habits, suitable clothing, exercise, cleanliness of person and quarters, and ventilation, also industry and thrift; and, in respect to all things, intelligent practice and self-restraint."

These quotations afford a clear idea of the educational program of the Founder of Hampton Institute.

STUDY OF PRESENT CONDITIONS

Opportunities for study of present conditions

While conditions have changed since 1868, the Hampton School is still endeavoring to meet definite needs. First, it continues to keep itself in close relation with the educational forces of the South and the whole country. To attain this end it has had exceptional opportunities. The school's Principal, through his connection with the General Education Board, the Southern Education Board, the Rockefeller Sanitary Commission, the Jeanes Fund for Negro rural schools, the Coöperative Education Asso-



SOUTHERN HALF OF THE HAMPTON INSTITUTE WATER FRONT

ciation of Virginia, and the board of the State Reformatory for Negro Boys, has had the great advantage of constant intercourse with Northern and Southern, and white and black men, thus gaining first-hand information as to the needs to be met, and also as to the great movements on foot for improving methods of agriculture, sanitation, and rural education.

Dr. Wallace Buttrick and Dr. Abraham Flexner of the General Education Board, Dr. Wickliffe Rose of the Sanitary Commission, and Dr. James H. Dillard of the Slater and Jeanes Boards, have been frequent visitors at Hampton, where they have given most valuable information in regard to the needs of the field and advice as to the best methods of meeting them. Mr. Jackson Davis, the devoted supervisor of Negro rural schools in Virginia, and the superintendents of public instruction of the various Southern states have also given most helpful information. The rural-school supervisors of seven different states met at Hampton last fall, together with a large number of county supervisors and farm-demonstration agents. Few people understand the tremendous importance to the South of the sanitary, rural-school, and farm-demonstration work, directed by men like Dr. Rose, Dr. Dillard, and the late Dr. Knapp. The Department of Agriculture at Washington has cordially coöperated with Hampton's work. The Bureau of Education also has rendered all possible assistance, often through Dr. Thomas Jesse Jones, formerly an instructor at Hampton, later connected with the Census Bureau for the purpose of securing more complete Negro statistics, and now under the direction of the Bureau of Education and with the assistance

Some
sources of
information

of the Phelps-Stokes Foundation, engaged in obtaining valuable information as to the condition of Negro schools throughout the South.

Negroes'
study of
conditions

Mr. W. T. B. Williams, a graduate of Hampton and of Harvard, who acts as field agent of the Slater and Jeanes Boards, makes his home on the school grounds and brings to the Hampton School very definite facts as to conditions in every part of the South. Dr. Washington and Major Moton, with other leading Negroes, have addressed large audiences, often running into the thousands, of white and colored men and women in many different states, at the same time studying conditions in the various communities. Hampton and Tuskegee have been distinctly helped by these trips. Tuskegee is itself a great laboratory for the study of the Negro problem. Important experiments in Negro education, in securing and cultivating land, in home building, and in improving rural schools are made possible through the energy of its Principal and his associates, and the generosity and coöperation of the trustees. At Calhoun, St. Helena, and Mt. Meigs, as well as at the outgrowths of Tuskegee, important projects are under way, having the cordial coöperation of Southern white people, which tend toward the social, religious, educational, and agricultural improvement of the Negro race. With all these movements Hampton is fortunately in close touch.

HAMPTON'S PHYSICAL EQUIPMENT

The school
grounds a
means of
education

In order to carry out the educational plan which General Armstrong had in mind, adequate equipment was necessary. The old, worn-out plantation with its "Big House" and grist mill, and the few hospital barracks left by the Union soldiers after the Civil War, constituted the plant with which the school started. Now the Institute grounds have become an attractive industrial village with one hundred forty buildings. Much land has been reclaimed, and numerous trees and shrubs have been planted. It is desirable that the Hampton School shall be a place of beauty as well as of utility—of greater utility, in fact, because of its beauty. Architects and landscape gardeners have been consulted. The development of the school grounds has had an important part in the education of the students. They have made the roads and the concrete walks. They have planted and trimmed the trees and shrubs. They have constructed the buildings, and have felt pride and pleasure and found education and profit in their work.

This year a bulkhead has been completed along Jones Creek, which separates the school from the Soldiers' Home, and the dredging of the channel has been begun. By this process valuable



**"IT IS DESIRABLE THAT THE HAMPTON SCHOOL SHALL BE A PLACE
OF BEAUTY AS WELL AS OF UTILITY."**

land will be acquired along the creek front, and the sanitary
conditions of that part of the grounds will be greatly improved.



VIRGINIA HALL LAWN

The steam plant has been extended to eight additional cottages. A loop connecting different parts of the steam trench has greatly improved the heating service. Never before have the heating, lighting, power, and water service been so satisfactory as during the present year. The securing of these plants has been an educational process for both officers and students.

VIRGINIA HALL

It may add interest to the annual report to connect the account of the year's work with the buildings in which it has been carried on or from which it has been directed. Virginia Hall is the oldest of the large school buildings. It was built in 1872-73. The raising of the necessary funds for its erection was a struggle, participated in by some of the students, who spent three years giving concerts in the North. In Virginia Hall were housed for a time several of the mechanical industries of the school. Here some of the girls and women teachers have their rooms. Here the students and many of the workers have their meals. Here the whole school gathers for evening prayers. There is no single building which has had so much to do with the home life of the students as Virginia Hall. Here Miss Mary and Miss Charlotte Mackie, Dr. Waldron, Miss Hyde, and their associates have carried on an educational process second in value to none in the school. In this building and others closely connected with it—Cleveland Hall (given by the Misses Blanchard of Philadelphia and other friends in memory of a beloved teacher), the Laundry, the Girls' Cottage, and Winona—the colored and Indian girls have received training in cleanliness, order, and all the activities of domestic life, which has been of untold value, not only to them but to hundreds of rural communities. The Hampton boys and girls have been well reported upon as farmers, mechanics, and teachers, but, best of all, as excellent home makers. The idea of the school as a family has always been emphasized at Hampton, and Virginia Hall has been its center.

How Hampton meets the needs of girls

In last year's report was included a somewhat detailed account by the Lady Principal of the very practical training the girls receive. This year there has been a larger number of girls than ever before. The dormitories are far too crowded. The same is true of the dining-rooms for both students and teachers. It seems desirable that Cleveland Hall Chapel, now used as an auditorium, which is crowded on Sunday evenings to its utmost limit, be used as a students' dining-room. The plans for the Robert C. Ogden Memorial Auditorium have already been submitted to the trustees. It is to have a seating capacity of at least sixteen hundred. The erection of this new building will relieve the dining-

Why the Robert C. Ogden Auditorium is needed



VIRGINIA AND CLEVELAND HALLS

room pressure. There will remain the need for more dormitory space for girls. The state needs them as teachers and rural supervisors. Four hundred Negro schools in Virginia alone have been taught this year by teachers with "emergency" certificates. Hampton has endeavored to be increasingly careful in its selection of students. Hundreds have been refused because they did not meet the requirements. This year the Lady Principal expresses for the first time the feeling that the number of girls admitted should be increased. This will necessitate, not only the erection of the Robert C. Ogden Auditorium, but of some other building which will provide additional dormitory space for girls.

ACADEMIC HALL

Next in age to Virginia Hall is Academic Hall, built in 1881 to replace the first one, which was consumed by fire. Last year, in honor of a valued friend of the school, the late Carl Schurz, this building was renamed Carl Schurz Hall. Here the aim has been to give to the youth of the Negro race a thorough, honest, English education. General Armstrong, after his careful study of the needs of the race, made the following statement of the academic work which he thought Hampton should try to do:—

**The course
of study
outlined by
the Founder**

"An English course embracing reading and elocution, geography, mathematics, history, the science of civil government, the natural sciences, the study of the mother tongue and its literature, the leading principles of mental and moral science and political economy, would, I think, make up a curriculum that would exhaust the best powers of nineteen-twentieths of those who would, for years to come, enter the Institute. Should, however, any pupil have a rare aptitude for the classics and desire to become a man of letters in the largest sense, it would be our duty to provide special instruction for him or send him where he could receive it."

While General Armstrong was thoroughly in sympathy with what is called "higher education" for Negroes as well as for whites, he realized that the greatest need of a backward race like the Negroes was for leaders who could teach the "ordinary man how to do ordinary things in an extraordinary way." It was natural that, after years of slavery when it was a crime to teach a black man to read or write, the black man should desire, when freedom came to him, to excel in academic pursuits. It was not strange that numerous so-called universities for blacks should have sprung up in response to this demand, although, as is shown in the recently published report of the General Education Board, it was quite impossible for a race just out of slavery, with very few secondary schools, to furnish properly prepared students for these "universities." Nor was it strange that the thoughtful youth of the Negro race should resent a system of



CARL SCHURZ HALL

education—said to be especially suited to their needs—which left out Latin and the higher mathematics, felt by them to be the badge of an educated man.

It was hardly to be expected that even the most intelligent colored people should realize that the public schools for the white race were judged, by experts at home and abroad, to be far too academic, even for the children of races with centuries of culture and training behind them. Hampton graduates have not had an easy struggle in their loyal support of their Alma Mater and its system of education. They have been looked down upon by those who considered themselves educated. More emphasis is laid in the South than elsewhere on academic education in white institutions, and it is natural that the colored people should insist that no difference be made in their case. Colored public high schools demand Latin of their teachers just as the white high schools do. The Hampton graduate, because of his ignorance of Latin and higher mathematics, is unable to secure certain important academic positions, which it seems to some of his friends important that he should hold, not for his own sake so much as because they consider that the Hampton-trained man, on account of his just ideas of education, is especially well fitted to direct the education of his race. It is deserving of consideration whether, at Hampton or elsewhere, training shall be given to fit selected youth for such positions.

Changing
conditions
make new
require-
ments

Inadequate
equipment

The demands upon Academic Hall, as upon Virginia Hall, are too great for its capacity. The entrance ways and halls are too small, and even with the use of the Science and Domestic Science Buildings it is well-nigh impossible to meet the demand for classroom space in the evening. If there is to be a longer admission list, more provision will have to be made for the academic classes.

Miss Hayward, who for six years had done most efficient work as supervisor of the academic department, and to whom, under the direction of the Vice Principal, much of the very complete organization of this department is due, felt obliged, on account of her mother's death, to give up her position at the end of last year. Mr. Hugh W. Alger, a graduate of Yale University, whose work in connection with the rural schools of Connecticut admirably fitted him for the position, has taken her place.

MEMORIAL CHURCH

Hampton's beautiful Memorial Church, completed in 1886, was erected by Mr. and Mrs. Elbert B. Monroe, in memory of General Armstrong and Mr. Frederick L. Marquand, an uncle of Mrs. Monroe. The building itself, with its clock tower and



A GLIMPSE OF MEMORIAL CHURCH

chimes, has given inspiration and aid to the whole community.

It has helped to emphasize the religious life of the school, being the central building on the grounds, just as the non-sectarian religious life is the center of all of Hampton's work. No one ever realized more fully than did General Armstrong the importance of Christian service in the school's teaching. Any attempt to provide leaders without religious training to meet the needs of the Negro and Indian races must result in failure. The building of Clarke Hall as a center for the Y.M.C.A. work has given impetus to the religious life. The King's Daughters' Society also has been most effective. The Chaplain has been obliged to be often in the field for the purpose of raising funds. In his absence Rev. Dr. Mix and Rev. Laurence Fenninger, the new Associate Chaplain, have rendered valuable assistance.

**Christian
service the
basis of
Hampton's
work**

**Conference
of Negro
ministers**

Mr. Fenninger reports, in regard to the summer conference of the Negro ministers of Tidewater Virginia, which was held in connection with the Summer School, from June 29 to July 3, that over fifty ministers from Virginia and North Carolina were in attendance. Of this number thirty-seven enrolled for the entire session and attended the classes regularly. Twenty-six of these were Baptists, seven, Methodists, two, Episcopalians, and two, Presbyterians. Dr. Frank K. Sanders taught classes in theology and the historical study of the Bible, and Mr. Fenninger conducted courses on "The Minister and his Message" and "The Church and the Community." The time for these courses was so arranged that many of the ministers were able to attend classes and lectures in the Summer School. Ample opportunity was also afforded the ministers for social intercourse. Hampton must do all in its power to help the Negro preacher, who is still probably the greatest single power among his people. It is planned to hold a similar conference the coming summer, and there is reason to believe that a larger number will attend. The Phelps-Stokes Fund has made for the current year an appropriation of \$2000 to establish a Fund for Religious Education at Hampton, the income to be used toward the expenses of these ministers' conferences and other religious work.

**Hampton's
opportunity
for character
building**

The importance of Bible study at Hampton can scarcely be overestimated. The students bring with them a knowledge of Abraham, Moses, David, and other Bible heroes which makes an excellent basis for the work. To build up from their fragmentary knowledge a connected story, showing the development of a race; under God's guidance, from barbarism to civilization, is most interesting and inspiring work. Perhaps to no people in the world except the Jewish race does the Bible mean so much as it does to the Negro. We believe that it can properly be made the basis for the school's ethical and historical study. There is at Hampton a wonderful opportunity for character building. High praise has come from many sources as to the staying power of the school's graduates. It is due largely to the emphasis which is placed on Christian service.

THE ARMSTRONG-SLATER TRADE SCHOOL

**Beginnings
of trade
work**

In the early days of the Hampton School the boys obtained some mechanical knowledge in various shops scattered over the grounds. The apprenticeship system prevailed and but few students could be accommodated. This system was very expensive both as regards time and money. Boys were placed in the shops immediately upon their entrance into the school. Many of them were without sufficient intelligence to make good tradesmen, and others were found, after months of trial, to have little

mechanical aptitude. Since this time there has been a steady increase in the academic requirements of a student desiring a trade, until at present he must have completed a grammar-school course of study before entering the Trade School.

In order that the trade teaching might be more thoroughly organized, it was felt, after General Armstrong's death, that a trades school was a necessary addition to the equipment. It seemed appropriate that a building for such a purpose should bear his name and that of Mr. John F. Slater, who had done so much for the industrial training of the Negro. The treasurer of the fund established by Mr. Slater for Negro education, Mr. Morris K. Jesup, took great interest in the erection of the trade schools at Hampton and Tuskegee. He not only secured appropriations from the Slater Fund toward the salaries of instructors, but contributed with others part of the cost of the building.

Organiza-
tion of
trade teach-
ing

A one-story building was erected at Hampton in 1896, making provision for technical instruction in nine trades, the practical work in the various industries being still carried on at that time in separate shops. The number of students taking trades increased during the years from 1896 to 1908 from 128 to 250; and during the same period a change was made in the policy of the Trade School by which the outside shops were gradually abolished and the practical instruction was combined with the technical, all trades being carried on under the direction of the Trade School. In 1908 it was decided to add a second story to



THE TECHNICAL TRADE SHOPS IN 1888



“A ONE-STORY BUILDING WAS ERECTED IN 1896.”



THE PRESENT ARMSTRONG-SLATER MEMORIAL TRADE SCHOOL

the trades building, which was done in two years by the students themselves without any cessation of the regular trade work. During the past fall the last of the thirteen trades—printing—was removed to the Trade School building.

**Completion
of trade
organization**

Thus all the boys' trades now have the great advantage of being under one roof and under one general direction. The courses are definitely planned and have definite relations with one another and with the other departments of the school. The Director of the Trade School, with the help of the Record Office, is able to follow the career of each student who finishes a trade. He has visited during the past year some of the leading trade

schools of the country and has attended important educational gatherings. Members of the National Society for the Promotion of Industrial Education visited Hampton last December, when they expressed cordial approval of the school's work.

The aim of the Trade School is not only the careful teaching of trades, but also the training of men through the development of mind and character. A study of most of the trade schools in foreign countries shows clearly that the making of mechanics is their chief aim, the making of men being quite secondary. Hampton is endeavoring to do both. Each year has brought to the Trade School a more carefully perfected combination of academic, technical, and practical work. To organize a system which shall help the student toward self-support, give the necessary character training and academic and technical instruction, besides sufficient practice in the actual doing of trade work to enable him to go out as an efficient industrial leader, is by no means easy, and yet there is good reason to believe that Hampton has, in many cases, successfully accomplished it. The long list of Hampton mechanics who are leading their communities toward the best things is most gratifying. The past year has been a hard one for the Trade School because of the difficulty of securing a market for its products.

The aim of
the Trade
School

THE WHITTIER TRAINING SCHOOL

The whole Hampton School is a normal school in the sense that every student is expected to become a teacher of others. In the autumn, in every department of the institution, the old students become teachers of the new ones, in many cases drilling them in the performance of duties which they themselves have learned and are abandoning in order to take up others. As most of the work of the school—in the laundries, kitchens, and dormitories, as well as in the shops and on the farm—is done by the students, the teaching of others becomes an important part of their training.

Hampton's
system of
"under-
studies"

It is most necessary, therefore, that there should be a department where the principles of teaching can be imparted and actual experience in the schoolroom obtained. The Whittier School building, given by Mr. and Mrs. D. W. McWilliams of Brooklyn, was erected in 1890 and later enlarged through the generosity of the Misses Blanchard of Philadelphia; it provides a large assembly hall and rooms for eight academic grades, as well as for sewing, cooking, and manual-training classes. It is attended by nearly five hundred children from Elizabeth City County and gives an opportunity to the Seniors to devote themselves, for half a year, to the practice and theory of teaching.

Practical
training of
teachers



WHERE HAMPTON SENIORS LEARN TO TEACH

**Whittier
School a
community
center**

The Whittier School forms an important connecting link between the Institute and the community. It belongs to both, being under the direction of the county superintendent and the head of the Institute. The principal of the Whittier reports that the home-garden club has doubled its membership ; that a class in housekeeping has been formed with the thought of fitting young girls for domestic service ; that a hot lunch is now being served to nearly one hundred fifty children daily ; that the patrons' league has joined the Negro Organization Society, and that its meetings are held in the Whittier building in the evening so as to give the men a chance to attend ; that the Colored Teachers Association of Elizabeth City County has selected the Whittier as a place for the monthly meetings of that association ; and that a school nurse, a graduate of the Dixie Training School living in Phoebus, is visiting the homes of the pupils and aiding in the improvement of their health and sanitary conditions. These items indicate that the Whittier School is helping, as every school ought, to meet the needs of its community.

THE HUNTINGTON MEMORIAL LIBRARY

The beautiful Library, erected in 1903 by Mrs. Collis P. Huntington in memory of her husband, with its collection of over 36,000 books and more than 200 periodicals and newspapers, provides for teachers and students, as well as for the people of the community, a most delightful center for reading and study. With the exception of the Government library at Fort Monroe, this is the only library of any size on the lower Virginia peninsula, and is of great assistance to individuals and various literary societies of the community.



THE HUNTINGTON MEMORIAL LIBRARY

In a school like Hampton, where so much emphasis is laid upon learning by doing, it is especially important that the students acquire during their stay on the school grounds a love for books. Most of them will return to country districts, where, without the help of books, their lives will become narrow. For the struggle which Hampton has made to rescue these young people from the slavery of superstition and prejudice, its library has been of the greatest value. The Hampton School has received very high praise for what is called its "spirit," which is perhaps its most valuable asset. It has been free, to a rather remarkable degree, from jealousy and gossip. The secret of this freedom is found in the fact that the life is so full of good things, not merely for the hand to perform, but for the mind to think. In the creation of the Hampton spirit, the beautiful Library, with its well-chosen collection of books, pictures, and periodicals, has been most helpful.

**The Library
a promoter
of the
"Hampton
spirit"**

THE MUSEUM

Closely connected with the Library is the school's Museum, where a small but very valuable collection of exhibits, showing the life and customs of various races, helps the students, as no words could possibly do, to understand something of the rest of the world and its inhabitants. There is the same need of a museum at Hampton that there is of a library. Most of the

**Educational
value of the
Museum**

students have seen very little of the world. In order to help them to understand something of their own place on this great sphere, it is most desirable that they have vivid pictures of the homes, clothes, implements, and environments of other races.

The building where the museum is housed was formerly used as a Library. It was erected in the summer of 1882 through the instrumentality of General J. F. B. Marshall, Hampton's first Treasurer (General Armstrong's Sunday-school teacher in his Island home) and has since borne his name. During the present year important additions have been made to the Philippine exhibit through the generosity of Miss Frances G. Curtis of Boston and the earnest efforts of Miss Sallie Fairchild, who secured in the Islands a very valuable ethnological exhibit of certain tribes. Unfortunately, there is not at present sufficient room in the Museum to properly house this gift, but certain of the offices on the lower floor of the building are soon to be vacated, which will afford more space.

Dr. W. H. Sheppard, F.R.G.S., a former student of Hampton, and for many years a distinguished missionary in Central Africa, has devoted considerable time to helping in the cataloguing of the interesting African exhibit, which he was largely instrumental in securing for the school.

**A valuable
suggestion**

The curator of the Museum, in her report for the present year, makes a valuable suggestion. She recommends that a room be given up to a historical exhibit of the school, its Founder, and relics of its earlier days. She suggests the wisdom of beginning this collection before those who remember the school's early history are no longer at Hampton.

THE DOMESTIC SCIENCE BUILDING

**The Negro's
opportunity**

Hampton is an agricultural as well as a normal school. In his address to the students at the last Anniversary, Honorable W. H. Taft, president of the Board of Trustees, made these very pertinent remarks: "With the natural tendencies of the Negro, with his natural desire to be a farmer, with land easily within his reach, with the economic freedom that he has, with great opportunity for mechanical trades in country surroundings, with a definite goal before him, undisturbed by social theories, unaffected by political change or disturbance, taught that the labor of his hand is the most honorable thing that he can do, there is not anything that he cannot accomplish for his people by increasing their wealth and their economic importance, which are stepping-stones to the other rights to which they aspire. Meantime they will achieve real happiness, and, under the influence of wisely ordered lives and the inspiration of religion, they will



HEADQUARTERS OF THE DOMESTIC SCIENCE AND AGRICULTURE DEPARTMENTS



THE FARMHOUSE AT SHELLBANKS, A PART OF THE DEPARTMENT OF AGRICULTURE

justify all the sacrifices and labor of men of their own and other races for their elevation."

These words admirably express the feeling of the Hampton School as to the great possibilities of the young people under its training. If only all of them, boys and girls, could have their eyes opened to see what the rural South offers them in possible careers of usefulness, great good would be accomplished. It was with this thought in mind that the Domestic Science Building

**The object
of the
Domestic
Science
Building**

was erected. The school desired to create enthusiasm for the pursuits which have to do with country life.

This building was planned at the same time as the Trade School. Mr. D. Willis James of New York contributed largely to its erection and spoke at its dedication. Here the Agricultural Department has its headquarters, with laboratories, dairy, and recitation and accounting rooms. Here meet the domestic-science classes in cooking, sewing, and weaving, and here the Vice Principal of the school plans the courses of study and work which shall give to each individual student the best possible chance to prepare himself for a life of usefulness. Under his direction also are the Summer School, the rural-extension work, and the Application Office, where a careful study is made of the applicants for admission.

Influence of
men grad-
uates in
land and
home buying

Some years ago, at a meeting of workers to discuss the preparation of an exhibit to send to Paris, the question arose as to what was the center of the school's work. All agreed that it was agriculture. Regret is sometimes expressed that so few Hampton graduates actually take up farming. While it is true that the school has not sent out many individual farmers, its influence in favor of rural life has been very strong. Probably no man, white or black, in the South, has influenced so many Negroes to buy homes in the country and cultivate land as Dr. Booker T. Washington. In the State of Virginia Mr. Thomas C. Walker has persuaded hundreds of Negroes to buy farms. Archdeacon Russell has helped to make over Brunswick County in Southside Virginia by his encouragement of land and home buying. The work of Mr. J. B. Pierce in connection with the farm-demonstration work of the state is vastly important, and the school is now in closer touch with it than ever before as Mr. Pierce has recently removed his headquarters to the Institute. In this year's report the Director of the Agricultural Department refers to the work of Mr. George J. Davis, who, during the past year, has persuaded 277 farmers in the Virginia counties of Elizabeth City, Warwick, and York, to follow his demonstration methods. Further, he induced 223 farmers to plant cover crops last fall, when only 10 had done so before. Unfortunately the past year has been a trying one for farmers in Virginia on account of the long season of drought. All of the men named above are Hampton graduates or ex-students.

Influence of
women
graduates
in improving
home life

Dr. Wallace Buttrick, executive secretary of the General Education Board, bore eloquent witness at a campaign meeting last summer to the influence of Hampton young women in improving the home life of Negro communities. Hampton is glad to have a part in the vitally important school-supervision movement

directed by Dr. J. H. Dillard, by which the Negro rural school is being redeemed and made the center of improved social and domestic life. The director of extension work has made frequent visits, with the supervisor of Virginia Negro rural schools, to the counties where this work is going on. The head of the Agricultural Department and his associates, as well as representatives of other departments of the school, have spoken during the past winter at more than one hundred meetings in various parts of the state.

The Farmers' Conference, held this year in November, brought together hundreds of representatives from many of the counties of Tidewater Virginia, as well as the Negro farm-demonstration agents of the Old Dominion and North and South Carolina, the many rural supervising industrial teachers, and the white Southern men who are serving as state supervisors of Negro rural schools. The display of corn, canned fruit and vegetables, manufactured garments, and poultry filled the large Gymnasium to its utmost capacity and extended out into tents. A comparison of this exhibit, acknowledged to be far in advance of any that preceded it, with that of five years ago, shows a progress in agriculture, in ideals of home life, in taste and thought and care, that is most encouraging. While the exhibit was perhaps the most vivid presentation of Negro progress, the simple stories of struggle upward in the face of ignorance and poverty, the accounts given of what colored women have done in school leagues and girls' clubs, and in raising money for the improvement of schoolhouses, gave a new vision of the possibilities of Negro rural life.

**The
Farmers'
Conference**

A ten-day course of study was arranged by the Institute for the rural supervisors who attended the Conference. All of the supervisors of Virginia and North and South Carolina were offered the course and 49 of the 58 accepted. Two only from Virginia were absent and one from North Carolina. The farm-demonstration agents also remained for a short course.

**Special
rural-life
course**

The Summer School, under the direction of the Vice Principal, is one of the most important features of the year's work. He reports that of 2448 Negro teachers in Virginia, there were 1311, who, in spite of their meager salaries, succeeded in getting to a summer school in 1914. "Last summer," says the report, "admission had to be refused, for want of room, to not less than two hundred teachers. The actual enrollment was four hundred thirty-five, the largest in ten years. About two-fifths of this number came from seventeen states outside of Virginia. We had students from as far west as Texas, as far south as Florida, and as far north as New York." The earnestness of the student-body was of the best, and the attendance throughout the session was excellent.

**The Sum-
mer School**

To quote further from the director's report : " The indirect results of a month of life at Hampton for these teachers cannot be measured. It is difficult, nay, it is impossible, for the well-circumstanced white teacher to comprehend the intellectual poverty in which the rural colored teacher of the South has to work. With limited training to begin with, she is cut off from opportunities for growth which white teachers in all but the most remote communities enjoy. Her pitifully low wages make periodicals and books forbidden luxuries. Well-organized teachers' meetings are rare, and her chief inspiration must come from an occasional session at some summer school, where she may come under the instruction of teachers whose training has been broader than her own, where she may exchange experiences with those who are confronted by problems similar to hers, and where, through conferences and lectures, she may become conscious of some of the great movements of the day. "

THE WIGWAM AND WINONA LODGE

The Wigwam was built for Indian boys in 1878, soon after it was decided to allow the St. Augustine captives to come to Hampton. Winona Lodge, for Indian girls, was erected four years later. The money necessary for the latter building was raised largely through a meeting held in the Y. M. C. A. Hall in New York City, where Honorable Carl Schurz, who had just resigned from the Secretaryship of the Interior, was the principal speaker. Bishop Potter, General Miles, and General (then Captain) Pratt also spoke.

General Armstrong hoped that by allowing Indians to come to Hampton, the school might be able to help in the working out of a system of industrial education for Indians that would be as helpful to the red race as the Hampton scheme had already proved to be to the blacks. With the help of Mr. Schurz, a Congressional appropriation of \$167 for each of 120 Indians was obtained. Captain Pratt, who brought the first seventeen Indians from their captivity in St. Augustine, Florida, left after a year at Hampton and founded the Carlisle School in Pennsylvania. The Government schools of the West adopted the system of industrial training used by these two institutions. While politics and sectional jealousy have hindered the accomplishment of the greatest good through the Government schools, much has been done to create among the Indians a respect for the work of the hand and habits of industry.

The report from the Indian Record Office shows that there are now living 883 returned Hampton Indian students, 330 of whom are girls, and 553, boys. Of these, 120 are graduates and 32 have

**The Hampton system
in Government Indian
Schools**



WINONA LODGE

received agriculture or trade certificates. They live in 27 states and Canada, and have come from 60 tribes. Of the girls, the present location of 6 is unknown ; 232 are housekeepers, while 24 are unmarried and living at home ; in Government and school service, as teachers, matrons, clerks, seamstresses, cooks, and nurses, there are 22 ; 12 are still studying in Government and other schools. In miscellaneous occupations and professions, such as medicine, teaching, nursing, and domestic science, there are 32. In the case of the boys, the location of 25 is unknown ; 261 are engaged in farming and stockraising ; 3 are in professional life, and 14 are engaged in religious work. There are 11 storekeepers, 18 clerks and stenographers, and 11 United States employes. Engaged in agency and school service, as teachers, clerks, disciplinarians, industrial teachers, general mechanics, policemen, etc., there are 67.

**Record of
returned
Indians**

This report indicates that the placing of Indian youth, not accustomed to regular habits of industry, alongside of selected youth of the Negro race, who are used to regular work, has given the Indians a stability and strength quite remarkable. In 1912 Congress decided to withdraw from Hampton its annual Indian

The "advantage of disadvantages"

appropriation. Since that time Indians have worked their way through school just as the Negro students do. There are now at Hampton 46 Indians representing 17 tribes, the largest number since the loss of the appropriation; 17 of these are girls, and 29 boys; 16 entered last fall, the largest number to come in any one year since 1911. Eight boys are in the Trade School, and 4 in agriculture; 2 boys and 4 girls are in the Senior Class. The report says that a number of those who were at Hampton before the Government appropriation was withdrawn have recently spoken of the helpfulness of having to depend upon their own efforts, and have referred to the loss of the appropriation as the best thing that ever happened to them.

ADMINISTRATION BUILDINGS

In the center of the grounds is a group of buildings which houses the administration offices of the school. The Treasury Building was the gift of Mr. E. B. Monroe, a former president of the Board of Trustees. Connected with this building are the offices of the Principal, Secretary, Commandant, and Superintendent of Construction. Near by are the Campaign and Record Offices, and a little removed, in the Stone Building (the gift of Mrs. Valeria Stone of Malden, Massachusetts), is the Publication Office.

THE TREASURER'S OFFICE

Business training of Hampton students

In the Treasury Building centers all the business of the institution. Accounts are kept, not only with each department and teacher and student, but, through the Agricultural Department, with each cow and horse and plot of ground owned by the Institute. There is, perhaps, no more important educational department in the school than the Treasurer's Office. The keeping of accurate accounts is a difficult process for some members of the Negro and Indian races as well as for some whites. Hampton attempts to give a business training to every boy and girl on its grounds. Account books are kept by each individual, showing his debits and credits, and everyone is obliged to come to judgment once a month. Perhaps no better training could be given to the members of races that have had but little opportunity of forming correct business habits.

In this office, side by side, white and colored men have worked out a system of school accounts which has received high commendation from the state auditor and from experts in other states. Here was trained Mr. Harris Barrett, who, as secretary of the People's Building and Loan Association of the town of Hampton, has been of much value to his colored neighbors, and whose recent death has brought a great loss to the

community. Here also the Treasurer of Tuskegee Institute and several of his staff received their training.

Closely connected with this office is the business department of the school, which sends out each year a number of young colored men with not only the usual technical training of a business college, but also the practical experience which the somewhat extensive financial operations of the Institute make possible.

THE COMMANDANT'S OFFICE

Hampton is sometimes spoken of as a "demonstration station," where the possibility of two races living and working together in harmony is made clear. Perhaps the way the discipline of the school is maintained illustrates this possibility better than any other part of the work. In Hampton's early days the



THE CENTER OF THE GROUP OF ADMINISTRATION BUILDINGS

position of commandant was held by white men; and though great credit is due them for the faithful performance of duty under trying circumstances, it is quite evident to anyone familiar with the school's history that a colored commandant has very great advantages over a white man in dealing with colored students.

The school battalion, the duties of the guards, the hundred details of discipline in a large school, are managed by the Commandant and two assistants wisely and without friction. In the old days some kind of an uprising among the students was to be looked for during each session, usually just after Christmas, and the school guardhouses were often full. Now any disturbance among a large number of students is well-nigh unknown, and the

**Advantage
of a Negro
disciplina-
rian**

guardhouses have been empty for years. The heads of some Southern municipalities that have to do with large Negro populations might obtain valuable suggestions from Hampton as to the wisest way to police Negro districts. Thomas Nelson Page, after a trip around the world, said that the South needed organization. What he partly meant was that it had failed to use Negroes to govern Negroes. A recent Southern graduate of the University of Virginia also advises, in an article in the *Southern Workman*, the appointing of Negroes to "service under the executive department of the state."

**The Negro
Organiza-
tion Society**

But the administrative power of Hampton's Commandant is not confined to the school grounds. He has started in the State of Virginia what is known as the Negro Organization Society, which successfully unites all Negro societies (and their name is legion), the churches, and the schools in the improvement of Negro health, homes, schools, and farms. Mass meetings have been held in Norfolk and Richmond, as well as at Hampton, where thousands of white and colored people have gathered to consider how tuberculosis and other diseases prevalent among the Negroes can be stamped out. The movement has the support of the best people of both races, and the state papers have given much space to the work of the Society. During the annual "Clean-up Week" more than 150,000 heads of Negro families devoted themselves to improving the appearance of their houses and grounds.

THE CAMPAIGN OFFICE

The Campaign Office receives and cares for almost 20,000 visitors a year from all parts of the world. Missionaries from Africa and Asia come to study Hampton's industrial system; groups of visitors come from educational conferences held in Richmond, Baltimore, and Washington; religious delegations of both races gather at Hampton; in the spring many Northern visitors come from the Chamberlin Hotel at Old Point. The small Holly Tree Inn on the school grounds is crowded to overflowing with those who are anxious to obtain a more accurate knowledge of the school's work. It is worthy of consideration whether still further provision ought not to be made for those friends who are desirous of studying the Hampton School at close range.

The Campaign Office is the center of the school's campaigns, which each year grow in importance. Reference has already been made to the valuable work of the Chaplain, who by his diligent efforts has secured friends in Western cities, and has encouraged a number of Eastern churches to place Hampton on their lists of annual beneficiaries. In the winter of 1914 twenty cities in six states heard Hampton's story. Prominent men

spoke in its behalf. Motion pictures showed the life of the school. More than five hundred patronesses, representing the best life of a dozen great cities, welcomed the Hampton singers and speakers.

A notable result of last year's campaign was the formation of Armstrong Leagues at Phillips Academy, Andover, at the Groton School, at Williams College, and among the younger society women of New York City, for the sympathetic study of the Negro and Indian and for the help of Hampton Institute. The Hampton Associations in the Eastern cities have been most helpful. In Massachusetts a state association has been formed, and at Anniversary time last year a National Hampton Associa-

**Armstrong
Leagues
and
Hampton
Associations**



THE "HAMPTON" ON A CAMPAIGN CRUISE

tion, of which Mr. A. B. Trowbridge, who has done much effective work in bringing Anniversary guests, was made president.

The summer campaigns have also greatly increased in importance. A comparison of the gross receipts for two four-year periods shows that from 1907 to 1910 inclusive, \$12,939 was secured as against \$50,007.36 from 1911 to 1914. While the expenses of these trips have increased also, numbers of scholarships have been secured, many of which will be continued in years to come. Hampton's friends at the various summer resorts have made it possible to gain access to groups of people who could not otherwise have been reached. Last summer, through the generosity of one of the trustees, who presented the boat to the school, the Hampton company had the advantage of sailing

**Importance
of the
summer
campaigns**

in the *Hampton*—a Chesapeake “bugeye”—from Old Point to Bar Harbor.

New features of the winter campaign

This winter, in addition to the campaign in Eastern cities, the quartet, for the first time in the school's history, has visited Southern resorts, with motion pictures showing the life at Hampton. Meetings have been held in all of the large hotels of the Florida east coast, including the entire Flagler system, from St. Augustine to Miami, and in the winter resorts of Georgia and the Carolinas. A campaign is now in progress through the cities of the Middle West, which will extend to the Pacific Coast.

Panama Exposition exhibits

Three separate exhibits have been sent to the Panama Pacific Exposition, where the motion pictures will also be seen in connection with the exhibit of the Bureau of Labor. There will also be photographs, with exhibits of the school, in the Mount Vernon Building representing the State of Virginia, as well as in the Education Building. The Hampton Quartet will sing at the Exposition for several weeks. Thus Hampton's message will literally reach, the present year, more than a score of states and hundreds of thousands of people.

An important object of Hampton's campaigns

If the only object of these campaigns were the raising of funds for Hampton, their cost might properly be criticized. But General Armstrong felt that Hampton and Tuskegee had another mission quite as important as the education of a few Negroes and Indians, if not more important than that; namely, the creation of a right public spirit among white people toward these races and their education. He was himself stricken with paralysis while pleading their cause in a New England town, and while lying almost at death's door in the Parker House in Boston he begged to have the meetings go on. Thousands of people in New York City are now attending a moving-picture show called “The Birth of a Nation,” which presents an utterly false and abhorrent picture of Negro life. The papers of the country dwell upon the crimes of the Negro race, but not upon its progress. It seems incumbent upon schools like Hampton to help people realize that under proper conditions the Negro can be fitted for Christian citizenship.

PUBLICATION OFFICE

Closely connected with the campaign work is that of the Publication Office and the Press Service, through which news relating to the health, education, home life, and economic progress of Negroes and Indians is given to the public.

Press Service

To 673 papers—519 white, and 154 Negro—have been sent accounts of current events at Hampton Institute, and encouraging facts concerning the two races in which the school is especially

interested. In addition, these journals have received the Southern Workman editors' sheet containing items of interest culled from articles in the magazine. Thus ideas of sympathetic coöperation, trust, and mutual understanding have been sown broadcast. As the report on press service says: "To thousands of white people it is startling news to learn, from time to time, that Negroes when thrown on their own resources can make unusual progress; that Negroes really do some independent thinking that is worth while; that Negroes simply want an open field and a square deal; and that Negro leaders, with the complete respect of white Southerners, are doing heroic work for millions of their people." Through its press service Hampton is of real assistance to hundreds of Negro weekly newspapers, many of which are well edited, well printed, and well managed. It forms a connecting link between the earnest Negroes who are striving, against serious handicaps, to make themselves more efficient, and the multitudes of white people, North and South, who are indifferent to Negro progress in health, farming, business, and education.

The Publication Office will be moved by next fall to larger and brighter quarters. It has kept the Campaign Office supplied with literature, printing, during the present year, a total of 100,000 pamphlets, including 32,000 copies of Mr. Sydney Frissell's new booklet called "Hampton's Message." Of the Hampton Leaflets, which deal with health, agriculture, school industrial work, and academic subjects, and have a large circulation among teachers of both races, there have been issued or reprinted nineteen different pamphlets, the number of copies aggregating 41,665. The traveling libraries sent out by this office have continued their beneficent journeys.

Hampton
literature

Cordial letters of appreciation in regard to the Southern Workman, and the extent to which its contents are used by other journals, seem to indicate that the demand continues for a periodical dealing with race problems and presenting to the public various attempts toward their solution.

NEEDS

There has been a distinct improvement in the school singing since the coming of the present director of vocal music. He has created enthusiasm among the students for the best music of other races, while helping them, at the same time, to appreciate the beauty of their own folk songs. He has taken part in several important concerts in Northern cities, winning a prize for one of his own compositions. He has formed among the colored people of the community a Choral Union, which has held excellent concerts on the school grounds attended by large audiences from the adjoining towns.

A "music
trade
school",
suggested

The director feels that he is hampered in his music teaching by the lack of proper facilities. He thinks that there should be a "music trade school" at Hampton. He contends that music is the one thing in which the Negro excels, and he believes that Hampton ought to give him an opportunity to develop this talent. His recommendation is worthy of consideration. In winning friends for the Negro race, and in bringing the Negroes themselves together and helping them to bear their burdens, Negro music has been of untold help. If Hampton can furnish the race with a music center which will meet a real need, it should do so.

Importance
of athletics

Another distinctly forward movement has been made in the department of athletics. The Negro comes from a tropical climate. He inherits a tendency, common in the tropics, to slow movement. There is greater need in his case than in that of the child of a northern race for the stimulus which comes from athletic games. Within the past few years the Hampton football and basket-ball teams have made excellent records. The folk games which have been introduced are also a distinct advance. That these forward movements may not be hindered, greater facilities are needed in connection with the Gymnasium.

FINANCES

A war year following a hard business year has made the struggle to meet current expenses more difficult than usual, and the deficit is larger. Hampton's friends have been most loyal, and though a number have died, the extensive campaigns have added many new names to the donors' list, some of which promise to be permanent.

Important
gifts

One of the most helpful gifts of the year was that made by friends, through the Brooklyn Armstrong Association, of \$40,000 to provide scholarships in memory of Mr. Robert C. Ogden. Twenty-two thousand dollars have been subscribed toward the \$100,000 which will be needed for the Robert C. Ogden Auditorium. The D. Willis James Hall, made possible by the gift of \$100,000 by Mrs. D. Willis James, which will give dormitory space for 175 boys, is under construction by student-mechanics. With the Cottage Building Fund, provided by the Misses Blanchard, two cottages for employes of the school have been built this year; still another is in process of construction and a fourth is planned.

In consideration of the unusually trying year, the General Education Board generously increased its annual contribution to Hampton's current expenses, and Mr. Andrew Carnegie continued his help of last year. To the John F. Slater Fund, the Morrill Act appropriation, and the interest on a third of the Land Grant Fund, Hampton is indebted for being able to continue its industrial and agricultural work.



THE LINCOLN-ARMSTRONG MEMORIAL

The thanks of the school are due to a kind friend who, at the expense of much time and thought and by the employment of the highest obtainable talent, has placed in an attractive pavilion opposite the Library two marble reliefs, one of General Armstrong and the other of Abraham Lincoln. Between them, on a bronze tablet, are these words :

The Lincoln-
Armstrong
Memorial

ABRAHAM LINCOLN

SAMUEL CHAPMAN ARMSTRONG

PATIENT, NEVER DOUBTING, FAITHFUL UNTO
DEATH, THEY WROUGHT MANFULLY AND
SUCCESSFULLY TO EMANCIPATE AND UPLIFT
AN ENSLAVED RACE, WHICH TO THE END
OF TIME WILL HOLD THEM IN GRATEFUL
AND BLESSED MEMORY

OBITUARY

Following the death last year of Mr. Robert C. Ogden, president of Hampton's Board of Trustees, came this year the death of its vice president, Rev. Alexander McKenzie, D.D. Dr. McKenzie's annual visits to the school and his eloquent words from the pulpit of Memorial Church were greatly prized by both students and teachers. He was a loyal friend of Hampton and his loss is sincerely mourned.

One of the Institute's neighbors and a curator of the institution, Mr. Henry L. Schmelz, passed away last October. He was a kind friend and showed his interest by many thoughtful services. Governor Stuart has appointed as his successor Mr. A. T. Stroud of Norfolk, who has shown a real interest in the improvement of the colored people of his city.

THE PENSION FUND

Two per cent of Hampton's salary list has been laid aside for pensions for those who have given long and faithful service to the school. Few monuments have been raised to the men and women who followed the boys in blue into the South to help lift the tremendous burden thrown upon the Southern states in the education of the freedmen. The general Government has done relatively little for the education of the Negro. Further, it has provided no pensions for those who volunteered to help in training the children of the freedmen or for their successors. Funds to help schools like Hampton to provide pensions for those who have given their lives to this service would certainly be well employed.

Respectfully submitted,

H. B. Finnell



"AT HAMPTON, MY HOME BY THE SEA"

THE NEGRO GENIUS

BY BENJAMIN BRAWLEY

Dean of Morehouse College, Atlanta, Georgia

IN his lecture on "The Poetic Principle," in leading down to his definition of poetry, Edgar Allan Poe has called attention to the three faculties, intellect, feeling, and will, and shown that poetry, that the whole realm of esthetics in fact, is concerned primarily and solely with the second of these. Does it appeal to a sense of beauty? This is his sole test of a poem or of any work of art, the aim being neither to appeal to the intellect by satisfying the reason or inculcating truth, nor to appeal to the will by satisfying the moral sense or inculcating duty.

This standard has often been criticized as narrow; yet it embodies a large and fundamental element of truth. If, now, we study the races that go to make up our cosmopolitan American life we shall find that the three which most distinctively represent the faculties, intellect, feeling, and will, are respectively the Anglo-Saxon, the Negro, and the Jewish. Whatever achievement has been made by the Anglo-Saxon has been primarily in the domain of pure intellect. In religion, in business, in invention, in pure scholarship, the same principle holds; and examples are found in Jonathan Edwards, J. Pierpont Morgan, Thomas A. Edison, and in such scholars as Royce and Kittredge of the Harvard of today. Similarly the outstanding race in the history of the world for emphasis on the moral or religious element of life has been the Jewish. Throughout the Old Testament the heart of Israel cries out to Jehovah, and through the law given on Sinai, the songs of the Psalmist, and the prophecies of Isaiah, the tradition of Israel has thrilled and inspired the entire human race.

With reference now to the Negro two things are observable. One is that any distinction so far won by a member of the race in America has been almost always in some one of the arts; and the other is that any influence so far exerted by the Negro on American civilization has been primarily in the field of esthetics. A man of science like Benjamin Banneker is the exception. To prove the point we may refer to a long line of beautiful singers, to the fervid oratory of Douglass, to the sensuous poetry of Dunbar, to the picturesque style of Du Bois, to the impressionism

of the paintings of Tanner, and to the elemental sculpture of Meta Warrick Fuller. Even Booker Washington, most practical of Americans, proves the point, the distinguishing qualities of his speeches being anecdote and brilliant concrete illustration.

Everyone must have observed the radical difference in the appearance of the homes of white people and Negroes of the peasant class in the South. If the white man is not himself cultivated, and if he has not been able to give to his children the advantages of culture, his home is most likely to be a bare, blank abode with no pictures and no flowers. Such is not the case with the Negro. He is determined to have a picture, and if nothing better is obtainable he will paste a circus poster or a flaring advertisement on the walls. The instinct for beauty insists upon an outlet; and there are few homes of Negroes of the humbler class that will not have a geranium on the windowsill or a rose-bush in the garden. If, too, we look at the matter conversely, we shall find that those things which are most picturesque make to the Negro the readiest appeal. Red is his favorite color, simply because it is the most pronounced of all colors. Goethe's "Faust" can hardly be said to be a play designed primarily for the galleries. In general it might be supposed to rank with "Macbeth" or "She Stoops to Conquer" or "Richelieu." One never sees it fail, however, that in any Southern city "Faust" will fill the gallery with the so-called lower class of Negro people, who would never dream of going to see one of the other plays just mentioned; and the applause never leaves one in doubt as to the reasons for Goethe's popularity. It is the suggestiveness of the love scenes, the red costume of Mephistopheles, the electrical effects, and the rain of fire, that give the thrill desired—all pure melodrama of course. "Faust" is a good show as well as a good play.

In some of our communities Negroes are frequently known to "get happy" in church. Now a sermon on the rule of faith or the plan of salvation is never known to awaken such ecstasy. This rather accompanies a vivid portrayal of the beauties of heaven, with its walls of jasper, the angels with palms in their hands, and (*summum bonum!*) the feast of milk and honey. And just here is the dilemma faced by the occupants of a great many pulpits in Negro churches. Do the Negroes want scholarly training? Very frequently the cultured preacher will be inclined to answer in the negative. Do they want rant and shouting? Such a standard fails at once to satisfy the ever-increasing intelligence of the audience itself. The trouble is that the educated Negro minister too often leaves out of account the basic psychology of his audience. That preacher who will ultimately be the most successful with the Negro congregation will be the

one who to scholarship and culture can join brilliant imagination and fervid rhetorical expression. When all of these qualities are brought together in their finest proportion the effect is irresistible. Some distinguished white preachers, who to their deep spirituality have joined lively rhetorical expression, have never failed to succeed with a Negro audience as well as with an Anglo-Saxon one. Noteworthy examples within recent years have been Dr. P. S. Henson and Dr. R. S. MacArthur.

Gathering up the threads of our discussion so far, we find that there is constant striving on the part of the Negro for beautiful or striking effect, that those things which are most picturesque make the readiest appeal to his nature, and that in the sphere of religion he receives with most appreciation those discourses which are most imaginative in quality. In short, so far as the last point is concerned, it is not too much to assert that the Negro is thrilled, not so much by the moral as by the artistic and pictorial elements in religion.

But there is something deeper than the sensuousness of beauty that makes for the possibilities of the Negro in the realm of the arts, and that is the soul of the race. The wail of the old melodies and the plaintive quality that is ever present in the Negro voice are but the reflection of a background of tragedy. No race can rise to the greatest heights of art until it has yearned and suffered. The Russians are a case in point. Such has been their background in oppression and striving that their literature and art today are marked by an unmistakable note of power. The same future beckons to the American Negro. There is something very elemental about the heart of the race, something that finds its origin in the African forest, in the sighing of the night-wind, and in the falling of the stars. There is something grim and stern about it all too, something that speaks of the lash, of the child torn from its mother's bosom, of the dead body riddled with bullets and swinging all night from a limb by the roadside.

What does all this mean but that the Negro is a thorough-going romanticist? The philosophy, the satires, the conventionalities of the age of reason mean little to him; but the freedom, the picturesqueness, the moodiness of Wordsworth's day mean much. In his wild, weird melodies we follow once more the wanderings of the Ancient Mariner. In the fervid picture of the New Jerusalem we see the same emphasis on the concrete as in "To a Skylark" or the "Ode to the West Wind;" and under the spell of the Negro voice at its best we once more revel in the sensuousness of "The Eve of St. Agnes."

All of this of course does not mean that the Negro cannot rise to distinction in any sphere other than the arts, any more

than it means that the Anglo-Saxon has not produced great painting and music. It does mean, however, that every race has its peculiar genius, and that, so far as we are at present able to judge, the Negro, with all of his manual labor, is destined to reach his greatest heights in the field of the artistic. But the impulse needs to be watched. Romanticism very soon becomes unhealthy. The Negro has great gifts of voice and ear and soul; but so far much of his talent has not soared above the vaudeville stage. This is due most largely of course to economic instability. It is the call of patriotism, however, that America should realize that the Negro has peculiar gifts which need all possible cultivation, and which will one day add to the glory of the country. Already his music is recognized as the most distinctive that the United States has yet produced. The possibilities of the race in literature and oratory, in sculpture and painting, are illimitable.



Book Reviews

Negroes and Their Treatment in Virginia from 1865 to 1867: By John Preston McConnell. Printed by B. D. Smith & Brothers, Pulaski, Virginia.

THIS book, which is part of a proposed larger work treating the history of Virginia since the "War between the States," is a thoughtful and painstaking presentation of conditions in Virginia in that most trying period of its history—the years immediately following civil war. Its author, Dr. McConnell, fills the chair of history and political science in Emory and Henry College, and is therefore well fitted for his task.

He discusses the fast-following events of those troublous years—1865–67—both from the standpoint of the Southern white man and from that of the Negro, so lately his "chattel." He starts with the spring of 1865, when "the whole slave system was utterly destroyed in Virginia; the former slave population was agitated and unsettled; the old forms of industry and social life based on slavery were irrevocably gone;" and he leads the reader to consider the further changes caused by the appointment of the Freedmen's Bureau, by the appearance of the unscrupulous "scalawags" and "carpet-baggers," by the evolution of a system of hired labor, by the vagrancy and contract laws, by the repeal of the Slave Code, and finally by the Acts of Reconstruction enfranchising the Negroes.

While showing by many illustrations the kindly feeling which as a rule existed between master and slave in Virginia, and the possibility, even in those early days, of the freedman becoming a landowner, Dr. McConnell makes it very clear that the white planter of the Old Dominion had no confidence in the willingness or ability of the freed laborer to "stick to his job," and showed it by earnest efforts to obtain immigrant white labor. His rather wholesale criticism of the officers of the Freedman's Bureau is hardly just, when it is remembered how acceptable was the rule of at least one of them—General S. C. Armstrong, in the lower Virginia peninsula—who, however, receives no credit from Dr. McConnell, either for his unvarying tact and justice in his difficult position, or for his conception of the kind of education needed by the freedmen, a conception which must have been known to many Virginians before the end of the period chosen by the author, since Armstrong founded the Hampton School in the spring of the year immediately following that period—1868.

General Armstrong's opinion of the laws of this period and the remedy for them might have been considered worthy of quotation, as expressing the feeling of at least one of the "Northern teachers who were, on the whole," says Dr. McConnell, "disturbing forces and prolonged and aggravated the transitional period from slavery to settled freedom." Said Armstrong, "Our reconstruction laws have been like a bridge of wood over a river of fire. Lifting the people by Christian education is casting up a highway for the Prince of Peace."

J. E. D.

The American Indian in the United States : Period 1850-1914:
By Warren K. Moorehead. The Andover Press, Andover, Mass.

THE author is Curator of American Archæology at Phillips Academy, Andover, Massachusetts, and a member of the United States Board of Indian Commissioners. In connection with E. B. Linnen, Chief Inspector of the Indian Service, he conducted an investigation at White Earth, Minnesota, in 1909, and considerable space in the book is devoted to details of the "White Earth scandals," by which the Ojibwa Indians lost much of their most valuable timber land. Some time ago his book, "The Stone Age of North America," appeared, and he is now supplementing his study of the Indian of the past with this treatise on the Indian of today.

"While much of their old life still obtains," he says, "in spite of all our civilizing influences, nevertheless the majority of our Indians have passed into the transition state, and, since we have brought about the extinction of tribal and communistic life, absolute responsibility for the future of the Indian rests with us. Now that most of the reservations have been broken up and the

Indians placed on individual farms it is impossible for them to join together in any movement for self-protection. Hence it is easy for unscrupulous whites to take advantage. While we thought we were acting for the best interest of the Indian, what we really did was to destroy the natural barriers that formerly kept out the enemy."

The present volume is a rather disconnected study of Indian tribes and noted individuals, and of official reports presented in a somewhat haphazard arrangement of subjects. For this reason the reader cannot help but be struck by a lack of continuity in the book and finds it difficult to follow any particular train of thought to a logical conclusion amid the profusion and confusion of facts and statements offered. Among the diverse subjects presented in the chapter headings are: the Ojibwa; the White Earth scandals; the Messiah craze; the death of Sitting Bull; the Five Civilized Tribes; Red Cloud; Sitting Bull; education; the Apache; Geronimo; the Navaho; health of the Indian; his religion; irrigation projects; the buffalo; etc. It is worth pointing out, however, that in this medley is fairly reflected the infinite variety of the Indian's problems.

As perhaps the best method of handling and solving these problems, the author advocates, in place of the present Commissioner of Indian Affairs and the Board of Indian Commissioners, which is now serving in a purely honorary capacity, the establishment of a National Indian Commission to consist of seven members who shall give all their time to the work and be paid each an adequate salary. This national commission should be free from all political obligation or control and should be organized somewhat after the plan of the Philippine Commission which was established soon after the Spanish War and which has done such admirable constructive work in the Islands.

"The American Indian in the United States" is a large-sized octavo volume of several hundred pages and is profusely illustrated.

W. L. B.



At Home and Afield

HAMPTON INCIDENTS

THE ADAMS PRIZE DEBATE

FOR another year the Adams Prize Debate banner remains in the hands of the Dunbar Literary and Debating Society, with the three triumphs of the possessors, won the first, third, and fourth years, recorded thereon. The fourth annual debate was held in Cleveland Hall Chapel on Saturday evening, March 20. As usual the whole school attended, the red and white ribbons of Douglass sympathizers appearing on the left side of the middle aisle, and the Dunbar black and orange on the right. Well-organized cheering and singing filled the few minutes before the debate while the audience was assembling.

The promoter of the contest and donor of the prizes, Mr. Elbridge L. Adams of New York City, presided. The subject for debate was, *Resolved*, That a censorship of the press be established in the United States. The affirmative argument was defended by the Douglass Literary Society, the negative by the Dunbar.

In spite of the hearty chant from the Douglass ranks, before the debate began, proclaiming that "We're better, better—Douglass men are better now," and the conviction of some students that it was the Douglass Society's turn to win, the three judges were unanimous in their decision for the negative. The judges were Mr. A. T. Stroud, a white lawyer of Norfolk and the school's new curator, Mr. William M. Reid (Hampton '77), a colored lawyer of Portsmouth, and Mr. A. F. Williams, secretary of the Newport News Colored Young Men's Christian Association.

The debating teams, by a decree from the Faculty, prepared their arguments without assistance from teachers or honorary members. Books and magazine articles on the subject were reserved on the reference shelves of the library for the use of debaters and others interested.

Some general criticisms might be made: the debaters, because of their method of preparing and learning a set speech, did not meet each other squarely, but left answerable arguments of their opponents unanswered and wasted time in refuting others which had not been stated; they made too many unsupported statements, instead of endeavoring thoroughly to prove a few important arguments. The process of summing up the points made by each speaker, correct in principle and necessary for clearness, may, however, be so exaggerated as to waste much time. In the debate under discussion such was the case with the affirmative speakers; and only one contestant, a Dunbar man, summed up his points as he actually gave them. The rebuttal for both sides was poor, the strength of one side being lessened by sarcasm, and that of the other by nonsense. In neither case was anything added to the main arguments. Except for the rebuttal, the delivery was dignified throughout, and the papers were generally well written. The members of the winning team were presented with gold fobs.

The following evening Mr. Adams and Mr. W. T. B. Williams met the members of the two teams and

other students interested, to discuss the faults of the debaters in the contest. It was suggested at this meeting that a course in logic, included in the academic curriculum, might be of great assistance. One of the speakers pointed out that the ability to express oneself intelligibly and forcefully and to think and speak clearly and logically at public meetings is a great asset to any man, and especially valuable to Hampton students as teachers and leaders in their communities.

ANNOUNCEMENT was made, the evening of the debate, of the winners in the Adams Essay Contest on the subject "The Growth of the Negro Press." First prize was awarded to Launey J. Benjamin, of the Senior Class; the second to Cornelius Garlick, who is in the first year of the business course: honorable mention was given to Percy H. Stone, a second-year agricultural student. The prizes were books.

CLEAN-UP WEEK

THE week following the Saturday of the Adams Debate—Clean-up Week—was such a strenuous one that victors and vanquished had little time for exulting or mourning. The "clean-up" campaign in Virginia was under the direction of the Negro Organization Society, of which Major Moton is president. The week was ushered in by a mass meeting held Sunday afternoon in the Hampton Institute Gymnasium, at which five-minute addresses on subjects of health and education were given by Negro leaders and by prominent white Virginians. Besides the 900 students of Hampton Institute, about 800 colored people from the surrounding communities were present.

During the week the school set a good example by a thorough spring cleaning. The order went out from the Commandant's Office that the windows and floor of every student's room be washed. During the last few days of the week, in the recreation

hour from five to six, much activity with cleaning cloths at the windows showed that the students did not expect errors of omission in this direction to be overlooked or forgiven at Sunday-morning room inspection. The offices and school buildings also received special window washing and other cleaning.

At the Wednesday afternoon drill, the members of the battalion were subjected to personal inspection, and untidy shoes, soiled collars and gloves, missing buttons, etc., were brought urgently to the attention of their owners. The companies were later ordered to break ranks and pick up stray papers and rubbish on the grounds.

EXTENSION WORK

THE school's campaign for health and education is not merely spasmodic, nor is it concentrated into one week of the year. The officers and teachers of Hampton Institute in their extension speaking during the school term reach thousands annually with messages of encouragement and assistance.

At the opening of the Norfolk Colored Industrial Night School by a mass meeting of the workers, prospective pupils, and the public in the First Baptist Church, Bute Street, on Monday, March 22, Major Moton made the principal address. Miss Walter spoke on March 20 at the Newport News High School to members of the City Teachers' Association on "The Morning Talk," and on April 7 to the patrons' league of the High School on the subject, "What Tells in the Life of the Child." Dr. Phenix spoke March 22 at a meeting of the patrons of Union Street School, Hampton, on "Attendance."

An industrial exhibit, showing the work of the school children of Norfolk County and of the mothers' industrial clubs conducted under the supervision of the county industrial teachers, was held on April 9 in the Brighton School near Portsmouth, a two-story brick building accommodating 400 pupils and

eight teachers. Miss Walter, Mr. Aery, Mr. Alger, and Miss Fenwick were among the speakers at this meeting.

MISSIONARY WORK

SOME unofficial extension work in the form of four five-dollar scholarships for the Mt. Meigs School in Alabama, a Hampton outgrowth founded and managed by one of the school's graduates, may be credited to the Hampton Camera Club.

Teachers and workers, who constitute the membership of the club, have for years made valuable contributions to the photography of Hampton Institute. Many beautiful views of the grounds and the creek are the work of these amateur artists. The Camera Club sale of prints on March 27 was, therefore, an excellent opportunity to secure fine photographs of a beautiful place. Refreshments were also sold during the afternoon and evening. The twenty dollars cleared will provide scholarships for four day-pupils at the Mt. Meigs School.

A CLUB of Senior girls has recently done similar missionary work. At a candy sale in Winona on the Saturday before Easter, they raised enough money to pay for the material of dresses which they had made for two little girls at the poorhouse, and to contribute five dollars for the work of the Dixie Hospital and three dollars to the Industrial Home for Wayward Colored Girls.

RELIGIOUS WORK

EARLY in the academic year the membership committee of the Y. M. C. A. set as its aim the securing of three hundred regularly enrolled members. Three hundred and two names were registered on the membership list at the beginning of the present month. This is the largest membership the Y. M. C. A. has had since the opening of Clarke Hall, its new building. Two delegates will be sent from the Hampton Y. M. C. A. to the annual conference held at

King's Mountain, North Carolina, during the month of May.

Dr. Lyman Abbott of New York, who was a guest at the Mansion House for several days, preached to the school at the morning service on Sunday, April 11, and spoke at the evening chapel service.

ATHLETICS

THE baseball game played with Union University at Richmond on Easter Monday resulted in a score of 4-0 in favor of Hampton.

While the boys were winning glory abroad, Hampton girls held an outdoor track-meet on Virginia Hall lawn. The events included a fire drill, relay race, dashes, running and walking for form, and long-distance throwing of base ball and basket ball.

ENTERTAINMENTS

SOMETHING new at Hampton along athletic lines was the physical training exhibition in the Gymnasium on the evening of March 27.

Four numbers were given by the girls alone—the opening march with its long line of one hundred six girls in gymnasium suits, the gymnastic lesson demonstrating its corrective and developing possibilities; apparatus work, including jumping, vaulting, hand traveling, and rope climbing; and three games—bombardment, fox and geese, and squirrel in the tree.

The boys contributed two exercises to the entertainment—a wand drill, fascinating in its rhythmic movement, and reminiscent of former years when the battalion companies did the same drill on Virginia Hall lawn; and "Wooden Shoes," a Dutch dance. The performers, to fill all requirements, should have worn *sabots*, but it is hardly imaginable that the dance could have been more charming or have given more pleasure.

The last two features of the entertainment were folk games—the French vineyard dance, the Tantoli, Hickory, dickory, dock, and the

Varsoviennne—in which both boys and girls, in French peasant costume, took part; of these the Varsoviennne was the most elaborate, and the graceful figures of the dance, esthetically interpreted by the gaily-clad performers, were enchanting.

AT the close of the exhibition, after the audience had passed out, some of the Negro boys—as if saying “We too have a folk dance”—spontaneously began dancing “Jumbo” and were immediately surrounded by a cheering, enthusiastic crowd. The Indian boys, meanwhile, also inspired to exhibit their own dances, had retired to the porch of the Wigwam and were giving impromptu rehearsals of the Cherokee ball dance and the Apache war dance, making the air vocal with the accompanying shouts and calls. A curious involuntary contrast between “then” and “now” was noted when a belated Indian was sighted close to the dancers scrubbing away on his window—the last call of “Clean-up Week.”

A recent musical treat was Mozart's Fourteenth Quartet played at a twenty-minute recital given before Hampton workers by Dr. Phenix, Mr. Tessmann, and Stella and Emil Tessmann at Clarke Hall on Friday evening, March 26. The instruments were two violins, a viola, and a violoncello.

FIFTY-FIVE musical Princetonians, members of the glee, mandolin, and banjo clubs of Princeton University, visited Hampton on April first. At one o'clock, after the sights of the Institute had been seen, a concert marked by hearty reciprocal appreciation was given in Cleveland Hall Chapel. The Hamptonians greeted with enthusiastic applause the well-chosen and well-executed program of the Princeton men, and they, on their part, evidenced keen enjoyment of the singing of plantation songs by the Hampton students.

An interesting feature of the pro-

gram was the rendering by the Institute choir, under Mr. R. Nathaniel Dett's leadership, of a prize anthem called “Listen to the Lambs,” composed by Mr. Dett and demonstrating the artistic possibilities of Negro themes.

The good yacht *Hampton* both welcomed “the coming” and sped “the going guest,” bringing the visitors in the morning from Old Point—with a detour made in order to cruise around the *Alabama*—and taking them in the afternoon, after a luncheon at the Mansion House, back to the Hotel Chamberlin.

In the corridors at Hampton one still hears the students humming “Just Smile,” a charmingly nonsensical and at the same time philosophical Princeton song; and that busy small bird Rumor encourages one to believe that a concert by the Princeton Glee Club is to be an annual event.

AN interesting lecture was given in Clarke Hall on Tuesday afternoon, March 30, by Dr. Felix von Luschan, Professor of Anthropology at the University of Berlin. His subject was “Some Problems of Heredity,” with special reference to Africa, and he illustrated his talk with stereopticon slides. Dr. von Luschan has made an extensive study of tribes in Africa and has a collection of 5000 skulls and many skeletons. He said that there was a common ancestor for all mankind, who originated in Asia, was very dark, and probably very much like the aborigines in Tasmania. Dr. von Luschan also said that acquired traits can never be transmitted so long as they affect the body only.

THE Sophoclean Club, organized last year for the literary and dramatic development of its members, gave an entertainment at Clarke Hall on Saturday evening, April 10. Papers on Greek music, Greek literature, and Greek athletics were read by the members, and stereopticon slides of Greek life were thrown on the screen and explained. A dialogue between Socrates and Crito in native dress,

and an oration by Demosthenes were features of the evening. Selections by the Sophoclean orchestra and vocal music varied the classical trend of the entertainment.

THE LOCAL CAMPAIGN

MANY Hampton entertainments are given at a distance from the school. Every summer a Hampton chorus goes North to tell people about the school, but at the Easter season the Northerners come to Virginia, many of them to the Hotel Chamberlin at Old Point Comfort, and some to Hampton Institute itself. It is the custom for the school choir to visit the Chamberlin on the evening of Easter Sunday to sing plantation melodies to the guests assembled in the ball room. This year the hotel had, over Easter week, all the guests its rooms could accommodate, and the singers attracted a good audience. Mr. William S. Dodd introduced and explained Hampton Institute; Captain Washington stated his conviction of Hampton's value to the Negro; and Daniel Thomas, a Pima Indian of the Senior Trade Class, spoke of his life and of what Hampton had done for him. The choir, led by Page I. Lancaster, sang their most beautiful plantation songs and received much appreciative applause. The cash collection exceeded one hundred dollars.

THE TRADE SCHOOL

IT has been estimated that, during Clean-up Week, there were 45,000 square feet of wall surface brushed down and 9500 square feet of window-panes washed in the Trade School. Besides this general cleaning, an abundance of material which has been accumulating for some time was disposed of, and as a result the interior of the building has assumed a very neat appearance.

All of the brick and concrete work up to the second floor of the boys' new dormitory having been completed, work has been temporarily stopped in order to complete the cottage for Mr. Fenninger, now being built near the green-

houses. The foundation for this cottage was laid in February and the building is now well under way. The carpenters are busy with the interior woodwork and the plasterers are at work on the lathing.

THE wheelwright department has recently completed a sixteen-foot boat for one of the instructors and a large, bent-body wagon for a Norfolk firm. They have also built two carts and are now at work on another wagon. The truck shop is busy on a large order of wharf trucks. In the machine shop the students have lately overhauled three automobiles and are now installing a new engine in the school's automobile truck.

THE annual Trade School exhibition was held on Saturday evening, April 3. It was arranged entirely by the Senior tradesmen and was one of the best that has ever been held. Some of the exhibits which deserved special attention were those of the bricklayers, the printers, and the tailors. The band stand designed and built by the third-year bricklayers was an exceptionally good piece of work; the exhibit of the second-year class was also attractive. In the printing department the method of operating the presses was shown, and blotters and post cards were given away as souvenirs. The tailors' exhibit showed very well the kind of work undertaken by each class and also some of the latest styles in men's garments.

DIRECTLY after prayers, before the opening of the exhibit on Saturday evening, the 1915 Trade Class of fifty members held exercises in Cleveland Hall Chapel incident to the unveiling of their class motto—"Not for Self, but for Others." The program included an excellent address by the president, James Gayle, the singing of the class song, and remarks by Dr. Abraham Flexner and Mr. W. T. B. Williams.

The 1916 Trade Class attended in a body, displaying a banner bearing the motto "Through Patience and

Efficiency We Will Excel," and the 1918 Trade Class marched in beneath a banner showing half of the sun appearing above the horizon, beneath it the significant inscription, "Rising."

THE NEW TEA SHOP

THE Domestic Science Tea Shop furnishes as practical a demonstration of the work of a department as did the Trade School exhibition. It is the successor of the "Flemish Tea Shop" very successfully and attractively managed during the past winter by two ladies on the school grounds for the purpose of raising money for Belgian sufferers. The management was turned over to the Domestic Science Department the last of March.

The shop is open three afternoons a week—Mondays, Fridays, and Saturdays. Besides the serving of tea and ices, orders are filled for cake, bread, picnic suppers, and luncheons.

Hampton girls bake the food in the cooking classes and in their spare time, and on their work days prepare and serve it at the tea room. All the work is under the supervision of domestic-science teachers. The girls are paid by the hour for service at the tea shop and for work done outside of domestic classes. Delicious toasted English muffins, nut bread, cinnamon toast, oatmeal cookies, and irresistible cakes testify to their skill and excellent training.

AGRICULTURE

A CHANGE has recently been made in the plan of operation of the poultry departments at Hampton. Mr. F. A. Gammack, an expert poultryman, who, for a number of years, has catered to the best retail poultry trade in Hartford, Conn., will manage the two poultry plants. Hereafter, all of the incubators and brooders will be kept on the home farm where they are accessible to the agricultural students and can have a more extensive educational value than when operated at Shellbanks.

A flock of Barred Plymouth Rocks, a part of a larger flock which has already made a far-famed reputation for egg production, has been secured from Guelph, Ontario, and a flock of White Leghorns, of equally well-known egg-laying propensities, from Connecticut. With these flocks as foundation stock and a careful system of recording the egg yield of each hen by means of trap nesting, it is hoped that fine strains of layers may be produced for the benefit of the farmers who attend the annual Conference.

The calves and pigs will also be raised on the home farm hereafter and sent to Shellbanks later. With these animals, too, it is intended to produce valuable pure-bred strains. The new policy increases the effectiveness of the instruction in animal husbandry and promises to make this department more helpful to the community.

THE WHITTIER SCHOOL

THE agricultural side of Hampton's training is not neglected at the Whittier School. The children of the first, second, third, and fourth grades have had the pleasure of seeing their young radish and pea plants in the school garden appear above ground despite the cold weather. The seeds were planted over two weeks ago.

Any pupil in any grade above the fourth may become a member of the Home Garden Club by pledging himself to abide by certain conditions—a plot of ground must be put in order and protected so that the plants cannot be destroyed by pigs or chickens; a record must be kept of time spent in the garden, of plants growing, of products and their value. At the end of the season an investigation is made in order to see whether the young gardener has been the gainer or loser in his transactions. Seeds are sown in the window boxes at the Whittier, are later transplanted to flats, and, after cultivation in the schoolroom, are given to the children to put into home gardens. So far, only tomato seed

has been sown. The home-garden work has been under the care of Seniors of the Agricultural Department of the Institute.

AT the meeting of the Whittier Parents' Association on March 19 the Rev. Charles S. Morris of Norfolk made a fine address on temperance. Not a person in the community could afford to miss his strong, practical presentation of the dangers resulting from the use of liquor. He made a special plea for the young to take the right stand in matters relating to temperance. Dr. Morris was accompanied by his two little daughters, who delightfully entertained the audience with recitations. The president, Mrs. Rivers, gave a short and most interesting talk condemning the practice that many mothers have of making wine and allowing children to drink it freely, simply because it is homemade. The Senior Class quartet from the Normal School pleased the audience very much by their singing.

During the past few weeks the Whittier has had an unusual number of visitors, not only at the opening exercises, but throughout the session.

VISITORS

THE first days of spring always bring many of Hampton's friends from the North. Miss Natalie Curtis of New York City, author of the "The Indian's Book," was a welcome guest the last of March. Miss Curtis is interested in both Negroes and Indians and has been very helpful in the work of the Music School Settlement in New York City. Her mother was also a guest of Mrs. Frissell at the Mansion House for a few days.

Dr. Lyman Abbott, two daughters, Mrs. Jordan and Miss Abbott, and a niece, were guests of Mrs. Frissell at the Mansion House for several days in April. Dr. Abbott preached in Memorial Church on Sunday, April 11, and gave a very encouraging and helpful talk at chapel exercises. Mr. Alexander Trowbridge, president of the National Hampton

Association, and Mrs. Trowbridge have recently been guests of the school. Mr. E. L. Adams was at Hampton on March 20 for the annual Adams Prize Debate.

A professor of anthropology in the University of Berlin, Dr. Felix von Luschan, accompanied by his wife, has recently spent several days at Hampton. During his stay he made some tests, in regard to heredity, with Hampton students of the same family. He gave an illustrated talk on heredity to the workers assembled in Clarke Hall.

Dr. S. C. Mitchell, president of Delaware College, and one of Hampton's trustees, visited the school with Mrs. Mitchell on March 14. Dr. Abraham Flexner, of the General Education Board, Mrs. Flexner, Mr. Pierre Jay, a Federal Reserve agent of New York City, and Mrs. Jay, who is the niece of Robert Gould Shaw, and Mrs. Charles P. Howland of New York were guests of Mrs. Frissell in April.

OTHER visitors during the month have been Miss Anna Leithauser of New York City, who has been working for the last six months at the Leonard Street Colored Orphan Home in Atlanta; the Rev. Arthur P. Wedge, agent of the Society for the Propagation of the Gospel among Indians and Others in North America; Professor and Mrs. Frederick S. Lee of Columbia, and Mrs. James E. Church, Professor Lee's sister; Miss Susan Mendenhall, secretary of the Children's Department, Missionary Education Movement, New York City, and editor of *Everyland*, and Miss Constance B. Holt of Philadelphia; Miss Agnes Randolph, executive secretary of the State Anti-tuberculosis Association, who spoke at the Negro Organization Society's mass meeting in the interest of Clean-up Week; Miss Louise Goodrich, a former Hampton worker, with one of her sisters; and Mrs. W. B. Everett and Miss Rachel Stearns of Waltham, Mass., who are always welcomed to Hampton with pleasure. Two Tuskegee teachers,

Mrs. G. S. Ferguson, in charge of the Training Department, and Mrs. Laura T. Jones, principal of the Children's House, where the student-teachers do their practice teaching, spent a week at Hampton in April observing Hampton's teacher-training methods.

Rev. John Little, superintendent of the Presbyterian Colored Missions in Louisville, Kentucky, with his wife and two children, spent three days at Hampton in April. Mr. Little spoke at a general teachers' meeting of his work and of the help which Hampton's recent campaign meeting in Louisville had been in interesting both the white and colored people of the city in educational and other improvement. An account of his work, written by Dr. W. D. Weatherford, appeared in the

December 1914 Southern Workman. Dr. William H. Sheppard is working with Mr. Little.

HAMPTON WORKERS

A former Hampton worker, Miss Helen Hilts, has returned to Hampton to assist Miss Sherman in the Record Office during Miss Fish's absence. Miss Hilts has been working during the past winter with the Charity Organization Society in New York City for the relief of the unemployed.

Mr. Joseph Bebbington, chartered accountant, and an assistant, Mr. Campbell, have recently spent several weeks at Hampton auditing the books of the Treasurer's Office.



GRADUATES AND EX-STUDENTS

INDIAN NOTES

TO those who say that Indians forget the things learned in school, or the old friends, a letter such as one that has recently come from a graduate who has been out for many years must come as something of a revelation, "I think I recognize Miss——'s handwriting on the envelope of your letter. Do give my love to her. I sometimes just ache to hear your voices. God preserve you till I bring my boy to Hampton. That seems like such a far-away time, but I like to feel it is coming. Your letters come like refreshment to a starving sinner and I always seem to enjoy everything better. Somehow in the last few years I remember oftener how I used to notice that every evening at prayers Mr. Turner would pray for those who had gone out from Hampton. After many years I feel its help."

Mary Broker, '11, has now the position of school nurse in Ely, Minn. In a recent letter she says, "I find my work here very interesting. Ely

is a mining town, the population of which is about three-fourths foreign—Austrians, Finns, Italians, and Montenegrins, with a few Cornish families.

"I have seven schools to visit, four here in town and three in outlying mining locations. I visit each school every day, except when I call at the location schools. After school hours I make home calls, visiting pupils who are ill. The people, teachers, and doctors are very congenial to work with and it is a pleasure to go about."

George Brown, '13, has recently been transferred from the position of general mechanic at Greenwood, S. D., to that of carpenter at the Pipestone School in Minnesota. He is much interested in his new work, and is well fitted for the position, having completed the carpenter's trade at Hampton and had a year of work under a contractor in the North.

Robert B. Smith, an Oneida undergraduate, has been a fireman on the Chicago, Milwaukee, and St. Paul

Railroad since September 1910, and hopes soon to have an examination for the position of engineer. He is married and living in Janesville, Wis.

A recent number of the Pawnee, Okla., *Courier-Dispatch* tells of the organization of an Indian Farmers' Institute. James Murie, '83, was elected president of the organization, and delivered an interesting address.

AN ex-student from the Tonawanda Reservation, Milo Doctor, sent the following interesting letter to a Hampton friend last January: "As you know, it is in the neighborhood of fourteen years since I left Hampton, and since then I have traveled some, to such places as China, Philippines, Japan, and of course the Hawaiian Islands.

"I served in the Seventh United States Cavalry band six years, and in the Thirteenth U. S. Cavalry band three years, and am now in the Sixth Field Artillery band. Of course I have held several different positions and I made the "marksman" class in 1907.

"I have already been down at the Mexican border for nearly three years, and at the present time am located near Naco, Ariz., where General Hill has his men in trenches; Governor Maytorena is located just a mile from General Hill's trenches. When we first arrived the Colonel and Adjutant picked me out as Ordnance Sergeant, so I had to report to the camp headquarters just this side of Naco, and from there could easily see General Hill's men firing away. We expect General Villa with about eight thousand men to drive out General Hill soon. Am beginning to think we are to witness some real fighting and am

very anxious for it to come off, as I have never seen any yet."

Mitchell Johnnyjohn, now on the U. S. S. *Chauncey*, wrote from Manila in February: "We left Shanghai in September and came to the Philippine Islands. The torpedo flotilla was ordered to patrol the southern islands, and we stayed there two months. We cruised nearly all over down there. We went down to the last group of the Philippines called Tawi Tawi, in Zula Zula Sea. These islands are about two degrees from the equator. We saw British North Borneo and were about ten miles from it while we were cruising there. We also saw British torpedo boats on a lookout for German steamers and warships.

"We had a hard time while on that cruise. We didn't have any ice and it was hard to get food stuff. While down in the Province of Moro we stopped in the harbor of Jolo. It is a little native town of about one thousand. There are but few white people there. This part of the country is very wild yet. The Moros haven't all given up their arms. Two Philippine scouts were killed and one white man while we were there. Every man that went ashore from our ship had to carry a revolver and two rounds of shot. On another island we were invited to see a native sun dance and a war dance. It was interesting to watch them fight with spears and knives called bolos. The two dances lasted three hours.

"We have been busy on patrol or drilling all the time out here. Every time we went outside Manila Bay we could see one or two English torpedo boats and also the mail steamer called *Empress of Asia*. They are watching for the German steamers that are in Manila port; there are twenty-eight or more of them here."



What Others Say

A REAL INDIAN CAMP

"A School of the Woods" is the delightful name of a summer camp for girls to be opened July 1 at Granite Lake, N. H., by Dr. Charles Eastman, or *Ohiyesa*, the gifted Sioux Indian author and lecturer, and his wife, Mrs. Elaine Goodale Eastman, the well-known poetess, who will conduct the correspondence and act as camp mother. The aim of the school is to secure for each girl not only the largest possible gain in physical health and vitality, but the finest womanly development in the direction of a broad and genuine outlook upon nature and life. The camp is supplied with pure running water from a mountain spring and a bathroom with modern sanitary plumbing. All sleeping tents are provided with broad platforms, and there are spare bedrooms available in case of illness or bad weather. Meals will be planned by an experienced teacher of domestic science and prepared by a competent cook.

The Eastmans will be assisted by their three daughters, one of whom is a charming singer of Indian songs, and all of whom are college graduates, who will give instruction in music, folk-dancing, and a variety of handicrafts. Novel and distinctive features of the camp life will be genuine Indian games, ceremonies, councils, and, near the close of the season, an original play or pageant. Dr. Eastman's previous experience as director of the Baltimore and Washington Boy Scout camp has drawn forth enthusiastic approval of his new venture from some of our best known educators, and the "School of the Woods" is already heralded as "the summer camp with a difference," for this is the only real Indian camp in the country.

RECREATION FOR NEGROES

THE colored men of Lawrence, Kansas, recognizing the need for recreation, properly supervised, for their young people, are working on a plan which they hope will eventually develop into a colored auxiliary to the city Y. M. C. A. Subscriptions are being taken and pledges made toward equipping a play house for the colored people of Lawrence. The unusual amount of interest shown by the

colored boys in their Y. M. C. A. free day is in part responsible for this movement.

Lawrence World

INDIAN LORE

TWO fascinating books on "Indian Life and Indian Lore" are two volumes in a series of that name, "Indian Days of the Long Ago" and "In the Land of the Head Hunters," by Edward S. Curtis, published by the World Book Company, Yonkers, N. Y.

The first pictures an Indian boy's daily life among the Salish, a Western tribe of the Rocky Mountain valleys, in the far-off time when the buffalo roamed the plains and the white man had scarcely been heard of. With Kukusim we hunt the buffalo, attend the council to hear strange tales of men with faces like snow, and listen to the nature stories told by He-Who-Was-Dead-and-Lives-Again.

"In the Land of the Head Hunters" is a prose poem—the story of a tribe on the North Pacific coast, told, or rather chanted, in the style and language of a tribal bard. From the opening pages, where one goes into the secret places with Motana for his first vigil, through the exciting quest of sea-lions and whales, the struggles with the wicked sorcerer, and his avenging brother, the great war chief Yaklus, down to the thrilling race through the fearful gorge of Hyal, there is no pause in action.

CO-OPERATION IN AGRICULTURE

THE director of the agricultural department of Tuskegee Institute, Mr. G. R. Bridgeforth, has recently been appointed collaborator for the United States Department of Agriculture, which enables him to do extension work for the Government as provided by the Smith-Lever Bill, and to cooperate with other agricultural work already in operation throughout the country. This appointment brings the agricultural extension work of the school into helpful relationship with the Agricultural Departments of the United States, the State of Alabama, and the Alabama Polytechnic Institute.

Tuskegee Student

SOME PUBLICATIONS OF

The Hampton Normal and Agricultural Institute

Annual Catalogue (Illustrated)

Principal's Report (Illustrated)

Founder's Day Programs

Education for Life, Samuel Chapman Armstrong
"Hampton"

Hampton's Message (Illustrated) Sydney D. Frissell

The Regeneration of Sam Jackson, (Illustrated) J. W. Church

What Some Men Have Said of Hampton Institute

Hampton Sketches II, Johnson of Hampton, E. L. Chickster

The Crucible, J. W. Church

General Armstrong's Life and Work, (Illustrated) Franklin Carter

Practical Training in Negro Rural Schools (Illustrated) Jackson Davis

The Servant Question, Virginia Church

General Samuel Chapman Armstrong, Henry Pitt Warren

Armstrong a "Statesman-Educator," Stephen S. Wise

Hampton's Work for the Indians, Caroline W. Andrus

Single copies distributed free. Prices per dozen and hundred on application to Publication Office, The Hampton Normal and Agricultural Institute, Hampton, Virginia. In applying for publications please state reason for request.

Traveling Libraries

Traveling Libraries, consisting of nineteen books each, in a neat box in which they may be kept, will be loaned for a school term (October 1 to June 1) to any teacher or superintendent in Virginia on receipt of a nominal fee of fifty cents.

LIST OF BOOKS IN THE LIBRARY

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Bailey's Garden Making
Bancroft's Game Book
Barrows' Principles of Cookery
Birds Every Child Should Know
Black Beauty
Boy Scouts of America
Burrough's Squirrels
Dana's Plants and Their Children
Hodge's Nature Study and Life
Home Furniture Making
Hornady's Our Vanishing Wild Life
Keeler's Our Native Trees
Principles of Hygiene
Woolman's Sewing Course
Hampton Leaflets, Volume I
Hampton Leaflets, Volume II
Hampton Leaflets, Volume III
Hampton Leaflets, Volume IV

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JUNE 1915

THE SOUTHERN WORKMAN

The Man Behind the Gun

MONROE N. WORK

Morals of the Yukon Indians

JOHN W. CHAPMAN

A Notable Negro Exhibit

LEO M. FAVROT

Hampton's Anniversary

Press of
The Hampton Normal and Agricultural Institute
Hampton, Virginia

RECEIVED
JUN 3 - 1915
UNIV. OF MICH.

The Hampton Normal and Agricultural Institute

HAMPTON, VIRGINIA

H. B. FRISSELL, Principal

F. K. ROGERS, Treasurer

G. P. PHENIX, Vice Principal

W. H. SCOVILLE, Secretary

H. B. TURNER, Chaplain

What it is An undenominational industrial school founded in 1868 by Samuel Chapman Armstrong for Negro youth. Indians admitted in 1878.

Object To train teachers and industrial leaders

Equipment Land, 1060 acres ; buildings, 140

Courses Academic, trade, agriculture, business, home economics

Enrollment Negroes, 1282 ; Indians, 45 ; total, 1327

Results Graduates, 1779 ; ex-students, over 6000
Outgrowths : Tuskegee, Calhoun, Mt. Meigs, and many smaller schools for Negroes

Needs \$125,000 annually above regular income
\$4,000,000 Endowment Fund
Scholarships

| | | | | | |
|---|---|---|---|---|--------|
| A full scholarship for both academic and industrial instruction | - | - | - | - | \$ 100 |
| Academic scholarship | - | - | - | - | 70 |
| Industrial scholarship | - | - | - | - | 30 |
| Endowed full scholarship | - | - | - | - | 2500 |

Any contribution, however small, will be gratefully received and may be sent to H. B. FRISSELL, Principal, or to F. K. ROGERS, Treasurer, Hampton, Virginia.

FORM OF BEQUEST

I give and devise to the trustees of the Hampton Normal and Agricultural Institute, Hampton, Virginia, the sum of _____ dollars, payable

The Southern Workman

Published monthly by

The Hampton Normal and Agricultural Institute

Contents for June 1915

| | |
|---|-----|
| SOUTHERN CONFERENCE ON EDUCATION AND INDUSTRY | 323 |
| NEGRO EDUCATION | 324 |
| DOMESTICATING THE INDIAN WOMAN | 325 |
| THE MUSIC SCHOOL CONCERT | 326 |
| MUSIC SCHOOL ACTIVITIES | 327 |
| JENNIE HOUGHTON ROGERS | 327 |
| NEGRO FOLK MUSIC | 329 |
| MORALS OF THE YUKON INDIANS | 331 |
| A NOTABLE NEGRO EXHIBIT, Illustrated | 335 |
| THE JEMEZ INDIANS, Illustrated | 343 |
| THE MAN BEHIND THE GUN, Illustrated | 351 |
| HAMPTON'S ANNIVERSARY | 356 |
| HAMPTON INCIDENTS | 364 |
| WHAT OTHERS SAY | 368 |

THE SOUTHERN WORKMAN was founded by Samuel Chapman Armstrong in 1872, and is a monthly magazine devoted to the interests of undeveloped races.

It contains reports from Negro and Indian populations, with pictures of reservation and plantation life, as well as information concerning Hampton graduates and ex-students who since 1868 have taught more than 250,000 children in the South and West. It also provides a forum for the discussion of ethnological, sociological, and educational problems in all parts of the world.

CONTRIBUTIONS: The editors do not hold themselves responsible for the opinions expressed in contributed articles. Their aim is simply to place before their readers articles by men and women of ability without regard to the opinions held.

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THE HAMPTON LEAFLETS

Any twelve of the following numbers of the "The Hampton Leaflets" may be obtained free of charge by any Southern teacher or superintendent. *A charge of fifty cents per dozen is made to other applicants.* Cloth-bound volumes for 1906, '06, '07, and '08 will be furnished at thirty cents each, postpaid.

VOL. I

- 1 Experiments in Physics (Heat)
- 2 Sheep: Breeds, Care, Management
- 3 Transplanting
- 4 Birds Useful to Southern Farmers
- 5 *Withdrawn.* See Vol. VII, No. 4
- 6 Care and Management of Horses
- 7 How to Know the Trees by Their Bark
- 8 *Withdrawn.* See Vol. VII, No. 5
- 9 Commercial Fertilizers
- 10 Swine: Breeds, Care, Management
- 11 Fruits of Trees
- 12 December Suggestions

VOL. II

- 1 Suggestions to Teachers Preparing Students for Hampton Institute
- 2 Experiments in Physics (Water)
- 3 Spring Blossoms: Shrubs and Trees
- 4 School Gardening
- 5 Drainage
- 6 Mosquitoes
- 7 Roots
- 8 Seed Planting
- 9 Housekeeping Rules
- 10 Prevention of Tuberculosis
- 11 Thanksgiving Suggestions
- 12 *Withdrawn.* See Vol. VII, No. 3

VOL. III

- 1 Proper Use of Certain Words
- 2 Winter Buds
- 3 Domestic Arts at Hampton Institute
- 4 Beautifying Schoolhouses and Yards
- 5 Responsibility of Teachers for the Health of Their Children
- 6 Manual Training, Part I
- 7 Rotation of Crops
- 8 Life History of a Butterfly
- 9 How Seeds Travel
- 10 Nature Study for Primary Grades
- 11 Arbor Day
- 12 Evergreen Trees

VOL. IV

- 1 Plants
- 2 How to Attract the Birds
- 3 The Story of Corn
- 4 The Story of Cotton
- 5 The Meaning of the Flower
- 6 A Child's Garden
- 7 The Winged Pollen-Carriers
- 8 Soils
- 9 Care of Poultry
- 10 Plowing and Harrowing
- 11 Transplanting of Shrubs and Vines
- 12 Transplanting and Pruning of Trees

VOL. V

- 1 Teaching Reading to Children
- 2 Culture and Marketing of Peanuts
- 3 The House Fly a Carrier of Disease
- 4 Culture and Marketing of Tobacco
- 5 Virginia's Fishing Industry
- 6 Farm Manures
- 7 Soil Moisture and After-cultivation
- 8 Patent Medicines
- 9 Hookworm Disease
- 10 Reading in the Grammar Schools
- 11 Oystering in Hampton Roads
- 12 Common Sense in Negro Public Schools

VOL. VI

- 1 Sewing Lessons for Rural Schools
- 2 Housekeeping and Sanitation in Rural Schools
- 3 Canning and Preserving
- 4 Manual Training, Part II
- 5 Patrons' Meetings
- 6 Relation of Industrial and Academic Subjects in Rural Schools
- 7 Southern Workman Special Index
- 8 Community Clubs for Women and Girls
- 9 Housekeeping and Cooking Lessons for Rural Communities
- 10 Fifty Years of Negro Progress
- 11 Approved Methods for Home Laundering
- 12 Number Steps for Beginners

VOL. VII

- 1 Manual Training, Part III
- 2 Helps for Rural Teachers
- 3 Injurious Insects
- 4 Dairy Cattle
- 5 Milk and Milk Products

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The Southern Workman

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Editorials

**The Southern
Conference for
Education and
Industry**

When the history of the Great Educational Awakening in the Southern states is written, an important chapter will have to be given to the work of the Conference for Education in the South, which had its inception in an informal gathering in Capon Springs in 1898.

With the assistance of the Southern Education Board a campaign for better education in the Southern states was carried on, the like of which this country had never seen before and can never witness again. Naturally the time came when this pioneer work was over. Robert C. Ogden and other leaders of the movement had passed away. The Southern Education Board was dissolved, and a question arose as to the future of the Conference. During all these years the Southern Educational Association had been holding annual meetings, and as many of those interested in the Conference were also interested in the Association, it was suggested that they merge. Steps were taken in this direction two years ago when each organization chose the same president and the same date and place for its next meeting. A year ago an actual consolidation was voted and the first meeting of the new organization, now known as "The Southern Conference for Education and Industry," was held this year in Chattanooga, April 27—30.

There is a distinct place for such an association. The National Education Association is already an unwieldy gathering.

Besides, the South has many problems peculiarly her own and the need is imperative for some general gathering which can be attended largely by county superintendents and others who are close to the work of building up this portion of our great country. It is to be hoped that the new Conference will be able to do as great a work for the South as its two predecessors have done.



**Negro
Education**

There was considerable disappointment on the part of those who are especially interested in Negro education that no place was given on the program of the Chattanooga meetings for the general discussion of work for the colored people. The Southern Educational Association has in the past shown itself very friendly to such discussions, and in Nashville two years ago one entire session was devoted to this subject, the meeting proving one of extraordinary interest.

There are now several strong and well-organized agencies at work in this field—the University Commission, the Jeanes Board, the Slater Board, the Phelps-Stokes Foundation, the Y. M. C. A., and the General Education Board; and it is unfortunate that the men who are directing the affairs of these bodies cannot get together with the state and county superintendents for an exchange of experiences and opinions. There has never been a time when the desire for such discussion on the part of educational workers has been so active, and those responsible for the program of a great meeting like that at Chattanooga miss a wonderful opportunity for public service when they make no provision for this topic.

The realization is becoming more general every day that the Negro is in this country to stay, that his place is in the South, "that he needs the white man, that the white man needs him," and that he will be a more useful citizen educated than ignorant. This feeling found expression on several occasions, both at the Southern Commercial Congress, which met at Oklahoma the week before, and at Chattanooga.

One of the most notable utterances was in the address by T. H. Harris, Superintendent of Public Instruction for Louisiana. In one of the general evening meetings he delivered a well-prepared address on "Educational Progress of the South during the Past Year." In this address he said: "The South has approached the question of compulsory education cautiously on account of the expense involved to the white people in providing for two systems of schools. * * * It is safe to say now, however, that public sentiment in the Southern states favors instruction for all children, both white and Negro, in the

elementary branches; and legislation is being enacted in the different states providing for state-wide compulsory attendance so real and so administered that the entire school population will be attending school regularly during the elementary-school period. These laws recognize conditions and do not impose impossible burdens, but they are not subterfuges, for they have for their purpose the placing in school of all children of both races as rapidly as facilities can be provided for them."



**Domesticating
the Indian
Woman**

A little story of more than usual human interest is told in the local newspaper of a Middle-West town, the obvious purpose of which is to discourage Indian education. It relates the experience of one of the leading citizens with an Indian girl in his employ.

Some years ago he engaged Amy as a servant in his house. She was seventeen years old, was a graduate of Carlisle, spoke and wrote English well, and had taken a course in domestic science at one of the Indian schools. She was a particularly bright young woman, clean and capable, and was beloved by the children of the family. She did her work thoroughly and well. She was the second Indian girl to accept this situation, the first having remained only a few weeks and then quietly left to go back to the tepee and her people.

Amy seemed to be perfectly contented for two or three months. Then, one day, her father came to the door and visited with her for a few minutes. A few weeks passed and her brother came and had a chat. Then a strange young Indian came and made a formal call. These visits of male relatives and friends became more frequent. Amy began to go around with a sort of wistful, far-away look in her eyes. It was the longing for woods and wigwams, and it finally overcame her. Five months after she had come to the house she packed her belongings and went back to the woods and the primitive camp.

"The next time I saw Amy," says the narrator, "she had married, wore moccasins and a blanket, and had two paposes. She still spoke perfect English, looked healthy and contented, but she was the typical Indian camp woman."

This experience was cited to prove that "the United States Government has not solved the problem of domesticating the Indian woman." And indeed the story might be repeated many times over. All who have followed the careers of the Indian students, both boys and girls, know full well that it is one of the hardest things they have to contend with—this longing to be free—and that many of them fail again and again to stick to a steady and monotonous "job."

But why should not Amy have longed for the tepee and the typical Indian camp? The atavic blood is in her veins and she is at most but two or three generations removed from the free life of her roaming ancestors. Heredity is too strong a thing to be so soon overpowered by environment, and must be expected to win the fight temporarily many times before it is finally overcome. Are not some traits of the Norsemen still discernible in the sea-rovers of today after hundreds of years of home-keeping civilization? Shall we expect more of Indians than of ourselves?

No, Amy's case is not a good argument against educating the Indians. It is, instead, a good argument in favor of it. The old life of the Indian and the occupations incidental to it are gone. He cannot go back to it because it is no longer there. Unless he can be fitted to go forward into the only life that will be possible for him in the years to come, he cannot survive. That he will hark back to his old ways and cling to some vestiges of them is natural and will sometimes be disappointing to his new friends. Patience, then, becomes the best watchword. Education is a long process. Nature works slowly and seems to disregard waste. There are many cases, it should be frankly admitted, in which the Indian is not making good. But why dwell upon such cases to the exclusion of others? The wonder all the while is not that he does no better, but rather that, generally speaking, he does so well.



The Music School Concert "The development of Negro music is one of the most interesting phases in American artistic life today. It is music poetically indigenous to America, and the product, not of a specialized artistic class, but of the people themselves. There was, then, an unusual interest in the concert of Negro music held last night (April 12) in Carnegie Hall under the auspices of the Music School Settlement for Colored People, and an audience about equally divided as to race nearly filled the auditorium." This was the comment of the *New York Tribune* upon the efforts of the colored people of New York, who, under the leadership of J. Rosamond Johnson, musical supervisor of the settlement school, performed Negro music both choral and orchestral.

During the intermission, Mr. Elbridge L. Adams, president of the Music School, introduced former Collector of Internal Revenue, Honorable Charles W. Anderson, one of the best orators of the Negro race, who made an eloquent address in which he described the aim of the Settlement as being, through music, to contribute toward better citizenship, to give an idea of the dignity of service, and to uplift the lives of the people influenced.

**Music School
Activities**

Saturday, May 1, was "May Day" at the Music School Settlement for Colored People in New York, when one hundred and fifty children gathered for an "Afternoon of Folklore and Fairies" and listened with rapt attention to the poetic nature tales of Mr. Dugald Stewart Walker, the well-known illustrator, who had brought a collection of his lovely pictures to show the children as the basis for the stories. The New York Armstrong League had generously sent quantities of tall, pink blossoms and lilacs, so that every child had a bit of "flowery May" to take home; and only those who live the year round in the congested districts of crowded cities know with what eagerness the gift of a flower is welcomed by a city-bred child. There was ice cream too, followed by children's songs and folk-dances, for Saturday afternoon is the regular day for folk-dancing classes at the School. It was long after six o'clock before the happy little ones went home with their parents.

It should never be forgotten that the Music School Settlement, which in the few short years of its existence has already become a center for Negro educational and social life in New York, owes much, not only to the Walton Free Kindergarten for Colored Children, to Miss Walton, and to the Music School in East Third Street, but also to Hampton. For it was at Hampton that Mr. David Mannes first played for hundreds of colored people and was strengthened in his resolve to give back to the Negroes what he had himself received as a child from the Negro violinist Douglas, who gave him his first lessons; it was at Hampton that Miss Curtis, Dr. Frissell, and Major Moton discussed the project of a meeting in New York to launch the Music School Settlement idea; and it was at Hampton that Mr. Elbridge L. Adams, president of the Music School, became interested in Negro education. The value of Dr. Frissell's influence and guidance on the organizing committee, the inspiring speeches made by Major Moton at the first meeting in behalf of the young enterprise and at one of the Carnegie Hall concerts, and the increasing good will of Hampton for the school in the North have all been of inestimable benefit, while the New York Armstrong League has proved itself a constant friend.

N. C., NEW YORK

**Jennie
Houghton
Rogers**

The varied sources of Hampton's strength were recently revealed to the school family in the beautiful memorial service to Mrs. Rogers, wife of the Treasurer of Hampton Institute. Hampton is blessed of God in many ways, but in no way is the school life more favored than in the simple, quiet activities of the wives and mothers who create the family life of their respective homes on

the school grounds. These homes are not only living examples to the students of the beauty and sacredness of family life, but they are centers of cheerful fellowship to the school workers who are frequently in need of freedom from the perplexing cares of a large institution. The hospitality of the Rogers home has been one of the delights of the school family. Many a tired teacher has found freedom from care through the kindly ministrations of Mrs. Rogers. Her sympathetic nature enabled her to understand the sorrows of others and they came to her for comfort. Though she suffered much in recent years her devotion to the welfare of her family and her friends never wavered.

This abundant sympathy and a retiring disposition frequently hid many other qualities which made Mrs. Rogers the quiet power that she was and will continue to be to those who have known her intimately. One of these qualities was her keen appreciation of the simplicity and the kindness and the beautiful in all forms of life. Flowers spoke to her their messages of cheer and love. Birds were her friends and their songs her inspiration. In a pretty little story which Mrs. Rogers wrote for the *Outlook* some years ago, she showed both her sympathy and her understanding of the little animals which played about her home. The story depicted the distress of a little rabbit which had been caught in a garden near by. Through the pleadings of three little girls, whom we all recognize as Mrs. Rogers's daughters, the rabbit had been saved and placed in a little enclosure. The story is ended in the rabbit's own words: "But I was too scared to move, and sat still while they watched me. Then they went away, and their mamma came and loosened a slat; so when it was all quiet I just pushed against it and out I fell, and then didn't I jump up and run!"

"Loosening the slat" shows a loving regard both for her children and for the rabbit. While the helpless little creature must be given his freedom, the protecting instincts of her little girls must not be hurt.

The sources of Hampton's heritage were further strikingly illustrated in a little book which gave much comfort to Mrs. Rogers. On its cover are the names of former devoted Hampton workers who had owned and passed it on to others upon whom the loving cares of the school were to fall. Its message is one of faith and service, which those who yet live must realize. This message and the inspiration of the life whose memory we hold dear are beautifully expressed in the wonderful words of Katrina Trask:—

"Lie down and sleep.
Leave it to God to keep
This sorrow, which is part,
Now, of your heart.
If, when you wake,
It still is there to take,
Utter no wild complaint,
Work waits your hands.
If you should faint,
God understands."

NEGRO FOLK MUSIC

AN incident that stands out conspicuously in my memory was my first experience at Robinson's Circus in Farmville, Virginia, about 1878. I remember the animals, of which I had only seen pictures before, and also the ring performances—fancy riding, antics of the clowns, etc. At the close of the main performance a concert was announced and my last ten cents was paid for it. Some twenty or thirty men with faces blackened appeared in a semicircle with banjos, tambourines, and the like. The stories they told and the performance they gave were indeed most interesting to me, but I remember how shocked I was when they sang, "Wear dem Golden Slippers to Walk dem Golden Streets," two men dancing to the tune exactly as it was sung by the people in the Negro churches of my community. This song had been as sacred to me as "Nearer, My God, to Thee" or "Old Hundred." I felt that these white men were making fun, not only of our color and of our songs, but also of our religion.

It took three years of training at Hampton Institute to bring me to the point of being willing to sing Negro songs in the presence of white people. White minstrels with black faces have done more than any other single agency to lower the tone of Negro music and cause the Negro to despise his own songs. Indeed, the feeling of the average Negro today is that the average white man expects him to "jump jim-crow" or do the buffoon act, whether in music or in other things. It is a source of gratification, therefore, to Negroes generally that Fisk, Hampton, and Tuskegee, with many other Negro educational institutions, have persistently preserved and used the folk music of their people, thus not only elevating it in the estimation of the Negroes, but causing white people to appreciate its beauty.

Mr. R. Nathaniel Dett, director of vocal music at Hampton, says: "There is no more lamentable tendency among certain people than the disposition either to despise Negro folk songs altogether or else to use them as a means of race caricature; neither is there any practice that should be more condemned. America has no more valuable heirloom, from a historical, traditional, or musical standpoint, than these folk songs. For this reason it should be the duty of all, especially of Negro musicians, to do everything possible to bring the songs to their proper and full appreciation. Negro music has suffered sufficiently already through rag-time and popular minstrelsy, and any further attempt to keep Negro music on this low level should be met with the indignant protests of all serious-minded people.

"The majority of the colored people themselves are still very 'touchy' on the subject of the Negro folk song. I have seen

churches almost split asunder on the question whether the 'old-time tunes' were or were not to be used. The old people always say yes, but the younger generation is almost always opposed, and the opposition generally has its ranks swelled by the addition of the so-called 'educated' of the race."

Some of Hampton's friends expressed disappointment at the concert given during Anniversary week ; but there was no intention on the part of the director of the concert or of other officers of the school to turn aside from the genuine religious folk songs of the Negro, and I hope there never will be. There was, however, an honest intention to show the possibilities of development for Negro songs. It is generally admitted that white people cannot sing these songs as the Negroes can. It is most important, therefore, that the Negroes themselves should appreciate, not only the beauty and grandeur of their own songs, but also the possibility of developing them to the point where all of their race will be glad to sing them as anthems in their religious services.

Will Marion Cook, a well-known Negro chorus director and composer and a capable critic, speaking recently of Afro-American music and musicians, has unknowingly answered the disappointed people who wished to hear only primitive folk songs at Hampton. After reviewing the history and development of Negro music, he said: "I do not mention Hampton, where they sing the primitive slave melodies so beautifully, for this reason: To sing works of development to which the composer gave thought and culture requires thought and culture. If you, admitting an inferior condition, fail to give to the child opportunity for breadth, which only comes from comprehensive development, just so far you have hindered his understanding, appreciation, and rendition of all masterpieces." Mr. Cook has not visited Hampton during the past two years since Mr. Dett began, not to ignore or destroy the unconscious art of Negro music, but to develop alongside of it the conscious art which gives "opportunity for breadth."

It is imperative, in my opinion, for people who are sincerely interested in the Negro and his one unmistakable contribution to American civilization, to use every opportunity to dignify the music of this people, not merely by encouraging the Negro to sing his folk songs in their truly beautiful primitive form, but also by encouraging him to show their possibilities for use as themes for anthems, oratorios, and even operas. This will do more than anything else to dignify them in the estimation of educated Negroes.



MORALS OF THE YUKON INDIANS

BY JOHN W. CHAPMAN

IN the March number of the *Southern Workman*, Mr. Matthew K. Sniffen, speaking of the Indians living upon the Yukon River, says, "It is admitted by all who know (the missionaries included) that these Yukon River Indians are absolutely unmoral."

Since I am one of the missionaries upon whose opinion Mr. Sniffen's dictum is founded, I should like to say that I consider such a statement too sweeping to be "absolutely" true to the facts. Mr. Sniffen's report is too valuable to be criticized in an unfriendly spirit, and the Indians of the Yukon, speaking broadly, are grossly immoral. But this is a very different thing, it seems to me, from being "absolutely unmoral," for the latter term implies that they are wholly without the moral sense. If I ever accepted such a designation as defining my ideas with regard to the Indians with whom I have had intimate dealings for the past twenty-eight years, I must retract it. My own recollection of my conversation with Mr. Sniffen on this subject, however, while at Anvik, is to the effect that this term "unmoral" struck me as an unfortunate one. It seems to imply that the people of whom it is spoken could do wrong without any reproaches of conscience.

I wished that Mr. Sniffen had quoted from a letter I sent him after having gone over the list of families which I visit, in which I stated that I knew of no scandal whatever attaching to a respectable proportion of those families—I think one-third—for a period of at least five years. I might have made the statement stronger, but I wished to be conservative. I might also have made the statement, which is quite true, that drunkenness is so infrequent on the lower river, in our vicinity, that for a period of some twelve years, previous to 1912, according to the best of my recollection I did not see any man, native or white, belonging to any of our villages, under the influence of liquor. About the year 1900 I had some trouble with a drunken pilot, and during the winters of 1912 and 1913 there was some slight disturbance from young men who thought it smart to get drunk. Speaking broadly, but not "absolutely," the traders who have settled in our neighborhood have been on the side of good order about this

matter, and have shown that they wish to have their children brought up in an atmosphere of decency. I do not know of one of them who is in sympathy with the sale of liquor to the natives, and I do not believe that one of them would favor the establishment of a saloon in the place or in the neighborhood.

It has occurred to me, since reading Mr. Sniffen's report, to jot down a few observations concerning our Indian people as I have known them. I had an opportunity of studying them while they were still living in much the same way in which their ancestors must have lived before the coming of the Russians. Their ideas of right and wrong were confused, and for a definite reason; for they were, practically, slaves to the medicine men and a prey to their own fears. The family relationship was definite but inconstant. There was little polygamy, but it was not an uncommon thing for the more powerful to take away the wives of the weaker members of the community, and the medicine men were among the chief offenders. It was a common thing for young couples to separate and take new partners, and doubtless there was and still is a good deal of domestic infidelity; but I am disposed to think that Mr. Sniffen's remark that "sexual relations are promiscuous" would not have applied then, to the majority of the people, nor would it now; although it is not to be denied that there are many scandals. On the other hand, there are, as I have stated, many families to which no scandal attaches. Christian marriage has worked a real revolution in the ideal of the family, and has, undoubtedly, had a great deal of influence in giving stability to the family relationship. The custom of exchanging partners in the marital relation, which seems to have been recognized as legitimate among the Eskimos, never prevailed among our tribes, so far as I know. Neither, so far as I have learned, was there any feast of the Indians which corresponded to the Eskimo feast that gave this custom the standing of a social institution.

A complete collection of the legends which pass current among these people would doubtless afford light upon their ancient ideals with regard to this matter. The filthy tales of the Raven were public property and were told in the presence of the young children; and in general, the folklore of the people is full of allusions that would seem to us indecent. I have not as yet come upon anything in the legends that points to the conception of mutual conjugal fidelity. I have one tale which represents the husband and wife in somewhat the same relationship as that which existed between Penelope and Odysseus. Tales of the infidelity of one partner or the other are common. Speaking broadly, therefore, it is safe to say that the folklore of the people presents no high ideal of any kind, and that it is saturated

with indecency. If we were to accept this fact as an index to the status of the people as regards "morality," we might be tempted to call them "unmoral"; but it would not be safe to do this without looking further. If we wish to be fair, we shall take into consideration that these same tales almost invariably represent the injured partner as nursing a grievance, and in some instances as taking bloody revenge. It is true that there is no recognized law which has the sanction of the death penalty, as is the case among some of the Indian tribes of North America; but the sense of injury is so real that, in one instance known to me, it led to blood revenge. Such an instance tends to create a precedent and to establish a standard by which conduct is judged, and departures from such a standard become rather "immoral" than "unmoral."

To this it should be added that I have no doubt whatever that Indian parents commonly warn their children, and especially their daughters, against wanton behavior. An old woman, of very good character, told me that she was brought up by her mother to be careful in her conduct toward the young men of the village, and I have known of other definite instances of the kind. It was formerly considered immodest for a girl to raise her eyes when a man was looking at her. Finally, it is only within the last few years that venereal disease of any kind has appeared among the people of our neighborhood, to the best of my belief, and even now I doubt if it is widespread.

Gossip is very prevalent, and some of the white residents are among the chief offenders. Rumor is magnified into certainty, and every known lapse from a moral standard is sooner or later published abroad. A few, both native and white, are careful in the matter of dealing with their neighbors' reputations. The doings of those who quietly attend to their own business and furnish no occasion for gossip, do not, of course, attract much attention; but the number of these is far from being inconsiderable and this fact should have recognition. The scandals connected with our own public school system in the United States tend to create an uneasy feeling that the life of all our youth is more corrupt than we have any idea of. In giving way to this suspicion we should doubtless be doing an injustice to the great body of boys and girls who are, to say the least, as good as we are. And so with regard to the situation upon the Yukon. The worst is known. The best is unnoted.

I think, however, and have always thought, that it has been a great advantage to us not to have been in the neighborhood of mining and military camps. Our people have not been subjected to anything like the same temptations that have brought such misery to the native communities farther up the river.

I am in entire sympathy with the efforts that have been made by Archdeacon Stuck and Dr. Burke and others, to check the sale of liquor and kindred abuses, and upon which Mr. Sniffen has made a report which is wholly in the interest of good order and decency.

I venture to think that there is not one of us who is satisfied with his own work, and certainly I should shrink from having all the details of mine made known, with its delinquencies and its many failures; but one would lose heart altogether if one should fail to take account of things as they are and to give due weight to those things that may rightfully be considered encouraging.



TRADITION OF THE CROWS

BY LEWIS GEORGE, *Klamath*



HE crows were once beautiful birds, loved and admired by all the fowls of the air.

The crows at that time dressed in the most gorgeous colors, and their heads were decorated with red feathers that glistened like fire when the sun reflected upon it. The crows had many servants, who attended upon them. The woodpecker was the head servant, and his helpers were the sapsuckers, yellow hammers, and the linnets. They faithfully performed their duty of combing the beautiful heads of the crows, and would now and then pluck a feather from the crow's head and stick it in their own, at the same time making the excuse that they were pulling at a snarled feather, or picking nits from his head.

So one day the crows got very angry at losing their beautiful feathers from their heads and when the servants heard of this they immediately formed a plot against the crows.

So one morning, as the servants were attending upon the crows, they overpowered them and plucked all their red feathers from their heads and rolled them in a heap of charcoal, thus coloring them black to this very day. Anyone can see for himself, that the crows are not on friendly terms with their former servants, for they still possess the red heads that the crows once had.

—From the "*Red Man*"

A NOTABLE NEGRO EXHIBIT

BY LEO M. FAVROT

State Supervisor of Negro Rural Schools in Arkansas

THE Negro exhibit at the Arkansas State Fair in 1914 was to such an extent the outgrowth and result of Negro agricultural club work in the state, and so closely related to the introduction and development of this club work, that it is quite impossible to sketch one movement without, at the same time, giving some space to the other.

Prior to 1914 the Negro Department at the State Fair was an exhibit of quilts, fine sewing, fancy needlework, embroidery, and preserved fruits and jellies. These were supplied almost altogether by the Negro women of Hot Springs, where the State Fair is held. The Negro agricultural exhibit was always very limited, consisting of a few articles brought by one man—a Negro demonstration agent in the employ of the Government. This agent always laid more stress upon the 'possum supper that he provided for State Fair officials and other prominent citizens than upon the exhibit of agricultural products, believing, and perhaps with reason, that the supper would appeal more strongly to those in authority, at least for the advancement of his own interests, than would a worthy exhibit from Negro farmers.

The special influence brought to bear to throw open the benefits of the State Fair specifically to Negroes, was unquestionably the careful and systematic organization of Negro boys' and girls' club work in 1914. This thorough preparation for the work was the result of coöperation on the part of the United States farm-demonstration forces, the Jeanes Fund county agents, the county and state school authorities, and the General Education Board. This Board contributed, through the State Department of Public Instruction, funds for carrying on the girls' club work during the summer. The first promise of an appropriation by the State Fair Association for a Negro exhibit was the promise of \$100 offered to members of Negro boys' and girls' agricultural clubs.

In connection with the early history of the club movement should be recorded an important conference held at Pine Bluff, April 2, 3, and 4. At this meeting the Negro county agents assembled to receive instruction, from the white United States farm-demonstration forces, in corn culture, raising vegetables,

and the art of canning. The agricultural commissioners of the Iron Mountain and Cottonbelt railway companies, having faith in the worth of such a conference for the state's agricultural and industrial development, granted free transportation to the county agents to attend this meeting. The spirit of the meeting was excellent and guaranteed a measure of success for the club work which was there inaugurated.

The result of the publicity given the meeting and the club movement at this time was to create an ardent desire on the part of Negro boys and girls all over the state to become club members. The state Negro club organizer was besieged with letters from boys and girls asking to be enrolled. He was obliged to decline to enroll those living in counties where there were no agents, because of the lack of facilities for giving the necessary instruction. Among the letters he received was one from the Hughes girls of Dallas County, a section of the county somewhat difficult of access to the county agent, who worked out from the county seat. These girls were admitted to membership, however, and the county agent added this community to her route for regular visitation. The illustration shows how these girls demonstrated their faith in the club movement by their works. It is gratifying to note that both names appeared among the eight Homemakers' Club prize winners at the State Fair.

During the summer months the county agents had an excellent opportunity for promoting the cause of county fairs and the State Fair as they traveled over their counties, inspecting club plats and giving demonstrations in the art of canning fruits and vegetables. These trips brought them into close relationship with the farmers and their wives and children in the homes. They used these occasions to urge the farm wives to can the products of garden and orchard for use in the winter, and further urged them to send the best of their products to the fairs, county and state, where they might be seen by others who would be led to do likewise. Their attention was incidentally called, also, to the fact that prizes were offered for the best farm products on exhibit at the fairs.

While State Fair plans were in process of making, a conference was held between the secretary of the State Fair and the state agent of rural schools for Negroes. At this conference it was decided to broaden the scope of the Negro exhibit, to offer special prizes for Negro products, and to invite Negroes over the state to enter their products and compete for prizes. It was decided to arrange for the separate housing and display of all Negro exhibits except livestock and poultry, in which two departments Negroes were invited to compete with members of the white race. Two hundred fifty dollars was agreed upon

as the amount to be offered in prizes in the Negro Department. The state agent accepted the directorship of this department and agreed to prepare that part of the State Fair catalogue pertaining to the Negro exhibit.¹

The first task in the preparation of this catalogue was to settle upon some plan of classification of the prospective exhibit and to apportion as equitably as possible the available prize money offered. It was decided to invite exhibitors to enter exhibits under the following lots, and prize money was apportioned as follows :—



CANNING DEMONSTRATION FOR NEGRO AGENTS

| LOT NUMBER | NAME OF EXHIBIT | PRIZE MONEY |
|------------|------------------------------|-------------|
| 1 | Farmers | \$30.50 |
| 2 | Farmers' wives | 26.50 |
| 3 | Boys' Corn Club | 50.00 |
| 4 | Homemakers' Club | 50.00 |
| 5 | Elementary and Rural Schools | 23.00 |
| 6 | High Schools and Colleges | 18.00 |
| 7 | Fine and Applied Arts | 33.00 |
| 8 | Domestic Science and Canning | 23.50 |

The above classification was intended, not only to secure a variety of exhibits, but also to appeal to all who might be interested in preparing and sending exhibits. It was greatly to be desired, for instance, that the women of Hot Springs continue to take the same interest in the State Fair that they had taken in the past. All they desired to exhibit could fittingly be entered under Lots 7 and 8, which included embroidery, drawn work,

¹ Leaflets containing this part of the State Fair catalogue may be had upon application to the writer, at Department of Education, Little Rock, Arkansas.



THE HUGHES GIRLS OF DALLAS COUNTY

These girls built their own fence after sawing the palings and hauling them to the garden.
They also did their own plowing and cultivation.

knitting and crochet work, silk quilts, drawing and painting, special prizes for old ladies' work, canned fruit and vegetables, jellies, preserves, cakes, bread, fancy cooking, and many other things. At the same time it was recognized that the farm wife would hesitate to enter into competition with her sister from the city who has a decided advantage in planning a display. The farm wife might well have the same sinking of the heart that Aunt Betsy, the creation of a local poet, had when she beheld that

“ Her butter-pat in cabbage leaf,
With pounds of butter lay,
That had been shaped by fancy moulds
Bearing adornments gay. ”

and her quilt

“ Of patchwork, all of calico,
In truth, a work of art,
With yellow bars and crimson stars
A foot or two apart.
“ Somehow it didn't look so fine
Against a satin spread,
On which was worked a strange device
In blue and golden thread. ”

It was to avoid the misgivings based on the too frequent experiences of Aunt Betsys, that farm wives were invited to compete only with each other, in exhibits of preserved fruit and vegetables, dairy and poultry products, bread and cakes, flowers and potted plants, plain sewing, quilts, woven rugs, or anything else that might come under the head of woman's work in or for the farm home.

The next special effort put forth was to arrange the classification of exhibits under each lot so that any article on exhibit might be in line for a prize. It frequently happens that exhibits are so rigidly classified that a very worthy exhibit may receive no prize money simply because it belongs to no regular class. To give an idea as to how this was accomplished, let us take from the State Fair catalogue the detailed statement about the exhibit of Negro farmers.

Lot 1

| CLASS | | 1ST | 2ND |
|-------|--|--------|--------|
| 1 | Individual farmers' exhibits . . . | \$5.00 | \$3.00 |
| 2 | Five classes of exhibits of similar products:— | | |
| | (a) Corn | 2.00 | 1.00 |
| | (b) Cotton | 2.00 | 1.00 |
| | (c) Small grains, hay, or other field crops | 2.00 | 1.00 |
| | (d) Potatoes or garden products . . | 2.00 | 1.00 |
| | (e) Fruit or farm products | 2.00 | 1.00 |
| 3 | Five unclassified articles (miscellaneous list) five prizes, each \$1.50—total . . . | | \$7.50 |

The exhibits in this lot fell under three classes to compete for premiums. In Class 1, the total exhibits of individual farmers were in competition with each other, and quality, variety, and general appearance of the exhibit were counted; in Class 2,



FARM EXHIBITS FROM THREE COUNTIES

the competition was between five different classes of similar products, these products not positively determined until after the nature of the exhibits had been ascertained; Class 3 was made up of unclassified articles on exhibit, and in this class five premiums of equal value were awarded to five individual, miscellaneous exhibits of unusual merit.

This plan worked well. For instance, under Class 2 c, several sent exhibits of hay, so the classification was elastic enough to exclude all crops from this class except hay. No fruit was sent by Negroes, but several pumpkins were sent. These were placed in competition with each other under Class 2 e. Then Class 3 was the miscellaneous list. Under this heading it was possible to award prizes to worthy articles sent by farmers whether those articles were agricultural products or whether they were ingenious contrivances or labor-saving devices for use on the farm. This principle of elasticity in classification served its purpose particularly well in the case of two entries under Lot 7, Class 2, Miscellaneous Exhibits in Fine or Applied Arts by Men. An ingenious blacksmith brought from Lafayette County a buggy, every part of which he had made in his shop, and also a round dining-table with revolving central disc for dishes. There is probably no State Fair catalogue that contains special classes under which to enter homemade buggies and dining-tables, and under the rigid classification plan these exhibits could not have received money prizes. Under the above head, however, and through the elasticity of that classification,



AN EXHIBIT WHICH WON A FIRST PRIZE



ONE OF ONE HUNDRED AND FIVE CANNING DEMONSTRATIONS

the exhibitor received first prize on his buggy and second prize on his dining-table. Thus, under each lot, except Boys' Corn Club and the Homemakers' Club, was a miscellaneous list, so that every worthy object sent for exhibition, not subject to classification under catalogued heads, was eligible for a prize and received consideration by the judges.

It is a little too early to attempt to measure the results of this first effort to have at the State Fair a worthy Negro Department. If we take into consideration the general appearance of the display, the attention it attracted, and the comments heard, the results were highly gratifying for a first attempt. It must be remembered that in only nine counties were there agents to get in personal touch with the farmers, that these agents were not employed in six of these counties during September, and that when work was resumed in October in these counties, new agents, entirely unacquainted with conditions, began a term of service. Many obstacles stood in the way of a full and representative exhibit along agricultural, educational, industrial, and artistic lines. Those having products were afraid to risk sending things of any value far from home lest they should not get them back. Again, freight or express charges had to be paid on products transported by rail. In the absence of any county fund or organization to look after this, exhibitors had to pack and pay transportation on their products themselves. Then, everybody knows the effect of the European War on the cotton market. With no market for cotton and prices low, it was difficult for the farmer to get his own consent to pay freight charges and send to the State Fair his own products or those of his



EXHIBIT OF THE HOMEMAKERS' CLUB

wife and children. Yet, in the face of all of these adverse conditions, there was a noteworthy exhibit sent.

Fourteen counties were represented in the Negro Department. Twelve counties were represented in the exhibits made by schools, and eleven counties in the exhibits of farmers, farm wives, and agricultural club members. The entries under Fine and Applied Arts and Domestic Science and Canning came mainly from Little Rock and Hot Springs. Five high schools and colleges competed for prizes under Lot 6, and sixteen rural and elementary schools, including four county schools, were in competition for prizes under Lot 5. Nine counties and sixty-eight members of the Homemakers' Club were represented in this exhibit, while fifty-one members of the Boys' Corn Club, representing seven counties, sent their ten ears of corn. The Negro Department occupied a conspicuous space adjoining the exhibit of white boys' and girls' corn and canning clubs. Negroes attending the fair seemed especially pleased with their department, and there was no department that aroused more interest on the part of white visitors. The white committees of judges—experts from the University of Arkansas and farm-demonstration forces—passed judgment on the Negro exhibits and awarded premiums. All interested are looking hopefully to the next effort, when many of the obstacles that tended to limit the 1914 display will have been removed, and when a better organized field force will work with fuller understanding for a larger and better State Fair in 1915.

THE JEMEZ INDIANS

BY ALBERT B. REAGAN

THE Jemez Indians live in the pueblo of Jemez, fifty miles north of Albuquerque and sixty-five miles southwest of Santa Fé, New Mexico. Their village is situated in a picturesque spot on the Rio Jemez, between the crescent ridges of the Jemez Mountains. Near by are the canyons of Guadalupe and San Diego, the Cochiti Range, Mount Balda (Pelado) ; and across lava-covered mesas the Jemez River threads its way to the Rio Grande del Norte that flows "toward the sun at noon." One sees, too, the perpendicular face of the San Dia Mountains, the lava-flows of Mount Negro, the white, gypsum-capped Mesa Blanco, and mesas and escarpments of stone so red that the reflected light from the morning sun's rays can be seen in the village three miles distant. To the westward in the valley are red and white domes and castled buttes and the Nacimiento Range which gives the sky a ragged appearance and "takes the sun to rest" at his going down.

Their village site—a Spanish township—was granted to the Jemez by the King of Spain, and though they have been transferred from one government to another several times our court of claims has established their title. Furthermore, by the treaty of Guadalupe Hidalgo with Mexico, our Government took over the Pueblos and agreed to grant them the same rights and privileges as were accorded them under the Mexican Government. These were granted to all the people living in the territory acquired from Mexico by that treaty; the Pueblos were made full-fledged citizens of the United States and their pueblos incorporated villages, as they were under the Mexican Government. The Indians, however, have never demanded all their rights under our Government. They rather wish to be let alone.

The village of Jemez has between four and five hundred inhabitants. It is built upon three parallel streets running approximately east and west. The houses are all of adobe, whitewashed, both within and without. They are built somewhat in the cell or honey-comb style. Some have a second story set back on the roof of the first story. Around the village are orchards, vineyards, and garden plots, and in the flat valley region on either side of the Jemez River for several miles there are fields which are watered from large irrigating ditches.

The Jemez are a prosperous people. When first visited by Europeans they were semi-civilized and, like their Pueblo neighbors, they differed in many characteristics from the nomadic tribes, then as now devoting their attention principally to the cultivation of the soil and living in permanent villages. They also had a division of labor, the men doing the work in the fields, the women the housework. Owing to their isolation and manner of living they still retain their ancient language, customs, superstitions, and religion, though all use the Mexican language and are adherents of the Roman Catholic Church.

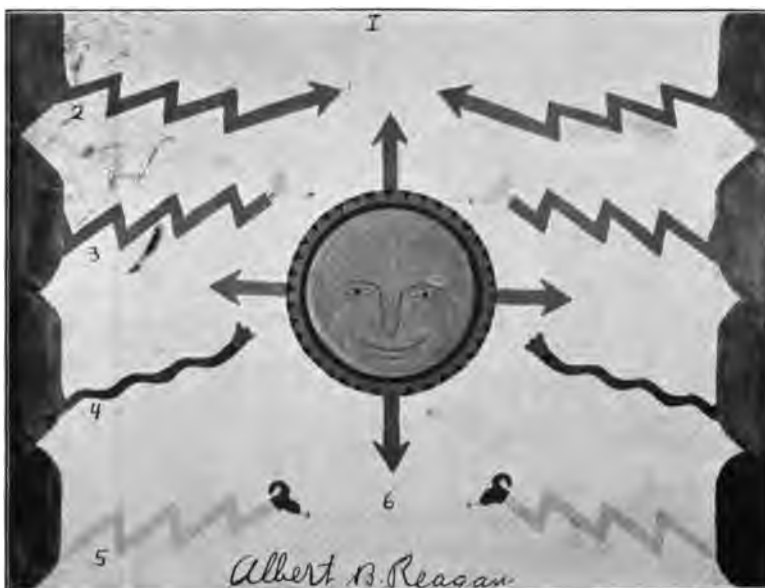
The Jemez man is not the head of the household in the same sense that the Anglo-Saxon is the head of the family. He is simply tolerated, and at any time the woman wishes to rid herself of him, she need only put his accoutrements out of the house and a divorce is effected. There is no court, no lawyer, no judge. Her will is supreme and from it there is no appeal. I am glad to say, however, that the Jemez man and wife are joined together by ties of love and affection, and these, together with the good influence of the Catholic Church, prevent separations or divorces. In my stay at Jemez I knew of but one family quarrel and of no separations.

These Indians are extremely religious; every voluntary act is usually performed with some religious end in view. They are worshippers of an imaginary being called Pestyasode and now confounded by them with Montezuma and with Jesus Christ. They



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THE SUN-GOD SECTION IN ONE OF THE ESTUFAS



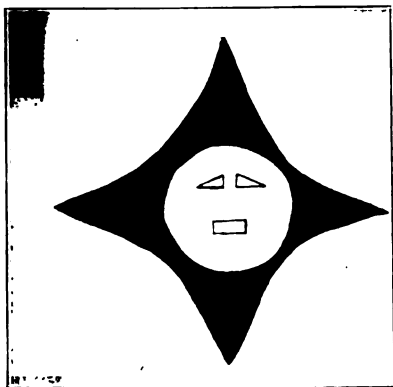
THE MOON-GOD SECTION

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also worship nature and endow each object with its counterpart spirit. The sun, moon, stars, clouds, lightning, thunder, rainbow, and snake are their chief objects of worship, and symbols of them are painted on their dancing regalia and in their dwellings, secret apartments, and religious halls.

The halls of worship at Jemez are large, rectangular, flat-roofed buildings called *estufas*—Spanish for stove, or warming place. The Indians usually call them *kivas*. The inside walls are painted with symbolic representations of the tribe's greater and lesser deities before which the *cacique*, or sun priest, strews the sacred dust and prays both at the beginning and at the close of any special ceremony. From their holy presence emerge the dancers and clowns to perform before the public in the plaza; and to it they return at the close of the public ceremony to be sprinkled with the sacred dust and to receive the blessings of the gods.

Many of their dwellings have dark rooms which are used for secret religious purposes. Here are the altars, the idols, and many symbolic drawings and paintings. Here also, lying beneath the symbols, are bunches of downy eagle feathers, so sacred to the aborigines of the region, and bowls of dust-meal and corn-pollen. In this room the family worship is carried on, and here, three times a day, the oldest woman of the family scatters the sacred dust in front of the symbols and idols—the latter being crude figures of animals and men carved out of stone or wood—



THE MORNING STAR DRAWING

believing that these images have the power to convey the prayers of the children of men to the deities they represent. Many houses have blind closets where the things of a religious character which the Jemez do not wish the public to see are stored away and sealed up till needed.

In appearance the Jemez are true Indians such as we are accustomed to see. Like most Pueblos they wear long hair; the medicine men say that if they cut it short, they cannot take part in the medicine dances and religious ceremonies. The hair of the men is tied in a doubled-back cue, or is worn loose, a band being tied around the head to keep the hair in place. The women's hair-dressing is similar except that the band is apt to be lacking and they bang their hair in front. Often the men also have bangs. Both men and women are very proud of their jet black locks, and at least once a week and before each special



A DANCER IN FULL REGALIA

ceremony they wash them in soap-weed suds, a concoction made from the pounded-up root of the aloe (a cousin of the century plant) which grows in that region. It is a good remedy for dandruff and makes the hair thick, black, and glossy. After the shampoo, the Indian holds his hair over his arm in the sun to dry and combs it with an Indian comb made of wisps of coarse, stiff grass firmly tied with sinew. The women usually do the hair combing for both sexes. The newly married wife always dresses her husband's hair as a part of the marriage ceremony.

As a rule the Jemez man wears no hat, but only a band of bright cloth tied around the head. Even if he adopts the costume of the white man, he has a "gee-string" and breech-cloth under his other clothes. His trousers are loose and open before and behind, the openings being covered by the ends of the breech-cloth. His waist garment is tunic-like, the tail part hanging out, and if he wears a white man's shirt, it also is worn in the same way. Usually the clothes are light in weight and color, and their looseness tends to keep the wearer cool. He wears moccasins of a simple pattern with tops laced or wrapped around the legs. Some are high, like leggings, others short, only reaching above the ankles. They are made of cloth or buckskin with a cowhide, home-tanned sole, and a little bead work at the heel and toe. Sometimes a bunch of leather strings hangs from the heels and leggings. Both men and women wear a cross and a string or more of beads, and often a medicine bag. All have wristlets; some, anklets; and a few, ear pendants. This is everyday apparel but on special occasions regalia and paraphernalia are worn by each, as his rank in the ceremony demands.

The younger women dress more or less like white women. But on special occasions they wear the short black *manta*, or dress skirt, with a wide band over the left shoulder, covering the chest but leaving the arms bare. In olden times this was all that was worn, except moccasins. The older women wear the *manta* at all times. Their moccasins and leggings are larger than their feet and legs, which are wrapped with cloth to fill them out. The legging is a long, loose, wide strip of buckskin or cloth fastened to the top of the moccasin and wrapped and re-wrapped around the leg with a gradual upward lap. The moccasins reach to the knees, and, with the short, peculiar dress, give the Pueblo woman an odd but picturesque appearance.

The Jemez have their own vineyards, of which they take great care. They are enclosed with adobe fences. The grapevines are pruned in the fall and are then coiled up around the stock-root on the ground and deeply covered with dirt to keep them from freezing in winter. In spring the dirt is removed and the vines put up on arbors. The grapes are raised principally for the

wine they produce which is pressed out with bare feet and allowed to sour in barrels. The two winters I was at Jemez several families had a barrel or two of wine in their storerooms. Yet, to my knowledge, only one Indian man was drunk. I understand that the officers of the village are severe in their measures for keeping drunkenness under control. One of the former Indian governors imagined while in office that, being the chief officer, he could indulge as much as he wished. But they arrested him and put him in the stocks and pillory for five days—apparently an efficacious remedy, for at the time I was there he was one of the soberest men in the village. It is also related that one night while he was in the stocks a dog attacked him, but in some way he caught the dog by the neck and choked him to death; it was kill the dog or be killed by him.

In the seventies of the past century both the Catholic and the Presbyterian churches had mission schools in Jemez, but the former was abandoned and the latter was finally swallowed up by the Government school; this in turn has been abandoned, as I am told, and a Catholic mission school has again been established. In 1902, only half of the Jemez children attended school. Most of them learned readily and the schooling advantages accorded them were appreciated by their parents.

The form of government of the Jemez might be termed in many respects republican. A governor and thirty-one other officers are elected annually. The *cacique* and his aides, chosen as religious advisers and judges, in a sense hold their offices for life and some of them are said to be hereditary. The retired governors and the caciques also form what might be called a legislative-lawyer group, though their office, a life tenure, assumes judge prerogatives as well. They are called "principals," and one is eligible to the office if he has been governor or is a member of the cacique group. The assembled Jemez also have a voice in the business of the village.

The officer to be elected governor is nominated by the caciques in secret the night before the election by the "counting of yellow corn." The election is proclaimed that same night and guards are put out to keep everyone in the village. About noon of the following day every adult male is compelled to go to the north estufa to vote; any delinquent is arrested and dragged to the estufa and is also fined for non-attendance. When all are assembled the retiring governor delivers his farewell address and delivers up to the presiding cacique his two canes of authority. The cacique then, in a long speech, declares the nominee. The voting immediately follows; it is usually by acclamation and must be unanimous. One dissenting vote would disqualify the person up for election and call for another nominee. As soon as declared



JEMEZ PUEBLO, NEW MEXICO

elected, the governor is inaugurated beneath the great arches of the Rainbow in the West and the Rainbow in the East. The election of the other officers immediately follows, the retiring officer nominating his successor, who is usually elected by the assembly. An elective officer is eligible for only one term at a time in any one office and must serve without compensation; if elected he must serve whether he wishes to or not. I was told that José Romero, who was governor when I went to Jemez, refused to serve and that he was locked in the stocks five days before he would accept the office.

Anything proposed in a council must have the unanimous consent of all present before it becomes a law of the place. This accounts for the slow progress in breaking away from old customs and inculcating new ideas and ways. There is always some old person who will object to most new things proposed.

Everything at Jemez is arranged beforehand by the council, even the planting of crops, work on irrigating ditches, harvesting, feasts, fasts, etc., and this is proclaimed by heralds, usually the governor and his aides, who go about the village at evening and morning and in sale-crying, strident voices tell the people what they shall do during the day. If they disobey the order they are severely punished.

♩ = 110. ~ SONG TO THE GODS ~ MUSIC TRANSCRIBED BY
Albert Gale

NÓ NÓ-WÁ NÓ-WÁ NÓ NÓ-WÁ NÓ-WÁ NÓ, NÓ NÓ-WÁ NÓ-WÁ NÓ NÓ-WÁ NÓ-WÁ NÓ.
 NÓ-WÁ WÁM-MÉ NÓ-WÁ WÁM-MÉ NÓ-WÁ NÓ-WÁ MONTA-ZU-MA WÁM-MÉ.
 MONTA-ZU-MA MONTA-ZU-MA MONTA-ZU-MA WÁM-MÉ.
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 NÓ-WÁ MONTA-ZU-MA NÓ-WÁ MONTA-ZU-MA NÓ-WÁ MONTA-ZU-MA MONTA-ZU-MA WÁM-MÉ.

D.C. AL



THE MAN BEHIND THE GUN

BY MONROE N. WORK

THE man who, next to Dr. Washington himself, has done most for the physical development of Tuskegee Institute is his brother, John H. Washington, Hampton '79. Coming to the institution four years after its establishment he worked incessantly in the actual construction of buildings, their equipment, and all other operations of the school. He left the United States Engineering Corps, where he had been employed for several years, and came to Tuskegee in 1885 to take the two positions of business agent and commandant.

After being there a year and a half he was also made superintendent of the mechanical department, which then consisted of a small carpenter shop about 16 by 36 feet, a blacksmith shop 18



STUDENTS WORKING ON THE TUSKEGEE LAUNDRY

by 12 feet with only one anvil, a very small printing office equipped with two old-fashioned, crude printing presses, a very small laundry with practically no outfit, where the girls did all the washing for the school by hand, and a room, 18 by 20 feet, where they did some plain sewing. At the time he came, the school owned about one hundred acres of land, now a part of the campus. The principal building was Porter Hall, where all of the academic teaching was done. The kitchen, laundry, and commissary were in the basement. This, with two small cottages for teachers, and a log barn, were all the buildings that the school had. Some attempt was made at that time to farm. About twenty acres were under cultivation in truck, garden, and farm crops. Bricks were being made by hand and in a very crude way, under the management of the farm.

Mr. Washington was not long in charge of the industries before he began to demonstrate what he could do with them. In 1892, therefore, he was relieved of the position of business agent and so had more time to devote to the industries and to the training of the boys. The industries continuing to grow, it became necessary to push the construction of buildings. In order to have time to do this, Mr. Washington was relieved in 1893 of the position of commandant, which was taken by Major J. B. Ramsey, Hampton '93. Brickmaking had not been very successful, so the Principal requested Mr. Washington to take charge of this industry also. He immediately began experiments which

resulted in a superior quality of brick. Under his administration, the different industries grew from five to forty-seven. Tuskegee now has more than one hundred buildings, thirty-one of them being large buildings used for dormitories, shops, hospital, etc., all of which have gone up under Mr. Washington's general supervision. In 1900 he was appointed general superintendent of industries, a position created at that time and one which he is still holding.

In the pioneer days of the school, when something was to be done for which there was neither money nor apparatus, Mr. Washington generally found a way or devised a plan. In talking with me he related the following anecdote illustrating how he has made "bricks without straw":—

"In the beginning Tuskegee depended on water furnished by a few dug wells. As the school grew larger it had to resort to a pool to get water for its boilers and laundry work. Still later, the dug wells would not supply a sufficient quantity for drinking and culinary purposes. The principal appointed a committee to recommend plans for getting an adequate supply of water. This committee was out for several months but failed to find such a supply, and finally the matter was turned over to me. In going about in the hills I found a large spring on a piece of land about three-quarters of a mile from the campus. After a careful examination it was found that this spring would supply nearly three times as much water as the school then used. It was decided to put in a system of waterworks and pipe this water to the campus. A reservoir was dug, a pump installed, and the water pumped into a tower which provided an adequate supply until 1909, when the school had outgrown it. When the pipes were received most of the threads were battered to such an extent that the pipes could not be screwed together; and since the school did not have a thread cutter, tongs, etc., large enough to use on a 4-inch pipe, we had to use a rat-tail file to sharpen up the threads of the pipe and a chain and stick to screw them together. When this water supply became inadequate, I was chosen chairman of a committee to take charge of sinking the artesian wells which now furnish the school with all the water needed."

Mr. Washington related at another time the following anecdote bearing upon the same sort of experience¹:—

"In developing the industries it was my desire to have a large machine shop to turn out machinists, as there was a great demand for colored machinists in this section. To carry out this plan I found it would be necessary to have a foundry to make castings, as there was not a foundry within forty-five miles of

¹ This anecdote and the one following were told in less detail by Dr. Washington in a sketch of his brother's work published by the Southern Workman in January 1908.

Tuskegee. On one of my visits to the Polytechnic Institute at Auburn, Alabama, where I used to make many visits each year to consult with the mechanical instructors, in talking with Professor J. J. Wilmore, I laid before him our plans for a machine shop and foundry. Soon after that, the board of control of that institution decided to put in a larger cupola, and Professor Wilmore urged the board to donate the smaller one to Tuskegee Institute, which it did. When the matter was put before the finance committee consisting of Mr. B. T. Washington, Mr. Warren Logan, and myself, the first two refused to make an appropriation to pay the freight on the cupola, saying that it could not be made use of at Tuskegee. I was determined to have the foundry, so I took three yoke of oxen which were used by the school at the sawmill, went thirty miles through the country, and hauled this cupola to Tuskegee over a dirt road. Thus the foundry was established."

Mr. Washington has demonstrated again and again his wonderful fortitude and untiring energy. One of the oldest teachers relates the following incident to illustrate this characteristic:—

"When the large Chapel at Tuskegee was started in 1897 it was the plan to have it completed for dedication at the opening of school in 1898. In February 1898, the lady who gave the money for the Chapel decided that she would like to have it dedicated in April of that year, before she went to Europe to spend two years. The principal called Mr. Washington, who was in charge of its erection, and laid her request before him and other members of the Faculty, asking if it were possible to comply with the request. The concensus of opinion was that it was not possible. Two days afterwards, Mr. Washington, having considered the matter, reported that if they had no serious accidents with the work it could be completed. He was given the job. From February to the time of completion there were from seventy to ninety men employed daily on the building. During the last two weeks a night force was put on and from thirty to fifty men worked all night. Mr. Washington remained on the job nearly every night until after twelve o'clock. Invitations were sent out announcing that the Chapel would be dedicated in April. On the day set for the dedication it was ready, although, when the procession was entering the front door, the boys were sweeping out the shavings at the back!"

All who have come in contact with Mr. Washington during these years consider that he is endowed with a great deal of initiative combined with unusual executive ability. He considers that whatever success he has had in helping to build up the institution has been due, first, to the confidence that the principal has always put in him in whatever he has been given to do,

and, second, to the fact that he has been able to select competent instructors in the divisions, who have always put the utmost confidence in him and who have shown a willingness to coöperate with him in carrying out his plans.

He considers that the ability to accomplish so much at Tuskegee with a small amount of money in the way of putting up buildings has been due, to some extent, first, to the resources of the land, and, second, to the large amount of free and cheap labor given by the students and teachers. The school owned a large acreage covered with timber, and Mr. Washington was able to have a sawmill and the necessary machinery to convert this timber into material for building and for making furniture. It also owned large beds of clay suitable for first-class bricks; as many as 2,000,000 were made in one year. Besides these resources Tuskegee had a large body of students and mechanical instructors who were willing to work hard to accomplish things.

During the first fifteen years of the existence of the institution the great struggle was to provide shelter for the large number of students. Each year many of them would appear on the grounds without having made any application; in many cases they had come hundreds of miles and numbers of them had walked a large part of the way. The institution would not turn them away. Provision had to be made for them, and often some kind of a building had to be put up quickly.

Mr. Washington says in this connection: "I do not believe that anywhere in the world there is a body of students that has done as much work free of charge toward helping to build up an institution as the students here in the early days of Tuskegee's struggles. When a piece of work had to be done, if there was no money I would call the students together and talk to them, and afterwards tell them what was necessary to be done, asking them if they would not lay aside their school and other duties and help to do this job free of charge. There was never a time when they did not consent to do it. Of course I could give many other instances, if space would permit, where I have often called students out of bed at night during a rainstorm to go to the brickyard and help cover up brick. They never received a cent of pay for this. On the other hand, whenever students would come to me in distress, I would never fail to help them if it was in my power to do so."

The late Dr. J. L. M. Curry, General Agent of the Slater Board, was a great believer in the industrial work carried on at Tuskegee Institute. One year he asked this board to appropriate sufficient money to send Mr. J. H. Washington to Massachusetts, where he made a careful study of some of the best industrial

schools. From there he went to New York to visit Pratt Institute and the New York Trade School, and to Philadelphia, where he made a study of the industrial work done at Drexel Institute. While in the North Mr. Washington also visited the best shops and factories. On his return he made out a complete new course of study for all of the industrial divisions and had it printed in the catalogue just as the academic course was.

In addition to the experience he got at Hampton, Mr. Washington considers that his five years of service in the United States Engineering Corps, where he worked in connection with the building of the locks and dams of the Great Kanawha, greatly helped to fit him for his work at Tuskegee. He claims that where he first saw the light and got inspiration was at Hampton under General Armstrong, Mr. Albert Howe, Miss Mary Mackie, and Miss Elizabeth Hyde. He always had a great deal of ambition to prove that the Negro was capable of doing things at Tuskegee, as an inspiration to the young men, in order that they might in turn be inspired to try to do something in the world.



HAMPTON'S ANNIVERSARY

IN THE exercises at Hampton's Anniversary an attempt is made to show to visitors three things: something of the life of the student before entering Hampton; an exposition as complete as possible of the work and spirit of the school; and a glimpse of the graduates after they have been out several years teaching and leading their people. The story of Hampton in these three chapters was told for the forty-seventh time on Thursday and Friday, April 22 and 23, 1915.

Two autobiographical essays by students of the present Senior Class comprised the first chapter of the story. A slender, dainty little Pueblo girl from El Paso, Texas, spoke on "Memories of My Childhood." Her description of a seven-year-old's work tending sheep and goats, helping her mother card wool for blankets, gather clay for pottery, husk and grind the corn, and make "paper" bread for the hungry men, was most interesting. "The Influence of the Calhoun School" was the title of a speech delivered by a tall Negro boy with a captain's shoulder straps on his blue uniform. It included an account of his early school days, first in a log hut with one door and one window, where the teacher had to defy superstition when it rained and put up her

umbrella in the house, and later, through the sacrifices of his mother, as a boarding pupil in the Calhoun School, an Alabama Hampton, founded and managed by former Hampton teachers.

The second chapter of Hampton's story is the longest. Two days is a short time in which to obtain a balanced impression of the work and spirit of the school. At various exercises during these two days five students presented to audiences practical demonstrations of certain important processes learned in their respective courses. A white-clad student dairyman showed how he had been taught in his agricultural course to use the Babcock tester—"a searchlight in the dairy"—to show the amount of fat in whole milk, skim milk, and cream. A girl behind a table bearing bottles of acids and samples of dress materials talked about "Fabrics Worth Buying," showing that there are three tests for materials—microscopic, physical, and chemical—and that by one or more of these, a Hampton girl, when she contemplates buying a dress, can ascertain whether the silk, linen, or woollen samples are pure, and, if not, to what extent they are adulterated.

One of the eight boys in a double quartet which had been singing the ever-welcome plantation songs before and after the demonstrations, appeared on the platform with a table of horse-shoes, and made some interesting and surprising statements. He claimed that there are more than one hundred different kinds of horseshoes, and held up, for the audience to see, among others, shoes weighted or shaped to correct faults of gait, to support weak feet, to prevent interfering, and to give style or "knee-action." Of one shoe he said that "if a horse has a short stride, the application of this shoe increases his stride six inches at every step. Such an increase makes a big difference in a race."

A Senior girl who is completing her four months of practice teaching at the Whittier Training School, preparing herself to become a primary or kindergarten teacher, explained in a few words the possibilities of the story hour in the training of a child. When she finished, another young teacher sitting at the piano played a march and a dozen tiny Whittier children came in from behind the scenes, laboriously climbed the grown-up's steps to the platform, and seated themselves in little chairs placed in a semi-circle. The babies' eager faces showed their interest in the adventures of "The Little Rabbit Who Wanted Red Wings."

A Senior boy, who received his wheelwright's certificate in 1913, and has since been completing the academic-normal course, demonstrated, in khaki work clothes which made him an attractive symphony in brown, the correct way of building a strong, durable

cart wheel. Because of lack of time part of the work was done before he appeared on the stage, but the audience saw spokes put in, tennons cut, the rim adjusted, and the box put on, the wheelwright describing his work as he passed from one step to another.

Besides these especially arranged demonstrations, the visitors were shown as much as possible of the daily routine work and school life at Hampton. They were met at Old Point on Thursday morning, April 22, by the *Hampton*, shining in a new coat of white paint. The Institute band—forty musically hospitable students—greeted the approach of the boat to the school wharf. A crowded hour followed in the inspection of the Trade School, during which the visitors discovered with regret that if one stops to see a red cedar bowl turned or a horse shod, one must hurry on without learning how to tire a wheel or to construct a window frame. It is difficult for a layman to gain even a superficial understanding of fifteen trades in only fifty minutes.

In the Domestic Science Building Senior girls were seen making hats and Junior girls working on underwaists. A budget on the board provided clothing for a family of four for fifty dollars. In the industrial sewing room, where bed and table linen, towels, dusters, aprons, caps, and other similar supplies needed by the school are made, a lesson in rug-weaving was going on, and many beautiful rugs, portières, pillow covers, and bags, some of them woven in beautiful shades of vegetable silk dyed by students, tempted the visitors to stop and spend. In a domestic-science classroom white-aproned girls were having a lesson on different ways of cooking eggs. Tables spread with a day's meals for a child of nine, costing respectively ten and thirty cents but having the same food value, attracted much attention.

In agricultural classes girls were learning how to test seeds and how to prepare poultry for market. Boys were studying the effect of various farm tools on soil, and how, when, and why to cultivate land in order to get the best possible returns. Other boys were observing a litter of little brown pigs, and learning how to make selection for breeding. In the cool, clean dairy, daily routine work was being performed by boys in the third-year agricultural class. In the manual-training room girls were being taught such mechanical work as will make them "handy" in the school, on the farm, and in the home—shoe-repairing, chair seating, book-mending, and the making of serviceable baskets from white-oak splints. Wherever possible in these classes instructors were presenting theory and practical work side by side.

A visit to the Whittier School requires a short walk or drive

from the other Hampton buildings along a macadam road running across one of the two school farms, with blossoming fruit trees and waving grain on one hand and a beautiful field of alfalfa on the other. At the Whittier, which is attended by four hundred little colored children of the surrounding communities, Hampton Seniors were doing their practice teaching. There was an opportunity to see the fascinating primary room where stories are told, and where kindergarten songs are sung and acted. Out of doors the boys were having battalion drill in miniature imitation of their big brothers at the "normal school" and the girls were enjoying a class in folk-dancing.

Automobiles were provided on Thursday afternoon to take those interested to "Shellbanks," the school's stock farm of over five hundred acres, situated on the shore of a salt-water creek six miles from the school. Here about forty students take their work year and furnish the labor needed to run the farm. Some of the visitors enjoyed a sail on the *Hampton*, and others visited the academic classes. The delegates from the various Hampton clubs and associations in the North returned in time for the annual meeting of the National Hampton Association, an account of whose proceedings will appear in a later issue.

One of the most interesting features of Anniversary is the battalion drill and march to dinner. The cadets march to dinner six days in each week during the school year, but it is only at the Anniversary season that the girls and the Whittier children fall in behind them. At this drill the Senior captain who learned to read in a leaky schoolhouse was seen skilfully putting his company through maneuvers, and the blacksmith who could lengthen a horse's stride six inches appeared as an efficient and soldierly first lieutenant. The Whittier children followed the line of cadets, and after them marched the girls, in light gingham or percale dresses which they themselves had made. After listening to the singing of the Hampton grace and inspecting the kitchens, where student cooks were cutting great sheets of corn bread into squares and serving stew from enormous iron kettles, the visitors passed to the various places where luncheon had been prepared for them.

To the third chapter of Hampton's story—glimpses of graduates—belonged two addresses delivered at the Anniversary exercises proper, held in the Gymnasium on Friday afternoon. Thomas J. Edwards was graduated from Hampton in 1905 with a wheelwright's certificate and an academic diploma. He is now superintendent of the Negro Boys' Reformatory at Hanover, Virginia. In the intervening ten years he has acted as "financial secretary" in the Topeka, Kansas, Industrial Institute—the "Western Tuskegee"—has worked in a wheelwright shop and

in a livery stable, has taught his trade for two years at Tuskegee Institute, has supervised the colored schools in Macon County, and has revolutionized Negro education in Tallapoosa County, Alabama. The account of his work was straightforward and modest, and was tinged with philosophical humor, especially in his references to past financial difficulties.

Elizabeth Bender, a Chippewa Indian of Penturen, Minnesota, was graduated in 1907, and is now teaching at the Carlisle Indian School. She told of her four years as a teacher on the Blackfeet and Fort Belknap Reservations, where she battled with trachoma, tuberculosis, and other evils due to ignorance and easily corrected by education.

Thirteen of the thirty-six living members of the Class of 1890, which held a reunion during Anniversary days, furnished an eloquent example of the results of Hampton's work. All are self-respecting, self-supporting men and women, valuable to their communities and to the country. As a reunion gift, the class presented five hundred dollars to the school, several members giving a dollar for each of the twenty-five years they have been away.

The folklore concert in the Gymnasium on Thursday evening was a history of the life and art of the Negro race, an exposition of its present development, and a hint of its future possibilities. All the music, and all the words with the exception of "By the Waters of Babylon," were the conscious or spontaneous production of Negro people. "By the Waters of Babylon," is the One-hundred-thirty-seventh Psalm, an expression of the condition of slavery, set to music by Coleridge-Taylor, whose theme had its origin in the Negro folk song, "Don't Be Weary, Traveler."

Two folk songs, "Let Us Cheer the Weary Traveler" and "Run to Jesus," were presented in their original form. The first of these has reference to the "underground-railroad" traffic. "Run to Jesus," sung as a barytone solo by a Hampton undergraduate, is said to have first suggested to Frederick Douglass the idea of escaping from slavery. "Since You Went Away," representing the attempt of a Negro composer, J. Rosamond Johnson, to write a Negro song in characteristic vein, was sung by a girls' chorus. Other choruses were "Deep River," a folk song arranged for the piano by Coleridge-Taylor and for choral work by Harry Burleigh, and "Soon-a Will Be Done With the Troubles of the Worl'," arranged by R. Nathaniel Dett, director of vocal music at Hampton. The last three numbers on the program were church anthems developed from spirituals. "Wasn't That a Mighty Day," a Christmas song, and "My Jesus Lay in the Grave," an Easter carol, were harmonized and arranged by

the director of vocal music for use by the school choir at the appropriate seasons. The second of these is very difficult to sing, the students had had less practice with it than with the others, and the execution was accordingly less finished than in the case of the other songs. The third anthem was a composition by Mr. Dett, based on the first two measures of the folk song, "Listen to the Lambs." The school choir sang it with feeling and appreciation. The concert was Hampton's initial attempt to provide an evening's entertainment consisting largely of difficult and closely-harmonized Negro compositions, and had the faults of execution which might be expected in such a case.

A number of the prominent men who were the school's guests made brief addresses at the Thursday evening and Friday afternoon meetings. Mr. Taft, who, as president of the Board of Trustees, presented to this body the candidates for certificates and diplomas, addressed the visitors in part as follows:—

"When you go to other institutions you feel that each is part of a great educational system with some peculiar attributes of its own. But when you come to Hampton you come to a center of national movement, and development, and progress, that makes Hampton the most conspicuous and today the most important institution of learning that we have in this country. Now, I mean that; it is not the language of mere praise. I do not mean to say that education all over the country is not more important than one educational institution; but this institution was aimed at the problem of bringing back into a life of freedom five, six, ten millions of people who had been subjected to slavery. It meant the creation of a method by which they could be introduced into citizenship, by which they could make themselves useful, and prove their right to be in the community by reason of their value to it.

"And therefore it is that this is the center of the solution of that great racial problem which has made so many men shake their heads and say, 'It is impossible of solution.' Hampton is small compared with many great universities, not a thousand students, but it is not the size, it is the type, it is the method, it is the result here in the individual that makes it so important, and gives it today the right to be considered what I have said it is—the most important institution of learning, as a single institution, in this country."

To the graduates he said: "You go out from here with the mark on you 'a Hampton graduate.' I do not need, I think, to elaborate the advantage that you have in that honor and that privilege. It classifies you. It shows that you have passed through a mould which is expected by the country and the people whom you meet to have developed in you thoroughness, character, and the Hampton spirit of self-sacrifice. You owe it to yourselves to be worthy of the reputation that you will have ascribed to you. You owe it to your race, and if you fail for lack of character, tenacity of purpose, or wisdom, you injure your race,

because there are those narrow-minded people who will seize upon such a failure as a vindication of their view of your race. You must appreciate the intense interest and intense sympathy that the best people of the North and of the South have for you and your success: and you must realize that if you fail you are making yourselves unworthy of that intense interest and of the support which they are giving.

"Most of your problems are to be worked out in the South. Here you are to show what a tremendous advantage the South has in you, as you shall lead and develop your race into a valuable part of its citizenship. No candid supporter or friend of yours can be blind to the conditions that confront you, the bitter trials that at times you will have to meet, the great burdens that you will have to carry. And you must know that these things are to be met and overcome only by courage, by self-restraint, by confidence in God and by leaning on Him, and by the reward that comes to you from the consciousness of having fought a good fight and deserved success."

In the course of a brilliant little talk which elicited much applause, the Rev. Dr. William P. Merrill, of the Brick Church, New York City, said: "I knew that Hampton stood out in the way of helping the members of a race which has great possibilities and a great future to realize themselves, and I knew that Hampton stood out as a great pioneer experiment commanding the respect of the whole world and showing the way in which the whole educational world must advance, if it is to advance; but I never realized until today that Hampton is a tremendous spiritual force, and it seems to me that this is the greatest thing we can say of this or any other place. It seems to me that the force which is manifested here is exactly the force the world needs today in this country and all over the world. The coming on of the war has only served to deepen the conviction in my heart that the great need of the world is to get out of the sin of antagonism and division that sets class against class and nation against nation, the sin that runs through our whole life, even through our business life, where too often we find men who feel that the only way they can succeed is by climbing over the dead or exhausted bodies of their competitors.

"Our forefathers fought for liberty, then we began fighting for equality, and we are still fighting for it; but we are fast getting to the time when we shall catch the conviction that the best thing to fight for is fraternity. It seems to me that the best lesson the world can learn is just the lesson you are setting before it at Hampton—that fraternity is not only a possibility, but is the very basis of progress, efficiency, and social growth; because the only thing that can ever solve the great problems of class strife is fraternity, and I congratulate you that you are pioneers in the great work going on in the world today."

Another interesting speaker was the Rev. Dr. Henry Sloane Coffin of the Madison Avenue Presbyterian Church, New York. "Yesterday," he said, "I was very much impressed with the horseshoes I saw in a demonstration, especially with the one that was weighted to prevent interference. Hampton is teaching

men to fit into the community and not interfere ; and the man who doesn't interfere with his neighbors has learned not to interfere with himself. The necessary weight to prevent this is a sense of responsibility and it comes from the trust imposed upon him by a great institution.

"I learned also, when looking at those horseshoes, that when you want a horse of a certain kind to increase his stride, you weight the toe of his shoe and that adds six inches to his stride. We often think of our responsibilities as weights, but they are really wings. I go away from Hampton with the feeling that my stride will have some increase because of the sense of responsibility that has been breathed into everyone in this atmosphere, where duty is put before everything else, where men are ready to be their whole selves for the sake of those whom they can serve, for the sake of this glorious republic, and of the God and Father of us all."

Dr. Job E. Hedges of New York, an ever-welcome Hampton visitor, delivered, in his inimitable manner which never fails to put his audience in a good humor, a series of epigrams fraught with wit and wisdom and good advice. Mr. Julius Rosenwald, of Chicago, a Tuskegee trustee, who has given so much money, time, and influence in the establishment of colored Young Men's Christian Associations throughout the United States, spoke of his great interest in Hampton, and suggested to the guests in the audience that every one of them might use his influence to try to get greater justice for the colored man in the cities.

A large delegation from Norfolk was represented by the Rev. Dr. W. Sparks Melton, of the Freemason Street Baptist Church of that city, who said : "Without a note of discord, of prejudice, or of sectionalism, we of the South join with your friends of the North in their note of praise, and without a fear of being misunderstood we lay our tribute of appreciation where we know it will be worthily worn. The best thought about our present-day civilization is its note of idealism, its persistent recognition of the great fact that, after all, character is everything, that all things else must be subordinate to it, and that the world must at last bow, not to what a man has but to what a man is."

Mr. A. B. Trowbridge, of New York, president of the National Hampton Association, and the efficient organizer and leader of the "Special Hampton Trip," said that, so far as he knew, the annual Hampton trip would be carried on forever under the auspices of the Association ; and Mr. E. E. Olcott, of New York, expressed to Dr. Frissell and the school the gratitude of the party for the hospitality which had been extended to them.

At Home and Afield

HAMPTON INCIDENTS

VISITORS

THE Hampton Anniversary brings together annually men and women who are leaders in education, in the professions, and in philanthropy. Of the fourteen present trustees of the school, nine attended the trustees' meeting on April 22 — Hon. William Howard Taft, of Yale University; Dr. Francis G. Peabody, of Cambridge, Mass.; Mr. Clarence H. Kelsey, of New York; Dr. H. B. Frissell, principal of the school; Mr. George Foster Peabody, and Dr. William Jay Schieffelin, of New York; Judge L. L. Lewis, of Richmond; Mr. Frank W. Darling, of Hampton; and Dr. S. C. Mitchell, of Delaware College, Newark, Del. Five of the six state curators of the school were present for their annual meeting—Messrs. J. C. Carter, of Houston; J. M. Clark, of Danville; W. S. Copeland, of Newport News; W. T. Johnston, of Richmond; and A. T. Stroud, of Norfolk.

Among the guests from the North were the following: from New York and Brooklyn, Mr. and Mrs. A. B. Trowbridge; Mrs. W. J. Schieffelin and Miss Mary Schieffelin; Mrs. C. H. Kelsey; Rev. Dr. William Adams Brown, of Union Seminary, and Mrs. Brown; Miss Katherine Garrison Chapin, president of the New York Armstrong League; Rev. Dr. Henry Sloane Coffin and Mrs. Coffin; Dr. Samuel T. Dutton, an associate editor of *Christian Work*; [Mr. Paul U. Kellogg, of the *Survey*; [Mrs. Wilton Merle-Smith; [Rev. Dr. and Mrs. William Pierson Merrill; Dean James E. Russell, of Teachers College, and Mrs. Russell; Mrs. Charles W. Ide;

and Col. Willis L. Ogden; from other cities, Mrs. Robert Porter Keep, of the Farmington School, Conn.; Miss Eliza Kellas, of the Emma Willard School, Troy, N. Y.; Mrs. John Markoe, of Philadelphia; Miss Alice P. Tapley, treasurer of the Boston Hampton Committee; Mrs. Charles H. Tenney, of Springfield; Mrs. W. H. Taft, of New Haven; Mrs. W. Rodman Peabody, of Readville, Mass.; Mrs. L. L. Lewis, of Richmond; Miss I. C. Chalfant, of Pittsburg; Miss Annie E. Trumbull, of Hartford; Rev. Dr. and Mrs. Henry Bradford Washburn, of Cambridge; Mr. Harold Peabody, of Boston, secretary of the National Hampton Association; and Dr. and Mrs. James M. Taylor, formerly of Vassar College.

UNDER the leadership of Mr. A. T. Stroud a party of more than sixty prominent citizens of Norfolk and Portsmouth attended the Anniversary exercises. In the party were Mr. George McK. Bain, Mr. William A. Cox, Mr. and Mrs. R. Granville Curry, Mr. James G. Martin, Jr., Capt. and Mrs. Albert H. Roper, Dr. and Mrs. T. W. Royster, Mrs. R. C. Taylor, Jr., Miss Alison Stirling, Mr. and Mrs. George J. Twohy, Mrs. Louise Collier Wilcox, Mr. and Mrs. R. E. L. Taylor, Mr. Harold H. Wrenn, and Rev. Dr. W. Sparks Melton.

Other visitors of note were Miss Martha Berry, principal of the Berry School in Rome, Georgia; Mrs. Marietta Johnson, founder of the Fairhope School of Organic Education, and

two Tuskegee trustees, Mr. Julius Rosenwald, of Chicago, with Mrs. Rosenwald, and Mr. William G. Wilcox, of New York, with Mrs. Wilcox.

DURING the past month the following former Hampton workers have visited the school: Miss Emma Gustafson, Miss Anna Vinton, Miss Ethel Gowans, Miss Susan Berry, Mrs. Louise Day Putnam, Mrs. Edward Page, Mrs. S. P. H. Winslow, Mrs. E. H. Townsend, Miss Charlotte Thorne of Calhoun School, Miss Rossa Cooley, of Penn School, Miss Clara Gilman, Dr. M. M. Waldron, and Miss Helen W. Ludlow.

Miss Marguerite M. Kriel of Capetown, South Africa, secretary of the student movement of the Young Women's Christian Association in South Africa, spent part of the month of April at Hampton, and during that time spoke several times to groups of students and teachers about her work.

Mrs. Robert E. Speer, who has been elected to succeed Miss Grace Dodge as president of the National Board of the Young Women's Christian Association, recently spent a week at the Holly Tree Inn with her children. She spoke on Sunday evening, May 8, at a meeting of the King's Daughters, of the unselfish, loving service which Miss Grace Dodge gave during her life to the girls of this country and of other countries.

Miss Emma H. Gunther and Miss Balderston, both of the Household Economics department of Teachers College, visited the school in April. It is a pleasure to see Dr. Eldridge Mix at the school again, whether in official or unofficial capacity.

THE TRADE SCHOOL

DURING the inspection of the Trade School by the Anniversary visitors on the morning of April 22, several orders were left in the different departments. Some of the donors were much interested in the work of

their scholarship students. One indication of this interest was an order for a suit of clothes to be made by a Senior tailor for his scholarship benefactor.

Having recently completed the plastering and stuccoing of the Fenninger cottage, the bricklayers have again resumed work on the new dormitory. At present they are laying the brick for the interior walls of the second story of this building. The Fenninger cottage is rapidly nearing completion. Plumbers have recently installed the plumbing and the carpenters are now busy hanging the doors and putting in the stairs. The building will soon be turned over to the painters and decorators for finishing touches.

WORK has been started on the digging of the foundation for the new cottage to be built for Mr. Buck. The steamfitting department is estimating on the cost of installing steam heat in several cottages on the grounds.

Twenty-five large cotton-bale trucks have recently been finished in the truck department and shipped to a firm in New York. There are several other orders on hand.

This time of the year is a busy one for the carriage-painting shop. One automobile belonging to an instructor has just been repainted, and several other automobiles and wagons are in the shop for painting.

A pair of andirons and fire set of special design have been shipped by the blacksmith department to a purchaser in Colorado. This department has received an order for six sheet-iron wheelbarrows. The blacksmiths have finished the iron parts for the dray recently built by the wheelwrights. Two of the first-year boys have completed an ornamental iron hall-rack for exhibition purposes.

AGRICULTURE

ON May 7 a moving-picture film entitled "A Concrete Romance," showing the use of concrete on the

farm, was exhibited before trade and agriculture students. The film illustrated the most modern methods of making concrete buildings, of using permanent steel molds for making concrete silos, and of using the shaking type of steel molds for concrete fence posts. The illustrations were interspersed throughout a romantic picture story which thoroughly amused and entertained the students.

The money and labor expended under the direction of expert "tree surgeons" two years ago to balance up and re-inforce the crotches of the many big trees on the grounds, has been amply justified by the experience of the department this spring. Despite one of the most severe and destructive gales which has visited this coast for many years not a single big tree has been even seriously damaged, whereas trees in the immediate neighborhood have suffered severely. Among other minor offences the gale completely wrecked the big, eighteen-foot steel windmill which, for more than fifteen years, has furnished water for the Shellbanks Farm. Fortunately the auxiliary motor-driven pump can perform this service until a new mill is erected.

A vigilant watch is being kept for the various insect pests which, when unopposed, devour the leaves of shrubs and trees with such amazing rapidity. Each pest seems to demand special attention and a special spray mixture. Just now the elm-leaf beetle and the elm-leaf miner would be particularly active if they were not discouraged by thorough spraying.

RESULTS OF CLEAN-UP WEEK

FOUR prizes for the best-kept premises in the county—first and second prizes for town and for country homes—which, through the generosity of Mrs. Alexander Purves, were offered by the Negro Organization Society in connection with its state clean-up week campaign, were presented to the winners at the Anniversary exercises in the school Gymnasium on April 23 by Dr. Francis G. Peabody. The

committee of inspection, not reckoning the inherent distinction of these premises, but the relative improvement even in the humblest home, found its problem so difficult to solve that after giving two first prizes of ten dollars in gold each, and two second prizes of five dollars in gold, and thus exhausting the money offered, they conceived that another prize should be awarded, and this was provided for by Mrs. Frank Darling. Dr. Peabody said that the problem of the Negro Organization Society is a challenge to all to sanctify themselves for the sake of others; to make themselves fit to be parts, one of another.

EXTENSION WORK

AT a meeting in the Pine Street Baptist Church, Suffolk, Va., on April 30, Mr. Aery spoke on the "Use of Industrial Training in the School and in the Home." During a trip to North Carolina, Mr. Aery spoke twice at Hobbville, N. C.—at a patrons' meeting held on Saturday evening, May 8, to raise money for a new schoolhouse, and on Sunday morning at a Sunday-school meeting; on the same day at Trotville, N. C., at the regular church service, on "Religion and Education"; at Sunbury, N. C., before the evening Christian Endeavor meeting, and later in the evening to an audience of 700 colored people on "Some Roads to Peace in the South." On the return trip he spoke Monday, May 10, at the high school in Holland, Virginia, on "Carrying School Ideas into the Home," and at the colored school in Suffolk on the "Value of a Strong Body."

Miss Walter spoke on April 11 at the Young People's Meeting in the First Baptist Church (colored) in Hampton; on April 16 to the Whittier School Parents' Association on the subject, "What the Whittier School Stands For"; at Newport News, April 28, to the teachers from Magruder, George Washington, and Jefferson Schools, on the "Review of Professional Reading for 1914-15"; and on

May 9 at the Presbyterian Church (colored) in Newport News on "The Parents' Responsibility."

Mr. Jinks spoke on April 9 at the colored church in Mathews Court House, Va., on "Practical Handwork for Rural Schools," and on April 10 at the church at Saluda, Middlesex County, on the same subject. At the first Negro school fair held in Franklin, Va., on May 7, Dr. Phenix was one of the speakers; his subject was school improvement.

RELIGIOUS WORK

THE Young Men's Christian Association has elected the following officers for the year 1915-1916: president, Lorenzo White; first vice president, P. M. Vaughan; second vice president, A. J. Banks; secretary, J. C. Parks; treasurer, Captain Allen Washington; honorary secretary, Mr. F. D. Wheelock.

Mr. Solomon D. Spady has resigned his position as general secretary of the Young Men's Christian Association and will devote himself to further study next year. Mr. Louis Martin, '14, who has been connected with the Agricultural Department of the school during the past year, will become general secretary at the opening of the school year.

Lorenzo White, J. C. Parks, and Louis Martin will attend the Y. M. C. A. Conference which will meet at King's Mountain, N. C., May 21-31.

At the regular communion service held the first Sunday in May two young men united with the Church—Lorenzo Sanders and Edwin D. Vaughan.

ENTERTAINMENTS

A production of "The Taming of the Shrew" by the Shakespeare Club in Huntington Auditorium on Saturday evening, May 8, was witnessed by a "capacity audience." The effective and realistic scenery which showed the interior of halls in Baptista's and Petruchio's houses was painted by the students. The cos-

tumes were particularly fine and the acting was good throughout. Kate's shrewish bearing and facial expression were excellent, and Petruchio railed with naturalness.

THE WHITTIER SCHOOL

THE Parents' Association held its regular meeting on the evening of the third Friday in April. The meeting was in charge of Mrs. Greenland, chairman of the social committee. The boys of the highest class at the Whittier gave the Whittier pledge. This was followed by a talk setting forth what the Whittier School stands for, explaining its work and aims. An instrumental solo was given by one of the Whittier girls of the highest class and there were several other interesting solos and recitations. The chairman deserves great credit for the varied and interesting program. The Association gave five dollars to Mrs. Weaver for the Orphan Home.

The younger children who are working in the school gardens have had a fine crop of radishes, and their peas will soon be ready to be picked. The Whittier has received a beautiful picture of Shakespeare from Mrs. Barbour of New York City.

PHILLIPS ACADEMY

THE Armstrong League at Phillips Academy, Andover, Mass., has elected the following officers:

President, M. S. Gould, Port Washington, N. Y.

Vice President, R. P. Hanes, Winston-Salem, N. C.

Secretary, Elbridge Adams, 2d, Williamstown, Mass.

Treasurer, Donald Burnham, Chicago, Ill.

NATIONAL HAMPTON ASSOCIATION

THE useful and thriving National Hampton Association held a business and social meeting at Hampton Institute on April 23 and elected officers. As soon as possible more detailed information will be printed.

What Others Say

CITY NEGROES

SPEAKERS at the conference on colored school children held in New York under the auspices of the Public Education Association, April 29, all showed an optimistic attitude towards Negro problems in the city.

Eugene K. Jones, associate director of the National League on Urban Conditions among Negroes, and Mrs. Helene Ingram, of the Association for Improving the Condition of the Poor, both emphasized the fact that the Negroes were "not a pauper nor a begging people," and that they did not ask for relief until their condition was such as to make it necessary. Mr. Jones said further that if better economic opportunities could be opened up for colored wage-earners, the problems arising from malnutrition, the lodger evil, and bad conditions in the homes would soon disappear.

New York Evening Post

INTERESTING ARTICLES

IN the *Journal of American Folk-Lore* (October-December, 1914) are three articles on the religion, mythology and folk-tales, and social organization of the Indians of North America. The treatment of these subjects is scholarly, analytical, suggestive, and may be highly commended. Interesting also and well worth careful reading are the articles entitled "Black and White in South Africa," "Christian Literature in the Mission Field," and "The Negro Christian Student Conference," published in the April number of the *International Review of Missions*.

AN appreciation by Oswald Garrison Villard in the *Survey* for May of the work of Karl Bitter mentions the exquisite medallion presented to Robert C. Ogden on his seventieth birthday by "friends who went under his leadership to the conferences for education in the South, making excursions into ennobling experiences." There is also a reproduction of the medallion.

Le Bulletin de l'Union Panaméricaine for May refers to a recent article in the *Southern Workman*

about Isaac Fisher, the eminent Negro writer, pedagogue, and orator.

The *Bulletin* also commends the work of the New York Music School Settlement for Negroes which owes its existence to David Mannes of the New York Symphony Orchestra, a musician who might perhaps never have attained to such a high degree of development in his art had it not been for his meeting with the Negro virtuoso, Charles Douglas.

"Powder Mills and Vocational Schools in the Old Dominion" is the suggestive title of a vivid and appealing comparison, made by Paul U. Kellogg in the *Survey* for March 8, of the "human leaven" of Hampton Institute's ideal with a near-by powder mill, a "bustling hatchery of death for unknowing men half way round the world."

THE INDIAN AND LIQUOR

ACTING under orders from Cato Sells, Commissioner of Indian Affairs, Government agents, directed by Henry A. Larson, chief special officer for the suppression of the liquor traffic among the Indians, seized the Bemidji (Minn.) brewery and emptied great vats containing seven car loads of beer into the streets. The beer, valued at \$4500, flowed down the gutters and into the lake. The beer was confiscated because of the failure of the brewery company to comply with the Chippewa Treaty of 1855.

Duluth (Minn.) News-Tribune

DR. WASHINGTON HONORED

Dr. Booker T. Washington of Tuskegee, Alabama, has been notified that his name will be presented as a member of the International Jury of Awards, which is the highest honor an International Exposition can bestow. This acknowledgment by the Panama-Pacific-International Exposition of the ability, wisdom, and judgment of Dr. Washington is a recognition of which no one should be ashamed.

Christian Index

SOME PUBLICATIONS OF

The Hampton Normal and Agricultural Institute

Annual Catalogue (Illustrated)

Principal's Report (Illustrated)

Founder's Day Programs

Education for Life, Samuel Chapman Armstrong

"Hampton"

Hampton's Message (Illustrated) Sydney D. Frisell

The Regeneration of Sam Jackson, (Illustrated) J. W. Church

What Some Men Have Said of Hampton Institute

Hampton Sketches II, Johnson of Hampton, E. L. Chichester

The Crucible, J. W. Church

General Armstrong's Life and Work, (Illustrated) Franklin Carter

Practical Training in Negro Rural Schools (Illustrated) Jackson Davis

The Servant Question, Virginia Church

General Samuel Chapman Armstrong, Henry Pitt Warren

Armstrong a "Statesman-Educator," Stephen S. Wise

Hampton's Work for the Indians, Caroline W. Andrus

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Traveling Libraries

Traveling Libraries, consisting of nineteen books each, in a neat box in which they may be kept, will be loaned for a school term (October 1 to June 1) to any teacher or superintendent in Virginia on receipt of a nominal fee of fifty cents.

LIST OF BOOKS IN THE LIBRARY

Bailey's Principles of Agriculture
Bailey's Garden Making
Bancroft's Game Book
Barrows' Principles of Cookery
Birds Every Child Should Know
Black Beauty
Boy Scouts of America
Burrough's Squirrels
Dana's Plants and Their Children
Hodge's Nature Study and Life
Home Furniture Making
Hornady's Our Vanishing Wild Life
Keeler's Our Native Trees
Principles of Hygiene
Woolman's Sewing Course
Hampton Leaflets, Volume I
Hampton Leaflets, Volume II
Hampton Leaflets, Volume III
Hampton Leaflets, Volume IV

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JULY 1915

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THE SOUTHERN WORKMAN

Rural Recreation

W. K. TATE

Colored Branch Libraries

RACHEL D. HARRIS

The Nanticokes of Delaware

FRANK G. SPECK

Letters from Zululand

Press of
The Hampton Normal and Agricultural Institute
Hampton, Virginia

The Hampton Normal and Agricultural Institute

HAMPTON, VIRGINIA

H. B. FRISSELL, Principal

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F. K. ROGERS, Treasurer

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What it is . An undenominational industrial school founded in 1868 by Samuel Chapman Armstrong for Negro youth. Indians admitted in 1878.

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Equipment Land, 1060 acres ; buildings, 140

Courses Academic -normal, trade, agriculture, business, home economics

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Results Graduates, 1838 ; ex-students, over 6000
Outgrowths : Tuskegee, Calhoun, Mt. Meigs, and many smaller schools for Negroes

Needs \$125,000 annually above regular income
\$4,000,000 Endowment Fund

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A full annual scholarship for both academic and industrial instruction - - - \$ 100

Annual academic scholarship - - - 70

Annual industrial scholarship - - - 30

Endowed full scholarship - - - 2500

Any contribution, however small, will be gratefully received and may be sent to H. B. FRISSELL, Principal, or to F. K. ROGERS, Treasurer, Hampton, Virginia.

FORM OF BEQUEST

I give and devise to the trustees of the Hampton Normal and Agricultural Institute, Hampton, Virginia, the sum of _____ dollars, payable

The Southern Workman

Published monthly by
The Hampton Normal and Agricultural Institute

Contents for July 1915

| | |
|--|---------------------------------|
| HOUSING IN SOUTHERN CITIES | 371 |
| CO-OPERATION IN NORFOLK | 372 |
| THE NORFOLK NEGRO NIGHT SCHOOL | 374 |
| A NOTABLE MAY FESTIVAL | 375 |
| SEGREGATION | 376 |
| THE SOUTHERN SOCIOLOGICAL CONGRESS | 378 |
| THE NATIONAL HAMPTON ASSOCIATION | 379 |
| RURAL RECREATION | 380 |
| THE ADVANTAGES OF COLORED BRANCH LIBRARIES, Illustrated | W. K. TATE 385 |
| THE NANTICOKE OF DELAWARE, Illustrated | RACHEL D. HARRIS 385 |
| AN UPWARD STEP IN NEGRO SOCIAL SERVICE, Illustrated | FRANK G. SPECK 391 |
| THE INFLUENCE OF THE CALHOUN SCHOOL | F. S. HARGRAVE 397 |
| "THE GENERAL EDUCATION BOARD" | ROBERT J. PEAGLER 399 |
| LETTERS FROM ZULULAND | GEORGE P. PHENIX 402 |
| MADIKANE CELE AT HOME | 404 |
| HAMPTON INCIDENTS | 409 |
| GRADUATES AND EX-STUDENTS | 414 |
| WHAT OTHERS SAY | 416 |

THE SOUTHERN WORKMAN was founded by Samuel Chapman Armstrong in 1872, and is a monthly magazine devoted to the interests of undeveloped races.

It contains reports from Negro and Indian populations, with pictures of reservation and plantation life, as well as information concerning Hampton graduates and ex-students who since 1868 have taught more than 250,000 children in the South and West. It also provides a forum for the discussion of ethnological, sociological, and educational problems in all parts of the world.

CONTRIBUTIONS: The editors do not hold themselves responsible for the opinions expressed in contributed articles. Their aim is simply to place before their readers articles by men and women of ability without regard to the opinions held.

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THE HAMPTON LEAFLETS

Any twelve of the following numbers of the "The Hampton Leaflets" may be obtained free of charge by any Southern teacher or superintendent. *A charge of fifty cents per dozen is made to other applicants.* Cloth-bound volumes for 1905, '06, '07, and '08 will be furnished at thirty cents each, postpaid.

VOL. I

- 1 Experiments in Physics (Heat)
- 2 Sheep: Breeds, Care, Management
- 3 Transplanting
- 4 Birds Useful to Southern Farmers
- 5 *Withdrawn.* See Vol. VII, No. 4
- 6 Care and Management of Horses
- 7 How to Know the Trees by Their Bark
- 8 *Withdrawn.* See Vol. VII, No. 5
- 9 Commercial Fertilizers
- 10 Swine: Breeds, Care, Management
- 11 Fruits of Trees
- 12 December Suggestions

VOL. II

- 1 Suggestions to Teachers Preparing Students for Hampton Institute
- 2 Experiments in Physics (Water)
- 3 Spring Blossoms: Shrubs and Trees
- 4 School Gardening
- 5 Drainage
- 6 Mosquitoes
- 7 Roots
- 8 Seed Planting
- 9 Housekeeping Rules
- 10 Prevention of Tuberculosis
- 11 Thanksgiving Suggestions
- 12 *Withdrawn.* See Vol. VII, No. 3

VOL. III

- 1 Proper Use of Certain Words
- 2 Winter Buds
- 3 Domestic Arts at Hampton Institute
- 4 Beautifying Schoolhouses and Yards
- 5 Responsibility of Teachers for the Health of Their Children
- 6 Manual Training, Part I
- 7 Rotation of Crops
- 8 Life History of a Butterfly
- 9 How Seeds Travel
- 10 Nature Study for Primary Grades
- 11 Arbor Day
- 12 Evergreen Trees

VOL. IV

- 1 Plants
- 2 How to Attract the Birds
- 3 The Story of Corn
- 4 The Story of Cotton
- 5 The Meaning of the Flower
- 6 A Child's Garden
- 7 The Winged Pollen-Carriers
- 8 Soils
- 9 Care of Poultry
- 10 Plowing and Harrowing
- 11 Transplanting of Shrubs and Vines
- 12 Transplanting and Pruning of Trees

VOL. V

- 1 Teaching Reading to Children
- 2 Culture and Marketing of Peanuts
- 3 The House Fly a Carrier of Disease
- 4 Culture and Marketing of Tobacco
- 5 Virginia's Fishing Industry
- 6 Farm Manures
- 7 Soil Moisture and After-cultivation
- 8 Patent Medicines
- 9 Hookworm Disease
- 10 Reading in the Grammar Schools
- 11 Oystering in Hampton Roads
- 12 Common Sense in Negro Public Schools

VOL. VI

- 1 Sewing Lessons for Rural Schools
- 2 Housekeeping and Sanitation in Rural Schools
- 3 Canning and Preserving
- 4 Manual Training, Part II
- 5 Patrons' Meetings
- 6 *Out of print*
- 7 Southern Workman Special Index
- 8 Community Clubs for Women and Girls
- 9 Housekeeping and Cooking Lessons for Rural Communities
- 10 Fifty Years of Negro Progress
- 11 Approved Methods for Home Laundering
- 12 Number Steps for Beginners

VOL. VII

- 1 Manual Training, Part III
- 2 Helps for Rural Teachers
- 3 Injurious Insects
- 4 Dairy Cattle
- 5 Milk and Milk Products

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The Southern Workman

VOL. XLIV

JULY 1915

NO. 7

Editorials

**Housing in
Southern Cities** In connection with the recent National Conference of Charities, and Corrections, held in Baltimore, Maryland, May 12-19, there was an informal conference on "Housing in Southern Cities" under the auspices of the National Housing Association.

In five-minute talks were discussed good and bad conditions in Southern cities; the progress already made in better housing and the prospects for the future; and plans and descriptions of better dwellings at lower rents. The alley hovel of Washington and Baltimore, the "shotgun" house of St. Louis, the "double-six, domino" dwelling of Norfolk were among those scored by the apostles of better housing for whites and Negroes alike. Contrasts were drawn between the antebellum Southern town of wide spaces with its black circle around the outside, and the later, closely built, commercial town with its segregated Negro district. Negro speakers deplored the tendency to this segregation because of its accompanying lack of good pavements, light, and sewerage. Some speakers declared that Negroes are charged abnormally high rents for poor accommodations, being exploited by landlords because of their few demands. Others denied this, saying that

in their cities the same kind of house was built and equal rents charged for individuals of the same economic status in both races.

A cure for bad housing conditions was said to lie in raising the standard of living, creating a demand for more space, eliminating the crowded one- and two-room tenement sheltering a large family and several "boarders." An interesting Negro suburb of Norfolk (Titustown), showing a most satisfactory way of solving the Negro housing problem for selected groups in that city, was described by A. T. Stroud, its promoter, as a successful business venture, with all the residents owning their homes and forming a prosperous community, self-respecting and respected by its white neighbors.

The Octavia Hill plan for the housing of white wage-earners in Philadelphia—a group of thirty-five houses around a central court—was described, and also an experiment in sanitary housing for Negroes in Washington, D. C. ; but the most interesting effort along this line was that proposed by Mrs Archibald Hopkins of Washington, as a memorial to the late Mrs. Woodrow Wilson—a block of sanitary houses to be known as the Ellen Wilson Memorial Homes.

This plan for municipal housing, to be described in a later issue of the Southern Workman, which is said by experts to be the best yet devised, is to be tried first for the colored people of Washington and the block chosen is in the congested Negro section of that city. Mrs. Wilson felt that the only way of improving the general health and moral situation of the very poor is to improve the condition of the Negroes, who, because of their present high death rate, caused largely by poor housing and environment, are a menace to the whole community. Of the 12,000 alley population in Washington, 10,000 are Negroes. A sanitary housing plan for them will be "the greatest good to the greatest number."



Co-operation in Norfolk "I am convinced that the work of Hampton Institute is the highest work being done in the world with reference to the right training of the Negro race for usefulness and citizenship in our republic." Dr. Edwin A. Alderman, president of the University of Virginia, wrote this message some months ago to Francis Bacon, head master of the Norfolk Academy and administrative chairman of the Norfolk Bureau of Social Service, when the young business and professional men of Norfolk began to take an active and concerted interest in the welfare of Negro citizens and were planning to meet at Hampton Institute some of the Norfolk colored leaders.

The successful annual meeting of the Negro Organization Society, which was held in Norfolk last November, resulted in

the calling of a conference of white and colored men to discuss the health, educational, and social needs of the large Negro population of Norfolk. Dr. Charles L. Morris, one of the strong colored leaders, told the visiting members of the Norfolk Bureau of Social Service what the Negroes had done, with the coöperation of good white friends, to close up a number of bar-rooms in the Negro section. Dr. Morris outlined a program of social work which he and other race leaders wished to have carried out with the coöperation and good will of the best white people of Norfolk.

Dr. Morris, speaking on behalf of the Norfolk Negroes, declared that while the colored population pays large sums in taxes and has been for the most part law-abiding, it has received relatively scant attention at the hands of the Norfolk city government. He emphasized the value of having a Negro health officer, a night school, a high school, better street lighting, paving, and cleaning. The white business and professional men listened attentively to what Dr. Morris and Major Moton told them about existing city conditions. They asked serious questions with a view to forming a working plan for a social-service campaign. They pledged themselves as Norfolk citizens to help get the night school under way at once, and to coöperate with the colored leaders in securing better health, educational, and social conditions among the Negroes of that city.

The working committee which was formed as a result of this conference at Hampton Institute, over which Dr. Frissell presided, included enterprising and efficient white and colored leaders. R. Granville Curry, a white lawyer of Norfolk, has served as chairman of a committee of twenty-five young men who have worked with Dr. Morris and his committee. What have the Negroes of Norfolk gained from this definite form of racial coöperation and sympathetic understanding?

Recently the closing exercises of the Negro night school brought to the attention of white and colored citizens the result of offering educational opportunities to five hundred pupils ranging from sixteen to sixty years of age.

The City of Norfolk has appropriated \$20,000 for a Negro high school, which it is hoped will be ready in the fall.

A committee on sanitation has worked along two lines, described by Mr. Curry as follows: "one with a view to obtain better housing laws; in particular, to prevent congestion as far as possible, to prevent living rooms without windows, and to require separate toilet facilities for men and women in all tenements; the other with a view to educate and stimulate the colored population toward cleaner homes and streets." This committee coöperated to make "Clean-up Week" in Norfolk a success. It secured contributions of lime for whitewashing and disinfecting

purposes. Working with the Negro Organization Society, it helped to organize the colored section into eight districts with a colored man in charge of each one—a man who would advertise the clean-up movement and distribute the lime. The Bureau of Social Service has offered prizes in each district for the best and second-best kept premises.

The Norfolk Chamber of Commerce, at a meeting of the board of directors, held in May 1915, appointed five white men as members of a Committee on Negro Affairs—R. M. Hughes, Jr., Chairman, Dr. L. T. Royster, vice-chairman, Francis Bacon, A. T. Stroud, and R. B. Tucker. The Norfolk Board of Trade has appointed A. T. Stroud, who is a curator of Hampton Institute, as Commissioner on Negro Affairs.

The results of coöperation justify the hope that in proportion as white men and black men are willing to try to understand each other and work for common civic interests, there will come new and better life for all people in the city, in the town, and in the back country.



**The Norfolk
Negro
Night School**

Some very interesting facts were brought out at the closing, in May, of the new Negro night school in Norfolk. This school had been running only six weeks and yet it closed with an enrollment of over five hundred pupils, covering a wide range of ages from early manhood and womanhood to past middle life.

As the representatives from the different classes spoke at the exercises, held in the Queen Street Baptist Church, one was much impressed by the earnestness expressed in both speech and manner. Many were just learning to read and write, while others wished to add to their slender stock of knowledge. Singing and industrial work were taught, as well as academic subjects, and there was a very good exhibition of articles made during the brief term.

Mr. Jacox, principal of one of the colored schools in Norfolk, has the immediate supervision of this work, which was started under the auspices of the Social Service Bureau composed of young Southern white men. Mr. Jacox and all of his assistants give their services, and they are a very enthusiastic, hard-working set of people. The school board has encouraged the effort in every way, putting electric light into the Cumberland Street School to make it available for night-school classes.

The work is to be resumed in the fall and there is every prospect of a most successful year, as these four weeks have shown a great demand for just this assistance to the colored population of Norfolk.

**A Notable
May Festival**

The Music School Settlement for Colored People in New York hopes in the future to broaden the scope of its neighborhood work, for which additional funds are needed. It wants to be able to offer to its community a reading room and library, and to install classes in domestic science. The Physical Culture Club for children and the classes in folk-dancing under Miss Amanda Kemp have already done much good work during the past season, as has also the Children's Choral Union.

A convincing demonstration of what the young people have accomplished at the Settlement was made at a great public May Festival held on the twenty-eighth of May in the Manhattan Casino for the benefit of the school, and in the hope of raising funds enough to start the domestic-science work. The entertainment was planned and arranged by Mr. J. Rosamond Johnson, musical supervisor of the school: fifty children, under the direction of Miss Kemp, performed a little one-act operetta entitled "Fairyland," which was followed by folk dances of different nations. No prettier sight could well be imagined than the procession of daintily dressed little people that filed up, Elizabethan fashion, through the audience to the stage, and were gracefully introduced into "Fairyland" by the Sand Man, Jack O' Dreams, and other charming personages. After dancing merrily themselves, the children sat down in due stillness to await the fairies, who entered, formed in a fairy ring to dainty music, and then broke into complex evolutions. White-clad, white-winged, with spreading skirts, they were so light in every movement that they seemed indeed true fairies, and the audience half expected that at any moment they might turn into milkweed seeds and float away.

There were a Dream Prince, a Dream Sprite, and a Dream Goblin, while the King of the Land of Nod looked splendid enough in his robes of red to console all the little sleepy-heads of the world for having so often been obliged to leave play and go to bed! The sweet strains of a violin awoke a Sleeping Princess, who danced beautifully and sang even better than she danced. When the curtain fell upon Fairyland two children were accidentally left in Matter-of-Fact-Land outside. One was helped around the edge of the curtain, while the other, more enterprising, lay down and wriggled under amid great applause. But the fairies, when they left the woodland scene, graciously condescended to walk away on the earth in a long file through the audience, which gave all the spectators a chance to look into their happy faces.

Throughout this charming entertainment there was a wholesome and unconscious mixture of nature and art. The marked sense of rhythm which impelled the tiny feet and made the dancing of these colored children so surprisingly perfect a thing,

is an innate gift of the Negro, so pronounced as to give to the expression of it a touch of real though intuitive art.

Among the interested spectators of the evening's entertainment was Miss Elizabeth Burchenal, who had recently arranged the May Festival of ten thousand New York children on the lawns of Central Park, and who is known throughout the country as our greatest authority on folk-dancing. She was delighted with the performance of the colored children, and the Music School is proud to feel that it has gained in her a new friend.



Segregation Segregation is a word that falls unpleasantly on Negro ears. It invariably arouses a feeling of protest which may or may not find open expression, and if expressed is so often misinterpreted that when the real attitude of colored people is defined by responsible members of their own race, the explanation frequently falls on astonished ears. Major Moton of Hampton Institute and Dr. Washington of Tuskegee have often stated to white audiences that the Negro dreads segregation because it usually means separation from all that is most refining and elevating. In railroad stations it means dirty, ill-kept waiting rooms; on trains it usually means traveling in a portion of a baggage car where clean and unclean are herded together indiscriminately; in cities it means poor sidewalks, unpaved streets, poor street lighting, too few sewers, too many saloons, inadequate police protection; in a word, all the conditions which make health and morals difficult to conserve and the proper bringing up of children well-nigh impossible.

These spokesmen of the Negro race declare that "consciousness of kind" is quite as strong among black folks as among white; that colored people have no insatiable longing for white society; that, in fact, they prefer the companionship of their own people; that most Negroes have in their hearts quite as decided a color prejudice as the whites, and that they are averse to compulsory segregation only because compulsory segregation carries with it the stigma of inferiority and relegates the race to conditions which are really inferior. Those of the white race who hear such statements believe them in so far as they have confidence in the veracity and judgment of the Negroes who utter them. They do not ask for proof; indeed they probably regard these assertions as incapable of proof, and yet contemporary history shows convincingly and in many ways that these men are right.

One interesting and significant bit of evidence is to be found in the public-school situation of Cincinnati. The State of Ohio prohibits by statute the compulsory separation of races in the

public schools. Cincinnati has a colored population of nearly 20,000, and every colored child is as free as any white child to attend any public school in the city. There are, however, two colored schools which were established in response to the earnest request of the colored people themselves. These schools are full. Practically all the colored children who can do so attend them in preference to white schools, many even paying car fares or walking long distances. It is clear that, at least in Cincinnati, the colored people prefer to have their children in colored schools, provided the schools are as good as those which the white children enjoy. In this city the equality of opportunity is complete. The Douglass School, for example, is a thoroughly modern, well-equipped building. It is even beautiful, and it suggests order and refinement in every part. The teachers, too, are well-trained for their work, the majority of them having come up through the public schools and been graduated from the University.

One other curious fact may be cited to show that the case of Cincinnati is not unique. Cincinnati has no separate colored high school. St. Louis, on the other hand, provides a separate high school for the colored people, in every way equal to the white high school, with the result that there are sixteen times as many colored students in the St. Louis high school in proportion to the population as there are in the mixed high schools of Cincinnati. The colored people of the latter city are awake to this situation and are looking forward to the time when the board of education shall provide a separate high school for their children.

Without legislation, there has been going on slowly but steadily for fifty years a residential segregation of races in this country. In country and city alike the two races are to be found in groups which are becoming more and more well defined. Whether this separation is wise or unwise, it seems inevitable, being due to some cause deep-seated in human nature. If it is inevitable, it is the height of unwisdom to attempt to hasten it by means that can only create in the hearts of those segregated feelings of resentment and bitterness. Segregation will not prove a cure for misunderstandings due to the proximity of unlike groups; it will at most only change the character of those misunderstandings, and it is by no means certain that the new problems will be any easier to solve than the old ones. Where individuals of different groups—whether the differences be racial, or religious, or social—are in constant daily contact and are mutually dependent, misunderstandings are likely to adjust themselves; but where separation is more complete, suspicion has a rich soil in which to grow, and suspicion, when it has matured, produces a fruit of whose quality history affords too many unpleasant examples. The relations which shall exist between the blacks and the whites a generation

hence are being determined today. It is most unfortunate that those relations should become needlessly strained, simply because those who have the power are under the spell of that great political superstition which leads men to act as though legislation were the proper remedy for all ills of the social body.

Fairness, patience, and good will are more potent than statutes. A realization that we are all members of one body and that if one member suffers all the members suffer with it, is the only sound basis from which race problems or any other social problems can proceed.



**The Southern
Sociological
Congress**

The fourth convention of the Southern Sociological Congress, held at Houston, Texas, May 8-11, brought together on its program many prominent sociologists and social workers, and measured well up to the standard of service this organization has set for itself. The central theme for discussion was "Conservation of Health," and under this heading physical, mental, and moral health each came in for consideration. The convention took on an international scope when representatives of the government of Guatemala and of the Carranza faction in Mexico discussed health relations between their respective countries and the United States. All the speakers were eminently fair in dealing with race relations, and many advocated in terms that could not be mistaken the same sanitary improvements in those sections of Southern cities in which Negroes are very much in the majority as are made in other sections where the colored people are denied the privilege of the ownership and use of property.

This policy is of course in defense of the health and best interests of all the people in the community, for in our present-day industrial organization, so intimate is personal contact, regardless of race or color, that a communicable disease originating in the Negro section of a city may be easily and quickly transmitted to the fashionable white section. If the Southern Sociological Congress and other kindred movements do not succeed in impressing the practical wisdom and far-reaching economy of complete sanitary improvements for all sections of the city, and of better housing conditions for colored people, upon the minds of the law makers and executives of Southern municipalities the disappointment will be great indeed, and the present economic losses from unnecessary sickness and death will be immensely increased.

Improvement in living conditions will, of course, benefit all the people, but what does this mean to the Negro in particular? It means, among other things, that he is to come into enjoyment of a certain privilege—the privilege of living in surroundings

that are conducive to health—which is his due but which he has not had in large measure in Southern cities. It means that much of his suffering and many deaths from unnecessary causes will be prevented. But most of all it means that his own responsibilities are to be increased and that the burden of his obligation to the community to be clean and healthy and strong is to be placed upon his shoulders as never before ; and it means that there will come to him a new opportunity to indicate the valuation he places upon the rights of citizenship by the character of his performance of the duties which those rights involve. Under such desirable obligations and in the use of this new opportunity the colored people of the South may be expected to increase in efficiency and to measure up to the higher standards that they may thus be encouraged to set for themselves.



**The National
Hampton
Association**

On Thursday, April 22, the annual meeting of the National Hampton Association was held in the Museum at Hampton Institute. Sixty-two persons were present, representing organizations already existing in Brooklyn, New York City, Philadelphia, Boston, Springfield, Orange, New Jersey, and Massachusetts. Reports from these organizations were presented and showed, notwithstanding the hard times, encouraging work done during the past year. A very interesting report was presented by the president of the Armstrong League of New York City, which, though not a part of the National Hampton Association, had joined this year's trip as guests of the Association. This report may be looked for in a fall number of the Southern Workman.

The most important business transacted at the meeting was the moving of the headquarters of the Association to Hampton, because it was felt that in no other way could the object of the Association be successfully accomplished. Mr. Sydney D. Frissell was therefore elected Executive Secretary, a position for which all feel that he is admirably adapted.

The following officers were elected for the ensuing year : president, Mr. Alexander B. Trowbridge, Flushing, L. I.; first vice-president, Dr. H. B. Frissell, Hampton ; second vice-president, Dr. Charles J. Hatfield, Philadelphia ; recording secretary and treasurer, Mr. Harold Peabody, Boston ; executive secretary, Mr. Sydney D. Frissell, Hampton. The above officers, *ex-officio*, and the following persons were elected members of the Executive Committee : Miss Gertrude Ely, Philadelphia ; Mrs. W. B. Medlicott, Springfield ; Mrs. Gilbert Colgate, New York ; Mr. Gilbert Colgate, New York ; Miss A. P. Tapley, Boston ; Dr. W. J. Schieffelin, New York ; Mrs. C. W. Ide, Brooklyn ; Mr. Elbridge L. Adams, New York ; Mrs. Alexander Purves, Hampton.

HAROLD PEABODY, Recording Secretary

RURAL RECREATION*

BY W. K. TATE

Professor of Rural Education at the George Peabody College for Teachers, Nashville, Tennessee

ONE of the most conspicuous social phenomena of modern times is the constantly accelerating movement from the country to the city. The present prices of agricultural products and the increasing cost of living remind us forcibly that this movement is threatening our economic equilibrium. One good result of this economic pressure is a new interest in the welfare of the countryman, which is universal and genuine if not wholly altruistic.

A study of the census figures confirms our natural expectations that the country exodus is especially marked in the earlier years of productive manhood and womanhood.

AGE DISTRIBUTION FOR URBAN AND RURAL POPULATIONS
FOR VIRGINIA

| AGE PERIOD | MALE | | FEMALE | |
|-----------------------------|-------|-------|--------|-------|
| | URBAN | RURAL | URBAN | RURAL |
| All ages per cent | 100.0 | 100.0 | 100.0 | 100.0 |
| Under 5 years | 10.2 | 13.9 | 9.6 | 14.0 |
| 5 to 9 years | 9.4 | 13.3 | 9.1 | 13.5 |
| 10 to 14 years | 9.1 | 12.4 | 8.9 | 12.2 |
| 15 to 19 years | 9.6 | 10.6 | 10.5 | 10.7 |
| 20 to 24 years | 11.4 | 8.5 | 12.1 | 9.0 |
| 25 to 34 years | 18.8 | 12.7 | 18.6 | 13.5 |
| 35 to 44 years | 14.1 | 10.4 | 13.4 | 10.3 |
| 45 to 64 years | 13.9 | 13.6 | 13.9 | 12.4 |
| 65 years and over | 3.1 | 4.5 | 3.8 | 4.2 |

The above table is typical of the conditions which exist throughout the United States. In the country the percentage of children is much larger than in the city. The percentage of people over 65 is also larger in the country. We have not yet succeeded in making country life satisfying to our young men and women at the period when the gregarious instinct is strongest, and there is a steady cityward movement during this period. The limits of this paper preclude the possibility of even mentioning all the causes of the rural exodus. I am convinced that the very

* An address delivered before the Section on "The Family and the Community" at the National Conference of Charities and Correction, held in Baltimore, Md., May 12-19

Other suggestions, with programs for community social gatherings, may be obtained from a handbook on this subject by L. J. Hanifan, State Superintendent of Rural Schools, Charleston, W. Va.

strongest motives for the rural youth are his natural desire for release from intellectual and social monotony and from unremitting physical toil, and a longing for physical, intellectual, and social recreation which he has not found in his country environment.

The speaker once asked an intelligent country teacher this question, "If you could do one thing only for the young people in your community what would that be?" Without hesitation he answered, "I should devise wholesome ways in which they could entertain and amuse themselves. If I could do this I believe the rest would be easy."

The problem of rural recreation is rendered difficult by isolation, by the long hours of labor, and by the difficulties of communication. For young people the chief essential of recreation is association with other young people. An excursion into solitude is recreation for the mature man and woman only, and even for these, solitude quickly turns into loneliness.

In the rural sections of the older countries of the world, where human tendencies have had time to work themselves out more completely, mere agricultural efficiency has usually been sacrificed for social considerations, and the rural population has gathered together in villages where each man is further from his farm but nearer to his neighbors. There are indications that a similar rural organization, modified perhaps by the automobile and other rapid means of communication, may finally prevail in America.

The first requisite, then, to rural recreation is a rural community center where all the people may come together for social intercourse. The institution which may be most easily expanded for this larger service is the school. The church will lend its hearty coöperation to the movement but cannot usually initiate it because of the multiplicity of denominations. The present tendency to consolidate schools at strategic points and thereby weld the open country into larger community units, is a further prophecy of the large part which the school will play as a community center.

School buildings which are now being erected throughout the country in the United States and especially in the South, include in most cases an auditorium which may be used as a community meeting place. There is a marked tendency for school boards to purchase larger tracts of ground for school purposes and to provide school gardens or demonstration farms, and a home for the teacher in immediate proximity to the schoolhouse.

The growing conviction among educators and among the people in general that the teacher should be employed for the year, and that he should be provided with a home near the school, is another indication that the American rural school will

sooner or later become stable enough to constitute an efficient community center. There is also a growing feeling that the country school should employ at least three teachers. We are beginning to expect the principal to be trained in agriculture so that he may live in the community throughout the year and may direct the agricultural training of the boys on the farm as well as in the school. In the same way the people are beginning to expect that one of the teachers be trained in domestic science and be competent to lead the home-making activities of the girls, not only in the school itself, but in the club work and extension work in connection with the home. I believe that the third teacher should be especially trained in rural social service and recreation, and that he or she should be able to direct the recreational activities of the country community throughout the year. This teacher should be especially trained in plays and games, and should know how to sing and how to teach singing and instrumental music.

Such an organization of educational forces involving employment of the teaching force for the whole year would not only solve most of the educational problems which confront the country-school district, but would also furnish a permanent nucleus for the community social and recreational center. The custom of employing a teacher for part of the year only and allowing him to shift for himself throughout the remainder of the year is an American educational innovation. It is responsible for much of the instability which now characterizes the teaching profession in America. It will be just as difficult to maintain a rural recreation center at the schoolhouse without a teacher or other director in attendance as it is to run a city playground without a supervising director.

With a stable, well-organized school as a center the country community can easily organize a satisfactory recreational life. The wise community will not attempt too many kinds of things at one time at the beginning of the movement. We shall mention briefly some lines of effort which have been successful in schools which have come under our observation.

(1) Music should be placed in the first rank as a socializing activity. Most people like music and like to sing. When people sing together they can usually do a great many other things together. Singing should be taught in the schools and should have a part in every social gathering or entertainment. The European school-master must always know how to play the violin or some other musical instrument and must know how to teach singing to his pupils. In addition to this he is frequently the leader of the community orchestra, which is a source of pleasure, not only to its members, but to the whole community. The school auditorium should be provided with a piano. A good

victrola with some good records is a fine investment for a country community. By all means let us make singing and music a part of our recreational program for the country.

(2) The school playground should be expanded into a community playground where the old may assemble with the young to renew their youth. Playground apparatus is cheap and easily made. The *Youth's Companion* in its issue of May 8, 1915, contains descriptions and specifications of equipment for a good rural playground which can be built for less than ten dollars. The speaker once visited the Rittenhouse School near Vineland, Ontario. A community hall seating four hundred people had been erected beside the schoolhouse. Adjoining this was a playground and community park with swings for the children and tables for basket dinners, stalls and hitching places for the horses—all in the shade of a beautiful grove.

A baseball game on Saturday will put zest into the labor of the boy for the whole week. A contest in track events in preparation for the county field day will add agility and grace to the strength of the country boy.

During the last five or six years a great impetus has been given in the South to athletic and playground activities by the organization of the county-school fair and field day. These county contests, between teams selected from the various schools, not only furnish a motive for play and athletic work in the individual schools, but also weld into one system the hitherto isolated schools of the county and awaken a sense of solidarity which passes easily into other forms of coöperation. The speaker has seen five thousand children marching in line at one of these field-day celebrations. The community field day or fair or May-day celebration sometimes takes the form of a pageant illustrating the historical development of the community or episodes from the history of the state or nation.

The mountain boys and girls at the Berry School in Rome, Georgia, last year developed in a wonderful manner a beautiful pageant drawn from the history and traditions of the Appalachian Highlands. This pageant added a new dignity to the Southern mountains. Such exercises are important factors in developing the latent imagination of the farm boy and girl.

(3) The community literary society and lyceum have demonstrated their usefulness in community recreation. The literary society does much to develop the leadership which every rural community needs. Every community has untapped forces of entertainment. There are people who can sing, play the violin, play the piano, tell stories, and make other contributions to the entertainment. A simple play develops the players and entertains the community. A spelling match is a perennial source of enjoyment. A county superintendent in Alabama has recently enlisted the forces of his county in a home-made lyceum course which has been very successful. Half a dozen communities can

form a circuit and secure some good regular talent at very reasonable rates.

(4) The stereopticon and moving-picture machines offer fine possibilities for rural recreation and entertainment. Mr. Warren Denham Foster of the *Youth's Companion* staff has devised a simple plan for bringing moving-picture films and good machines into even the most remote country communities at very reasonable prices. A portable gasoline engine and small dynamo which can be set out in the yard at the country schoolhouse furnish the electric light for the illumination of the film. The operator, who may also be a community worker in other directions, makes a circuit of six schoolhouses, visiting each one day in the week, or twelve schoolhouses once every fortnight. One hundred and fifty people, at ten cents each per week, will pay the cost of operating such a circuit. The educational possibilities of moving pictures has not yet been fully developed. Mr. Foster's plan would make these possibilities available for the country as well as for the town and city.

(5) The schoolhouse is undoubtedly the proper location for the library of a country community. Especially is this true when the teacher lives near the schoolhouse and can act as librarian during the summer, or can appoint some representative to take care of the books while school is not in session. The library should by no means be confined to the school children, but should include all the people of the community, large and small. The speaker once visited a library in Kinsman, Ohio, which had arranged with citizens of the community to subscribe for thirty magazines which were circulated each month among the people. The Farmers' Bulletins and other publications of the United States Government and of the state departments of agriculture should form one section of this community library. The children at school are the natural media of communication between the home and the community library. In time the county-library idea will reach a much larger development. The schools will then be sub-stations at which the county-library wagon will leave supplies of books on regular visits.

(6) The community fair is a potent force in bringing together the people of a community in their best efforts. A community will be surprised at its possibilities when an exhibit of its products is brought together at the schoolhouse. The exhibits of the several community fairs of the county will form an excellent basis for a county fair. A big basket dinner or barbecue and instructive addresses are the natural concomitants of the community fair.

The forms of recreation which have been mentioned by no means exhaust the list. The rural woman's club is in successful operation in many sections of the United States. The Grange, the School Improvement Association, the Parents' Association, are all merely names for "forms of community coöperation which have recreational features." When the community is properly organized, there is no reason why the boy or girl brought up in the country should not have every advantage in recreation which is possessed by the city cousin—all in the wholesome, natural environment which the Creator designed as the proper abode of man.

THE ADVANTAGES OF COLORED BRANCH LIBRARIES¹

BY RACHEL D. HARRIS

Assistant in the Eastern Colored Branch of the Louisville Free Public Library

BEFORE the Atlanta Library Board on the day of the opening of Atlanta's \$125,000 Carnegie Library, Dr. DuBois used the following words: "Every argument which can be adduced to show the need of libraries for whites applies with redoubled force to Negroes. More than any other part of our population they need instruction, inspiration, and proper diversion; they need to be lured from the temptations of the streets and saved from evil influences, and they need a growing acquaintance with what the best of the world's souls have thought and done. It seems hardly necessary in the twentieth century to argue the necessity and propriety of placing the best means of human uplifting into the hands of the poorest and lowliest of our citizens."

Yet the library work among the colored people of Louisville was entered upon with hesitation. The question before our Board, "Will it be worth while?" could not be answered by debate; trial was the only way. It is my pleasure to attempt to tell you of the success of this trial. We began in rented quarters in 1905, the same year the main Library was opened. For three years we used the lower rooms of a private dwelling in a section of the city easily accessible to the colored high school and two other large schools and inhabited by the better class of colored people. Then we moved into our beautiful new Carnegie building at Tenth and Chestnut Streets.²

From the very beginning the Western Colored Branch has had the heartiest support of the main Library and its board of trustees. When we started, the heads of the several departments vied with each other as to who could be the most helpful in our work. The head of the order department, who is now Librarian, saw to it that an order which was needed for the white branches was also filled for the colored branch, and called us up continually by telephone to see that no want went unheeded. The head of the reference department came down frequently to assist us in

¹ An address at the opening exercises of the Cherry Street Colored Branch of the Public Library at Evansville, Indiana.

² For the dimensions and cost of this building see "The Louisville Free Library," by George T. Settle in the *Southern Workman* for October 1914.

making reference work delightful rather than tedious. The chief cataloguer gave the colored branch staff a course of instruction in cataloguing which has been exceedingly helpful. The children's librarian took us under her wing, watched over us, and kept us in close touch with everything new in children's work. The Librarian showed the deepest interest in our welfare and was a frequent visitor, always bringing helpful suggestions. When we look back over the work of the past nine years and consider the vast amount of support received from the heads of departments in the main Library, we no longer wonder at the success of the trial. Nor has this wise supervision relaxed; it is as constant and helpful as ever.

You may not know it, but the colored people of Louisville are not readers. There are very few who can be numbered among the "leisure classes." The question which came to the assistants in charge of this branch, who are all colored, was "How shall we interest our people in reading the best things?" We followed the library methods approved by the best and wisest librarians. Realizing that little could be done with the grown-ups, as their habits were already formed, we set to work with the children. We held story hour for the little folks, but found the boys and girls in the intermediate departments as deeply interested as those in the primary. These story hours were not held simply for the amusement of the children. Selection was made from the books on our shelves, and no sooner was the story finished than there was a rush by the children for the book containing it. One year we ventured on stories from English history, from the earliest period to the reign of Queen Victoria. As a result we could not begin to comply with the demand for English histories. We used the same methods to create an interest in the stories of the heroes, both real and legendary, of all nations, and were successful in finding a large number who read with pleasure the stories of Beowulf, Siegfried, the Cid, Roland, etc.

We organized a Boys' Library Club, beginning with eight boys, but had twenty-five before the winter term was over; then we started a club for girls, one for the study of French, and the Douglass Debating Club. When work with the boys began, there was only one boy in the club who had "read a book straight through," that is, a continuous story. The first season we began with the study of Lamb's "Tales from Shakespeare" and kept up such a lively program the entire season that it was hard to reconcile the members of the club to the vacation period; and when October came they were eager to resume their club work. Most of them have made good. This was nine years ago when the youngest member was nine years old. It may be interesting to know what has become of these boys. One is



CHILDREN'S ROOM OF THE WESTERN BRANCH LIBRARY

in the Chicago Medical School, having been graduated from Fisk University; one is a student in Ohio State University; two attended Indiana State University; three are now in Howard University at Washington, D. C.; four are at Fisk University; one, a graduate from Fisk, is teaching in the colored high school at Louisville; and another, a graduate of Fisk and of Yale, is holding the chair of history at Howard University. We cannot take full credit for all the good that has come to these boys, but



THE DOUGLASS DEBATING SOCIETY



THE LIBRARY ROOM OF THE EASTERN BRANCH

when we remember how they came to us day after day, when we had the pleasure of aiding them in their selection of the best on our shelves and of encouraging them to continue their studies, we feel that at least a small share of the credit is ours.

The clubs served also to popularize the library; before we knew it, it had become established in the hearts of the people and they now look upon it as an absolute necessity. The Western Branch is now the great social center for the colored people of that end of the city. In the classrooms in the basement are held the meetings of the clubs for boys and girls, the story hour, and the debating club, all under the supervision of one of the assistants in charge; also regular meetings of the Normal Alumni; the Bannecker Reading Circle, the oldest library body among our people in the city; the Fisk Club; the Wilberforce Club; the Sunday-school Teachers' Training Class; the Dunbar Literary Club; and the Young Women's Christian Association. Other special meetings at the Library have been those of the State Medical Association; the Business League; the annual conference of the Young Men's Christian Association; the State Federation of Colored Women's Clubs; the County Teachers' Institute; and illustrated lectures on social and educational subjects.

The Library conducts an apprentice class for those who desire to take up library work. Applicants must be residents of Louisville, with a high school education or its equivalent, must pass an examination, which is held in June, and must have three months of practical work in the library. The rule that applicants must be residents of Louisville has been waived at the colored



THE STORY HOUR AT THE EASTERN BRANCH

branch to admit young women sent to us for training from Houston, Cincinnati, Memphis, and Evansville. Nine young women have served this apprenticeship and all the positions in both colored branches in Louisville have been filled by them.

When the Western Colored Branch was opened it was stated by the Board of Trustees that if it proved a success another would be established in the east end of the city. The Western Branch proved a success beyond the expectations of the Board, and therefore the Eastern Branch was built and opened January 28, 1914.¹

The same conditions found in the west end existed in this section of the city, and similar methods were used to meet them. We have the story hour, boys' and girls' literary clubs, and a debating club. There are meeting at present, at the Eastern Branch, the Musolit Club, a literary club for adults; the Patrons' Association of the East End Schools; the Langston Debating Club; the Boys' Folk-game Club; the East End Gymnastic Club; and the East End Literary Club.

The story hour is held each Monday in the auditorium, as the classrooms cannot accommodate the large crowds that attend. Of all the features of the work the most interesting is the coming of crowds of boys and girls with pencils and notebooks for information on various subjects. All of the chairs are often filled with these anxious seekers after knowledge, from the little ones of the third and fourth grades, who want something about George Washington or Columbus, to the Normal student with

¹ See the *Southern Workman* for October 1914.

a desire for assistance in her psychological research. It is at such times as these that we see plainly the immense good of the library to the community.

Nine years ago, when we first opened a colored branch library, there were some of our race seriously opposed to the project. The segregation idea was repulsive and they did not give the work their support. One, a minister of one of the largest churches, at first frequently spoke against it; now, however, we have his family registered as regular patrons. All of us felt the sting of the idea of segregation, but there were those among us who decided to make the best of it, as we knew there were some on the Library Board who felt that they were doing what would prove of more benefit to our race than if the branch were not established.

Notwithstanding the segregation ordinance recently passed, there is a peculiarly close relation existing between the races in Louisville. Whenever we start an enterprise for our uplift, there are white friends who willingly lend their support, making all kinds of sacrifices of time and money to help us carry our various activities to success. So long as this condition exists, we can only resolve to do our utmost to get the very best out of the library situation.

We know our own people; we know each teacher by name; we know the ministers, the doctors, the lawyers, the merchants, and most of the others who frequent our libraries. Those of another race cannot know our wants, our habits, our likes and dislikes as we do. They are not thrown among us in the various walks of life and are therefore really not as competent to deal with us as we ourselves are—*if we are prepared*. However much they might try, it would be impossible for them to give us the service that one of our own race can give in an atmosphere where welcome and freedom are the predominant elements; and this is surely the condition in the colored branch libraries in Louisville.

As far as grown people are concerned it would not make much difference, for we are experienced enough to know that if it were necessary to secure a book or an article on a certain subject we would not let a frigid environment deter us from our object. But children are not so constituted. Their sensitive natures cannot withstand unpleasant conditions, and nine times out of ten their first visit under unfavorable circumstances would be their last. If there are any people in Louisville who feel that the library belongs to them, it is the little folks of all sizes and conditions, from the wild-eyed boy looking for "Deadwood Dick," and the mischief-loving chap in search of "Peck's Bad Boy," to the meek little girl asking for stories from the Old Testament, and the fairy-story seekers, whose name is legion.

If the reading of good books is necessary in the development of the boys and girls of the white race, it is more necessary, as Dr. Du Bois says, for the boys and girls of our race; and we should let no sentiment stand in the way of giving them as large a supply as possible of the best of good literature. Let our motto be, "The greatest good to the greatest number."



THE NANTICOKES OF DELAWARE

BY FRANK G. SPECK

SOME years ago I became acquainted with the mixed-blood descendants of the Nanticoke Indians living in several communities in Southern Delaware. These people form two bands—one, the nucleus band, living in Indian River Hundred, Sussex County, Delaware; the other, supposedly an offshoot, living at Cheswold, Kent County. They style themselves variously Nanticoke, Moor, or Indian. Together these bands are supposed to number about seven hundred souls, though this is purely a guess. They form self-recognized communities, with their own schools and churches, and possess a decidedly endogamous tendency which refuses to recognize, in particular, those who marry Negroes. This feeling of exclusiveness is a marked trait among them, and was noted by Babcock who visited the tribe in 1899 and wrote a short but interesting account of what he saw.

Physically the community exhibits a great lack of racial homogeneity, the types of physiognomy and color ranging from the white, through all the intermediate gradations, to the Indian type. Some individuals have straight hair, fair skin, and blue eyes; some have brown skins and curly hair; while others have broad faces and straight black hair, with the color and general appearance of Indians. It is common, moreover, to find these characteristics divided among the members of one family.

Considering the value that these sketches of material life and folklore may have, either from the point of view of survivals of Indian culture, or as possible secondary, independent folk-development, I have included a few historical references with the cultural notes bearing upon the life of the community.

The Nanticoke Indians of Southern Delaware were first encountered by Captain John Smith in 1608, occupying the penin-

sula between the Atlantic Ocean and Chesapeake Bay. He spoke of them in the following terms ¹ :—

“We set saile for the maine ; and fel with a faire river on the East called Kuskaranaocke. By it inhabited the people of Soraphanigh ; Nause, Arsek, and Nautaguake, that much extolled a great nation called Massawomekes.”

“On the east side of the Bay is the river Tockwogh, and upon it a people that can make a 100 men, seated some seven miles within the river, where they have a Fort very well pallisa-



doed and mantelled with barkes of trees. Next them is Ozinies with 60 men. More to the south of that east side of the Bay, the river Rapahanock nearer unto which is the river Kuskarawaock. Upon which is seated a people with 200 men. The people of these rivers are of little stature, of another language from the rest (referring to the Powhatans) and very rude. But they of another river Acohanock with 40 men, and they of Accomack 80 men, doth equalize any of the territories of Powhatan and speak his language ; who over all these doth rule as King.”

Regarding tribal identity and history, a few interesting fragments of tradition survive among the people. The Nanticokes are said to have inhabited the coast and inlets no further north than Indian River. Inland, however, they ranged westward

¹ Captain John Smith's Works (1608-1631), English Scholar's Library, edited by Edward Arber, Birmingham, England, 1884

across Chesapeake Bay. Evidently the present remaining descendants of the tribe at Indian River were the nucleus of those who stayed in Delaware after the general break-up of national life. The country north of the Indian River district, according to the surviving traditions, was neutral ground between the Nanticokes and the Delawares proper, who, the former assert, were not always on the best of terms with the Indian remnants in Delaware not fundamentally Nanticoke but Delaware. Of course it should be remembered that intermarriage and removals



have been frequent between the bands, so that now, to all intent, they are practically the same, differing only in the degree of white and Negro intermixture. According to the testimony of Mr. Clark, one of the best informed members of the tribe, a great many families emigrated west from Indian River early in the last century, going to join some tribes across the Allegheny Mountains. This probably refers to the general Indian emigration from the coast to the adjacent slope during the eighteenth century, including the Delawares and others from the Middle Atlantic States.

Subsequent to this movement, representatives from the departed bands occasionally returned to Indian River to visit

their friends and relatives ; particularly to visit old Mrs. Lydia Clark, the great-grandmother of our chief informant, who was then the only person who spoke the Nanticoke language and who wore in part the Indian costume. After her death, probably somewhere in the forties, they did not come back any more and the Indian River remnant was left without communication with its kin. Again, however, in the memory of Mr. Clark, who was then a little boy, a number of families emigrated from Indian River, though no tradition remains as to where they went. He only remembers that they had their household goods and dogs with them, and that two box cars carried them and their effects on the railroad.

This seems to have been the last event of importance in the history of the community, excepting the church quarrel over the admission of Negroes to church and school privileges, which resulted in the division of the band into two factions. The original exclusive party is still known as the Indian River, or Warwick, Indian community ; the seceders, who grant social privileges to outsiders, calling themselves the Harmonia people. These later distinctions are, however, of minor importance, having resulted merely from religious controversies.

At the present day the Nanticokes afford an excellent example of the best products, in physical and economic respects, resulting from the intermixture of three varieties of mankind.





"THE USE OF THE NATIVE MORTAR AND PESTLE PERSISTS."

They offer an unusually good field of inquiry for the sociologist, who is likely to find that the tribe illustrates the advantage of race intermixture. Despite the fact that while studying the present culture of the tribe my main interest was in the Indian survivals, I was nevertheless forcibly impressed with their dignity, thrift, and refinement. In many respects their homes, furnishings, farms, and methods, as well as their home life itself, are superior to what one encounters among many of the average white people of the same region.

One could wish, however, that the Indian pride of history and tradition had been more emphasized. This one thing more than anything else would have secured for them better recognition at the hands of the white people of the state. They have unconsciously preserved several Indian arts, one of them, basketry, having just become obsolete. The use of the native mortar and pestle still persists. I have, moreover, been able to collect a number of bits of folklore and superstition which I think are of Indian origin. Other beliefs seem to correspond to what is found in many parts of the South among the whites, especially those in the mountains. As regards the general appearance of the people of Indian River, the illustrations will speak for themselves. I might add, however, that none of those portrayed tried in any way to alter their personal appearance for the occasion.

It is hardly necessary to refer to the financial status of a people who have been so well spoken of in other respects. There

are no beggars nor paupers in the district, nor is there any dearth of employment, because all of the people have inherited farms, large or small, always well cultivated. Recently the Nanticokes have gained the recognition of the state authorities and are no longer to be confused with Negroes. Many of them travel extensively and there is a considerable colony of the community in Philadelphia.

Another branch of the Nanticokes exists among the Six Nations of Iroquois in Canada, near Brantford, Ontario. On visiting them last year I found them aware of the fact that some of their kindred still live in Delaware. The Canadian Nanticokes are the descendants of those who emigrated from Maryland and joined the Tuscaroras, with whom they have intermarried. In Canada the Nanticoke language survived longer, but except for a few words and phrases has now been lost. A few of the same family names occur in both bands.



MOCKING BIRDS

BY GRACE HAZARD CONKLING

SOMETIMES my garden seems to me
 A kind of big society :
 With purple moths and yellow bees,
 And dryads locked up in the trees,
 And lizards with their diamond eyes,
 And snails—and powdered butterflies ;
 With all the flowers full of elves
 Who do not like to show themselves,
 And the high wall a paven street
 For pigeons with pink coral feet.
 I am the friend of all of these,
 And tell them anything I please—
 But find I'm only wasting words
 In talking to the mocking birds.
 They are the noisiest of all :
 From break of day they laugh and call ;
 And when I beg Pan to come out,
 "Come out, dear Pan !" they seem to shout.
 I wonder if he hears those birds
 And knows their crazy foreign words ?
 I rather think for laughter's sake
 He would not mind the noise they make,
 For Pan—no matter what he's after—
 They say is never far from laughter.

—*Selected*



ADMINISTRATION BUILDING OF THE WILSON HOSPITAL

AN UPWARD STEP IN NEGRO SOCIAL SERVICE

BY F. S. HARGRAVE

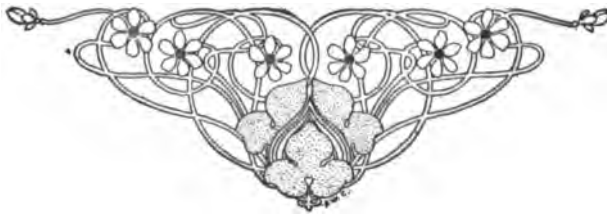
AN interesting step in the progress of social service thought and social service work has been taken at Wilson, North Carolina, a town of ten thousand inhabitants, situated one hundred miles south of Richmond, Virginia. The Negro people there have undertaken a remarkable work which looks toward the uplift of their race. Dr. F. S. Hargrave, a Negro physician of Wilson, president of the National Medical Association of Colored Physicians and Surgeons, being profoundly impressed with the need of moral and physical improvement in the life of his people, advised the erection of a tubercular hospital for Negroes.

The "white plague" is a deadly foe of the Negro race. By reason of their poverty and ignorance, and the drink habit, it finds them easy victims. Well knowing these conditions, a group of Negroes interested in the welfare of their race had a vision—a vision of a hospital and tubercular home for Negroes. It seemed an impossible task. But the idea was given publicity, leading white citizens of Wilson and other North Carolina towns gave their coöperation, a proper site was selected and secured, and plans were drawn for a building equipped with all the necessities of a modern hospital.

The Wilson Hospital and Tubercular Home is no longer a vision; the administration building is completed and the first patients were admitted September 22, 1914. In the building are operating rooms, offices for resident physicians, consultation rooms, and beds for thirty patients. Here Negro women are to be taught, equipped, and given service as nurses. The Negro section of Wilson, with its four thousand people, is to be districted; and community nurses trained at the hospital are to have oversight of the homes and are to care for the people, teaching them home housekeeping and hygiene. Every effort will be made to discover the first symptoms of disease, especially of tuberculosis, and to see to it that there are no neglected cases.

Outside of the town limits a tract of farm land has been purchased which is admirably situated on high ground and well drained. Plans are ready for the immediate erection on this forty-acre tract, one-fourth of which is covered with native pine, of groups of cottages around a central building. In addition, tents for the more advanced cases will give better opportunity for open-air living. Modern methods of treatment are to be thoroughly tested. Some of the farm land will be used for the sustenance of the institution. There will be a modern dairy, a poultry yard, and a garden. Food will be raised to supply the table of the town hospital as well as that of the cottages.

During the twelve months since the birth of the enterprise its promoters, largely through the efforts of the financial agent, Professor J. D. Reid, have gathered together and invested a large sum of money. They need at least fifty thousand dollars more; but they are workers and men of faith, and will get the money. The colored people have not gone alone into this enterprise; early in its history they secured the coöperation of the white citizens of Wilson; but there is still urgent need of financial assistance, and if this scheme of philanthropic minds is to be fully realized the Negroes must have further aid.



THE INFLUENCE OF THE CALHOUN SCHOOL *

BY ROBERT J. PEAGLER

IN the year 1892 two teachers of Hampton Institute left their work and made their way into the heart of the Black Belt of Alabama. On the way down they stopped at Tuskegee. Dr. Washington, knowing the conditions that existed among the colored people, advised them to go to Calhoun, which was at that time, and is today, a store and a railway station. So they again set out on their journey, having for a guide their trust in God.

They arrived at Calhoun late one rainy afternoon, and after much difficulty succeeded in getting a place to stay. With the help of the leading colored ministers of the community they were able to purchase ten acres of land, on which they started the Calhoun Colored School. Their first meeting with the people was held in the church, which was propped on all sides to keep it from falling ; however, God heard and answered many a prayer from beneath its leaky roof.

At that time, only a few boys and girls could write their names, while some of the older people could read a few chapters from the Bible. There were a few public schools having a term of three or four months, bad weather closing the school in many cases ahead of time. The schoolhouses were built of logs, with dirt chimneys. Often I have seen the teacher open her umbrella inside the schoolhouse to keep from getting wet. The benches were made of logs split in halves, with two holes bored in each end and sticks driven through the holes for legs. Several times I went home from school with a knob on the back of my head caused by falling off the bench while asleep. My schoolhouse was the best in the community because it had both a window and a door, while most of the others had only a door, and when that was closed the school got its light through the cracks of the logs. This was the condition of the public schools when Miss Thorn and Miss Dillingham, the founders of the Calhoun Colored School, went down to Alabama.

The churches were equally bad ; poor schools and churches, poor teachers and preachers, poor farmers, poor homes in general, and worst of all, bad management, expressed the condition of

* An address delivered at the Hampton Anniversary, April 1915

things in Lowndes County at the time of which I am now speaking. All the land was owned by two or three white men, and to get off their land one would have had to move out of the county. So you can see, my friends, the conditions under which these brave teachers had to work. They had first to get the colored people to believe that they had come to help them and not to rob them of their hard earnings, as many of their Southern white friends were doing; and they had also to win the confidence of the Southern white people, in order to accomplish their work. Within the space of twenty-one years the school has grown immensely. Today the Calhoun School stands like "a city" on a hill, that cannot be hid.

One of the founders passed away shortly after the school was started, but the influence of the school has continued and has revolutionized the whole community. It purchased 22,400 acres of land which has been cut up into lots, each containing from 40 to 50 acres, and sold to the colored people. These people were allowed a certain number of years to pay for their farms, and the majority, through faith and hard work, have succeeded in paying for them. I could name several farmers who paid for their land without having a mule or a horse on the place. They did it by using an animal that they could work all day and turn loose at night to get its food—the ox. Today, besides oxen, these same men have on their farms, mules, horses, and other domestic animals. The farmers met every other Friday at the school to get information from the farm manager as to what was best for their land, and with this simple instruction they were able to increase each year the number of bushels of corn to the acre, as well as the number of pounds of cotton. They have learned how to rotate their crops, how to drain the soil, how to select seed, and many other facts about modern farming.

While these hardworking men were trying to discharge the debts on their land, they had no time to pay attention to the homes. Many of them lived in one- or two-room log cabins or in houses such as would ordinarily be built to stow away farm implements for the winter. Through the help and influence of the Calhoun School most of these miserable huts have been replaced by comfortable and well-built houses.

I was thirteen years of age when my mother moved from Palmyra, Alabama, to Calhoun. My former home was high among the hills and rocks where the air was pure and fresh; my later home was in a swamp where the creek ran within five or six hundred yards of my door. Not being used to living in such a low place, my whole family sickened with malarial fever. For two months I was the only one in the family of six able to do anything at all. My turn came, and for two months I did not

even know that I was living. During this time my mother had gotten well. She heard of the Calhoun Colored School and of the mothers' meetings held there every Wednesday, so she went over to the school, four miles away. While there she was guided about the grounds by one of the white teachers. She met Miss Thorn, the principal, and every Wednesday after that would slip away from her work and go to the meetings at the school. The teachers became interested in her and soon found the way out to her home. I can remember well that the first time I came to my right senses two white women were standing at my bedside. This frightened me very much because I had never before seen a white person in our house except the doctor. They had been there several times, but I did not know anything about it. At length I recovered from the fever, and the whole family was well again.

By this time mother had determined that every one of her children should be educated. Many times I have awakened late in the night and heard a low conversation going on in the next room, and, after listening carefully, found it was mother praying that her children might have an education, that she might live to see every child in school, that they might become useful men and women. God is answering her prayers. In 1903 she succeeded in getting me into the Calhoun School. Up to this time I had been in school only six months. This was when I was seven or eight years old, so you can imagine how much I knew when I first entered a boarding school. My going away was hard to mother, for I was her main help, but nevertheless she was willing to make sacrifices that I might stay in school. Two years later she moved nearer the Calhoun School so that my other sisters and brothers were able to walk there every day. In 1905 mother had every one of her children in school. Two have finished at Calhoun, two are still studying there, one is married, one has been at Hampton for a year, and in May I hope to complete my four years here. Through the influence of Calhoun I have in my possession the deeds for twelve acres of land within three-quarters of a mile of the school, and through its influence also I am here at Hampton Institute.

Every year graduates from Calhoun come to Hampton. There are ten of us here now, four girls and six boys. Many others are graduates of this school and are working in various parts of the South, rendering service to others. It is my desire to impart to others what I have learned at Calhoun and Hampton. What I am, I owe to my dear mother, who has sacrificed her life for me, to Calhoun, and to Hampton.

Book Review

The General Education Board—An Account of Its Activities from 1902-1914. Published by the General Education Board, 61 Broadway, New York.

THE general public has, in the past, known but little of the wise and far-reaching activities of the General Education Board. The few who have known something, and have desired more, have had no way of gratifying their curiosity. To be sure, the Board has, as a corporation organized under an act of Congress, made annual reports to the Department of the Interior, but no accessible report has ever been issued because the work of the Board "was felt to be experimental in character," and "premature statements respecting the scope and outcome of its efforts were to be avoided." Perhaps this lack of publicity in the past has given a special interest to the volume which has recently been issued.

From the introductory chapters we learn that the General Education Board was organized in 1902 and chartered in 1903 for "the promotion of education within the United States of America without distinction of race, sex, or creed." The liberal endowment which Mr. Rockefeller provided has enabled the Board to realize its aims to a remarkable degree. One of the first things the Board did was to make a study of the field of its future activities, and this study did more than merely supply facts. Out of it "a conclusion of far-reaching importance soon emerged." It "convinced the Board that no fund, however large, could by direct gifts contribute a system of public schools; that even if it were possible to develop a system of public schools by direct gifts, it would be a positive dis-service," for "the best thing in connection with public-school education is the doing of it."

When the General Education Board began its work, the public schools of the South were very poor. They were poor because the people were poor, and the condition precedent to good schools was a better economic condition of the people. As Dr. Knapp expressed it, "Schools should follow as a sequence of greater earning capacity and should not be planted by charity to become a tax of poverty." Fifty-two pages of the volume under consideration are devoted to the fascinating story of the farm-demonstration work which was designed to improve the economic condition of an agricultural population. The farm-demonstration

work was a sagacious scheme for educating farmers on the farm; under the direction of the late Dr. Seaman A. Knapp, and with the coöperation of the United States Department of Agriculture, its success has far exceeded what might reasonably have been expected at the beginning. “As is invariably the case with a fertile idea, the by-products of the demonstration movement are hardly inferior in significance to the original idea itself.” The boys’ corn clubs, the girls’ canning clubs, and the poultry clubs are among the most important of these by-products. They reach the children of farmers, just as the parent movement reached the farmers themselves.

The next important work of the Board to be discussed is that of secondary education. In the North the majority of teachers of the public schools owe their education to the public high school. In the South the public high school was practically non-existent. As recently as nine years ago the great State of Virginia could claim only thirty or forty schools doing for the most part two or three years of high-school work, and the condition in other Southern states was no better. In fact, in many instances it was inferior. The General Education Board made it possible for each state university in the South to maintain a professor of secondary education whose chief business it should be to aid in the establishment of new high schools and to help strengthen those already established. Since the appointment of the “professor of secondary education 174 four-year public high schools have been established in Virginia, 110 in North Carolina,” and the other states show corresponding progress.

The next chapter discusses “Colleges and Universities,” which the Board has aided by direct gifts of over ten and a half million dollars, and then follows a chapter on “Medical Education,” to which the Board has contributed nearly three millions. The last two chapters deal with “Rural Education” and “Negro Education.”

For a man of wealth to give a part of his fortune for the public good and to create a board for its administration is not inherently difficult, nor is it difficult for a board so created to do its duties in a perfunctory way, duplicating existing institutions and developing them in accordance with well-established precedent. This has not been the history of the General Education Board. Mr. Rockefeller has taken a peculiarly sagacious and personal interest in this Board of his creation, and the Board itself has done new and extremely difficult pioneer work extremely well. It first studied the field and discovered the fundamental needs which existing institutions had ignored or had scarcely touched. It resisted successfully all temptation to build up an elaborate organization of its own, but instead has made it possible for

agencies already established to do their work more effectively. This is startlingly apparent when we see in the financial statement that the administrative expenses for the fund, which at present amounts to over \$33,000,000, has averaged less than \$10,000 a year. The office staff is small but it is made up of men of rare sagacity.

No one who is at all interested in contemporary educational progress in the United States can afford to leave this volume unread. It is well written, full of well-founded optimism, and leaves the reader with a deeper faith in the possibilities of our people. The volume may be obtained from the General Education Board.

G. P. P.



LETTERS FROM ZULULAND

MADIKANE CELE AT HOME

ASSURED that the friends of Madikane Cele and his wife Julia will be glad to hear from them through the medium of their own pens, we have obtained permission to print extracts from their more personal letters to family and friends. For a better understanding of the circumstances in which these young people have found themselves it may be well to explain the situation as far as we know it. Friends in America had been interested in several plans for Cele's future work, but each had some important objection. Finally it was left to the principals themselves to decide when they should have had a chance to look into the matter on the spot. The result is that Cele has decided that for the present at least his work is with his uncle, the Rev. John Dube, the man who sent him to America and to whose work he has always felt himself pledged. It is a hopeless year to start any new enterprise in Africa, and we feel that Cele has done wisely in putting this year into experience. The African Hampton may come later.

Before Cele left Hampton, the Sunday School and other friends pledged the sum of \$400—\$100 a quarter—for his salary, and this is all he has had to depend upon. It has not been easy to raise this sum, and therefore it has not been very regularly forwarded; but since these letters have been written the sum has been made up and sent, not too late, we hope, to relieve the urgent needs that have arisen.

The first letter came to Mrs. Cele's family from London where they stopped for a few days on their way to South Africa.

York Hotel,
Waterloo Road, London
March 17, 1914

My dear father:

I know you are anxious to hear from us. We had a pleasant trip over, only I was seasick, but my dear husband did all in his power to make me forget the rough sea. I must say that Cele is most kind and thoughtful of me.

I find everything quite different from America. We came here yesterday afternoon and are very much pleased with the City of London. Maybe you would enjoy knowing that your daughter and son had luncheon at one-fifteen today with the Lord Bishop of London; afterwards an automobile ride through the city. We had the pleasure of going through St. Paul's Cathedral and under the great Arch that Queen Victoria's body was brought through. We also saw the last monument that was put up in memory of the Queen. I wish you could see the King's palace. It seems impossible for one family to live in a building so very large. There isn't a building in Danville the size of it. We go for another ride tomorrow afternoon, and on Thursday we are going to a concert at the opening of a new building given by the King and Queen for the blind, and there we shall see both of them. I do wish it were possible for you to be with us these days. I am sure you would enjoy it. I can't tell you half that we saw this afternoon, but there are a lot of beautiful buildings here.

It isn't as cold here as it is there, but much damper and one feels it a great deal. We sail on Saturday for Africa and if we have good luck will get there on the fifteenth of April. Cele is going to write to you soon, but he is kept quite busy just now. I find great fun trying to learn the English money.

Ohlange, Phoenix Station,
Natal, South Africa
April 16, 1914

My dear mother:

I know you are anxious to hear from me again. I hope you got the letter that I wrote in England. We are here with Mr. and Mrs. Dube; that is, I am here but Cele has just left on horseback for his father's home. He will come back on Monday for me. We had a nice trip altogether, but I was seasick all the way. I am feeling pretty well today, although we arrived only yesterday.

I do wish that you could just fly over here for a short while. It is very hilly but very pretty. Everything is so green and nice. The fruit is just getting ripe. Just think, you can buy the best pineapple that you have ever eaten for two cents! I wish you could have one; you would never want to eat any more of those in America. Cele bought five dozen oranges for twenty-four cents. Food is very cheap here.

I saw my first snake this morning. He was in a tree and Mr. Dube shot him. Small, like our garden snakes.

It is very sad to see how some of the natives dress. Only a few beads or one small garment. It seems a shame that more of our American colored people do not come to the aid of their African sisters and brothers. Really it makes one's heart ache. I felt yesterday that I would just love to open my trunk and give everything that I have. The many things that our people throw away and won't use would go such a long way here. I do wish that the two countries were nearer together.

Remember us in your daily prayers.

Your devoted daughter,
Julia

Cele gives a little more intimate view of his first home-coming in a letter written somewhat later:—

We have landed at dear old Zululand and it certainly looks good to me.

We landed in Durban April 15, and I reached my father's house April 17. I didn't take my wife with me at this time; I left her at Ohlange Industrial Institute, which is half way between my father's house and Durban. This is the place where we are to start a young Hampton. Well! I just as well say right here why I had to leave her at Ohlange. You see I had been to America longer than my father intended for me, and he had tried many times to have me come home, but I wouldn't. I knew that a man here in Zululand, long as his father lives, he never is old enough that he can't get whipped. Though I knew that my father would respect me more after I have been to America, yet I had to remember that I can say nothing if he does not. So as I didn't want to have him whip me before my wife, I left her until I was sure everything was over. But he was so glad to see me! He didn't know me at first although I tried my best to make myself known. It was quite a while before he could really believe it was me, and he was looking at me too. After talking with me awhile, he wanted to see my wife at once, both he and my mother.

Well, I couldn't tell all they said or did when I brought my wife to them. I have to be there all the time to exchange [interpret] the conversation between them. Oh, they like her so much, not my parents only but everybody, more so that she didn't stand apart from them—heathens and all.

I stayed there one week before I had to leave her and go on Hampton's errand. They have in Durban what is called the White Missionaries' Conference. They do not have the missionary only there, but the pastors of all churches. I was asked to come and give a talk on Hampton. There was rather too much to say, because I know so much about Hampton and have seen so much what has been accomplished by Hampton. They have asked me to take a tour along the eastern coast, giving lectures to the schools about Hampton. They think something will be accomplished by this. I am very glad that everybody feels here that Hampton's idea is the right spirit for the world. God will open our way.

After that I went to a very large meeting for colored Christian people; this is an annual meeting. Then I started my tour

through Natal, Transvaal, Orange Free State, and a little of Colony. This took pretty near all the first money Hampton sent me. I did this to get the spirit of the people of these states, and to tell them of the work that they ought to be glad to do. It was in those meetings that I caught the real spirit of the colored people of Africa.

Last school I visited is Umzumhe Home where Miss Fanny Mabuda is working. Oh, she was overjoyed to see me and hear about Hampton!

Now I feel that there is no place where I can do more than at Mr. Dube's place. If you were to visit us and see Mr. Dube's work and his struggles, not for his school alone but for all the colored people of Africa, and find me not trying to help him, really you would never forgive me.

The chance of doing my country and my people good was never more promising. I am glad to be here between whites and natives just at this peculiar moment.

Now, let me say just a word about my people—how they are today, comparing this time with the time when I left Africa for America fourteen years past. It is true they are increasing very much in Christianity, but in civilization not so much. The book learning is going up all the time. But there is not one graduate from a trade, boy or girl. Can any people really progress without hand work? I think we need good trades and tradesmen to support Christianity. The teaching of hands with the head is more needed here in Africa than anywhere else, it seems to me. It is not because these young people refuse to learn it, but no school here is really prepared to teach as Hampton does.

Sometimes the heathen are encouraged to remain heathen, for they see the trouble that comes to civilized people. As I say, these Christian people they have no trades, no way for them to make money, though they have to buy clothes and they must have nice homes. Many heathens, seeing this, think themselves better off and will not become civilized. After a certain while some civilized go back to the easy way of living.

Oh, we need teachers of work to teach these people, Christian especially, that God is not served only by prayer or by singing and preaching, but by the hands as well. Now really the thing that brings sorrow to anybody who ever saw the right is these girls who are being civilized. They try to dress and they try to do as the white people do, but they don't know the right way of living. My wife has had meetings with young women and sometimes with older people to teach them. Oh, they like it so much. When she has meetings for young people the parents will surely get all their young people to that meeting, because old people do really want their young people to be well trained.

My people are so proud of Julia in spite of the fact that they can't talk to one another. They seem to understand one another in spirit; it is really an amusing thing how they really make themselves happy together without speaking.

On September 30, Cele writes from Inanda Mission Station:

"No doubt you have heard that I am now a proud father. I am the father of the dearest daughter in whole Africa, and

even in America; few can come up to Julia's daughter. She is the dearest thing in whole Natal.

Now the trouble is the fact that living is awful high here now; the Germans, so to say, are fighting us, and everything that affects English people passes to us. This is really the hardest year here. I don't know what to do because we haven't any house of our own and no money. Just think, a bag of flour that holds one hundred pounds, which was \$3.75 when I came here, now is \$5.75. Everything has gone up just that way. Oh, how we do wish that this trouble will come to an end very soon between Germany and the English people. Of course, no other way for us to get anything but from Hampton.

Our love to all our friends. We can't write long letters.

Madikane

Verulam, Natal

September 5, 1914

My dear mother:

I know you are now looking for a letter from me. I hope that you have the note from Cele telling you of our dear little girl. She is four weeks old today and is as well and fat as she can be. I do wish that I could fly over to let you all see her, then fly back. Mother, I never realized the love that a mother has for her child until I became a mother too. I have always loved you, but I never before fully realized the love a child ought to have for a mother, and my love for you really has increased.

I do find my baby a great comfort already. As you know, Cele's work calls him away very often and the baby is a great comfort. You see from the heading of my letter that I am at a new place. I am here with one of Cele's sisters. I came here from the hospital in Durban when the baby was almost a month old. They had a picnic here on the twenty-fourth of May and I went. We walked two miles and when we reached the place it was on top of a hill in the hot sun. Not a tree anywhere. We spent the whole day in the sun like that. I decided never to go on another.

I hope you have the goat skin that I sent you. I want you to have that particular one because it was from the goat killed for my feast. You all have been reading about the war; well, it has made everything go up. Even a loaf of bread has gone up to five pence, and you know five pence of this money is equal to ten cents of your money. Most other food has doubled in price too.

I hope to hear from you all real soon. Remember us in each of your prayers.

Your devoted daughter

Julia

(To be continued)

At Home and Afield

HAMPTON INCIDENTS

COMMENCEMENT WEEK

CONTRARY to the precedent of other orderly weeks throughout the year, Senior Week began on Saturday with the annual Senior picnic, a trip on the *Hampton* up the York River to picturesque, historic Yorktown.

"Through Struggle and Thrift We Prosper," the Senior Class motto, was the theme of Dr. Turner's helpful Baccalaureate sermon on Sunday morning, May 23. In the afternoon the school battalion, followed by the young women and school officers with hands and baskets full of flowers, marched to the National Cemetery to honor the men who had fought for the freedom of the Negro race, and from there to the school cemetery to pay loving tribute to General Armstrong and others who had taught the children of freedmen the meaning of freedom. At each cemetery a short service was held and the graves were decorated with flowers. In the evening Major Moton, substituting for Dr. Frissell, gave the students an exceptionally fine and strong talk on what should be their conduct and ideals as representatives of Hampton when away from the school.

ON Monday afternoon the athletic field was the scene of the competitive drill in which the six companies of the school battalion contest annually for the Winston silver cup, offered in 1911 by Major and Mrs. Thomas Winston, then of Fort Monroe. Three white-uniformed officers from Fort Monroe—Capt. Jacob M. Coward, Lieut. Adelno Gibson, and Lieut. Sidney A. Guthrie—judged the drill,

allowing 40 per cent for neatness and military bearing, 40 per cent for company drill, and 20 per cent for battalion drill. Company C, commanded by Captain David Owl, a Cherokee Indian of Rodney, S. C., was awarded the cup, with a percentage of 90, and will be the color company during the next school year. In appropriate celebration of military victory, both Indian and colored boys of the winning company joined in an exultant war-whoop when the order was given to "break ranks." The drill showed great improvement over last year when the cup was taken by Company B with a rank of only 79 per cent.

THE spring concert in the Chapel on Monday evening included several significant numbers. Besides choruses by different classes and two piano quartets, an arietta composed by Mr. Dett, director of vocal music, was sung by the tenor member of the Senior Quartet, and the popular Senior Quartet itself, whose singing during the past year, both on the campus and at entertainments, has been a considerable addition to the many pleasures of Hampton life, made its farewell appearance.

An unusual treat was the opportunity of hearing several Indian songs of various tribes so sympathetically sung and acted by Miss Natalie Curtis that the strange words did not seem strange, because the meaning and spirit of the songs shone through them, appealing to the artistic appreciation of the audience rather than to mere curiosity. A Hopi lullaby and another Hopi song of the corn dance, descrip-

tive of the sunny, butterfly-haunted cornfield, were especially delightful. An Indian student testified that the songs were given quite "as my people sing them." Miss Curtis, in a short, earnest speech to the Indians, said: "In the olden days when the Indian went out into the forests he could tell just where he was by the stars. I have visited many schools and homes among the Indians and I want to tell you that I feel that Hampton Institute is your star. It is one of the best places for you to get the preparation you will need in future years, and Dr. Frissell is one of the best friends the Indian has."—

THE "best band concert in a number of years," according to some members of the audience, was given under the direction of Hampton's talented bandmaster, Mr. William M. O. Tessmann, on Tuesday evening, and included a composition for the band—"Song Without Words"—by Mr. Tessmann. The two solos on the program, one by an Indian boy on the clarinet, and one by Mr. Tessmann on the violin, were very much enjoyed.

Fifty-six Negro boys and six Indians received their certificates in trade, agriculture, and business courses at the Class Day exercises on Wednesday evening, which included addresses, amusing class histories, and class songs, and ended with the ringing chorus, "Men of Hampton." One boy was graduated from the business course, thirteen from the Agricultural Department, and forty-eight—forty-two Negroes and six Indians—from the Trade School.

THE regular Senior Class Day exercises on Wednesday morning, on account of a chilly wind, were held in Cleveland Hall Chapel instead of on the Mansion House porch, as is the custom when the weather is auspicious. Fifty-nine young men and women five of them Indians, sat on the platform behind the rack of diplomas which were to testify to years of study and honest work. After the usual class parts—salutatory, class

history, class will, and valedictory—had brought both smiles and sadness to the faces of graduates and their friends, Dr. George P. Phenix, vice principal of the school, made a brief address emphasizing the importance which Hampton puts upon character, rating it above scholarship. Turning to the class he announced that Dr. Frissell, whose pleasure it usually is to present the diplomas to the graduates and to give them a final blessing, had sent them a letter this year from the hospital where he was being treated. The members of the class were on their feet at the first word of the message, which follows:

"To the Class of 1915:

"I regret very much that there is little prospect of my being with you at your graduation exercises to deliver to you your diplomas and speak to you some parting words to express my affection and good wishes. I go to the hospital this afternoon and tomorrow expect to undergo an operation which will make quiet necessary for some time. I am sure that you know how fervently I pray for your success and how strong a belief I have in you and in the service you are to render your people. Hampton expects every one of you to do his or her duty. 'May God bless you and keep you and cause His face to shine upon you.'"

AFTER the distribution of diplomas, the class adjourned to the lawn in front of the Trade School, where a strong little elm was the center of attention and the subject of a tree speech.

The vice-president, presiding, expressed the wish of the class for a last message from Major Moton, who responded with a few words on the text, "Be modest." He spoke of the unfortunate attitude of importance which is taken by many expectant graduates entering the world's activities, and said that the wiser and nobler a man is, the greater his simplicity of manner and his readiness for quiet, telling service to others. "Dr. Frissell,"

Major Moton said, "is the most modest man I know, and yet no man, to my knowledge, has given more to the South and to the Negro race and to all the races of humanity." The exercises ended with the last chorus of the Class of 1915 and the singing of "Auld Lang Syne."

After an early supper, the entrance to the grounds was the scene of several thousand goodbyes, as hundreds of students, the boys very spruce in unaccustomed citizens' clothes, left on special cars to take various boats at Old Point wharf: and if any student parodied "Freedom" and sang "No more Moton" or "No more Hampton over me," as Major Moton alleges they sometimes sing when they leave behind a firm but kindly discipline, it is safe to assume that it was sung in a minor key and with regret rather than exultation.

DR. FRISSELL'S ILLNESS

IT was a source of keen regret, especially to the Senior Class, that Dr. Frissell was obliged to be absent this year from the Class Day exercises. Owing to the necessity for his undergoing an operation at St. Luke's Hospital in New York City, Dr. Frissell left Hampton in May soon after Anniversary. On Class Day, although he had recovered from the immediate effects of the operation, he was still receiving treatment and suffering much pain. As we go to press we are delighted to learn that he is about to leave the hospital and go to Whitefield, New Hampshire, where, in company with Mrs. Frissell, he intends to rest during the summer, with the prospect of returning to Hampton in full health and strength when school opens.

Many were the expressions of affection for the absent principal on the part of students and others who spoke during Commencement Week, and great satisfaction was felt when it was found that he was able to send to the Seniors the letter of greeting printed above.

OUTDOOR FESTIVALS

THE children of the Elizabeth City County colored public schools enjoyed extremely their pretty May Party on the lawn of Holly Tree Inn on May 10, and gave much pleasure to their watching parents and friends. A triumphal procession accompanied the little May Queen riding in state behind a docile goat to the blossomy throne where she was crowned; and after the ceremony the queen and the courtiers and all the loyal subjects wound Maypoles, danced graceful folk dances, and ate ice cream to their hearts' content.

The girls of Hampton Institute held their May Party on Virginia Hall lawn on Saturday, May 15. Their queen came to the coronation scene in a barge manned by uniformed guards, which glided up Hampton River and landed its royal passenger at the girls' wharf. Her accession to the throne was celebrated by a court ball. Brown and green nixies in peaked caps were very cunning in their Nixie Polka; Irish maidens performed a jig with a real "old country" swing; and the Fairies of the Seasons in beautifully shaded draperies of pale pinks, blues, and greens, and soft dark browns, reds, and olives were truly a delight in the Varsoviennne, the military schottische, and other dainty folk dances.

On May 22 the Armstrong League of Hampton Workers spent a social evening in the cool rooms of Mrs. Purves's house and on the pleasant lawn where punch was served under Japanese lanterns. An orchestra of nine instruments, eight of which were played by Hampton workers and members of their families, furnished very enjoyable music during the evening.

ATHLETICS

THE second Union-Hampton game, played at Hampton on April 24, resulted in another easy victory for Hampton, whose excellent pitching, batting, and fielding made the final

score 8-0. Union's fielding was weak, despite the fact that one of the most spectacular plays of the game was a running, one-handed catch by the center fielder.

The final race of the inter-class rowing series, in which Seniors, Juniors 1915 and 1916 Trade Classes, and the Agriculture Class competed, was between the Agriculture boys and the Juniors, and was easily won by the Juniors, who, as the Work Year, Class carried off the silver rowing cup last year also.

No regular track meet was held this year, but mile and half-mile races were run on two different afternoons. The winner of both was a long-limbed Senior, William Parker, and John F. Dorsey, a first-year agriculture student, took second place in both races. Each boy received two prizes.

INTER-SCHOLASTIC DEBATE

HAMPTON'S first attempt at inter-scholastic debating brought victory to the school, making the outlook for a future career in this activity particularly encouraging. Three Hampton debaters met a picked trio from St. Augustine to argue the question, "Resolved, That labor unions are more harmful than beneficial to the workingmen of the United States," and succeeded by three twelve-minute speeches and a strong rebuttal in proving the negative of the argument to the satisfaction of the judges. Although Hampton debaters excelled in argument they were outclassed by the easy delivery and polished stage presence of their opponents. The judges, counting 60 points for argument, 20 for English, and 20 for delivery, rated Hampton 82 per cent and St. Augustine 75.66.

THE WHITTIER SCHOOL

THE Parents' Association met at the Whittier School on Friday, May 21, for a social given by the teachers of the school to the parents of the Whittier children and their friends. The meeting opened with exercises by the pupils consisting of

an address of welcome, three essays relating to the play of Julius Caesar, and a reading from the play itself by the boys. An interesting feature of the meeting was the presentation of a fine picture of Shakespeare by Mrs. Barbour of New York, which she gave to the children of the Whittier School with the hope that "it might be of profit" to them in their study, and "with pleasant memories" of her visit. The pupils then marched to the playground, and their parents and friends witnessed some interesting folk games, which closed the children's part in the meeting.

Officers were elected for the coming year. Miss Hyde and Mr. F. D. Wheelock gave short interesting talks, and Rev. Mr. E. H. Hamilton, in behalf of the parents, paid a grateful tribute to the Whittier teachers for their work during the past year. Refreshments were served by the pupils of the cooking classes. The Association has had a successful year and has broadened its interest in many directions.

ON Friday, May 26, eighteen boys and girls of the eighth grade—the pupils completing the highest course of study—presented before their parents and friends simple but interesting graduating exercises. The occasion was especially significant in that this was the first class graduating from the Whittier School with certificates of graduation. A new and higher course of study has been fairly launched at this county school, and pupils now have the opportunity of instruction in advanced subjects. New studies added the past year are algebra, commercial geography, and a course in English literature, consisting of some of the Shakespearean plays.

Major Moton gave the graduating class a most inspiring and helpful address, and Dr. Phenix presented the certificates of graduation. The address which accompanied the presentation was stimulating and encouraging. After this ceremony, first and second prizes provided by a friend of the school were awarded to the two

children of the eighth grade who had written the best two essays. Prizes were also given to the pupils who had read the largest number of books from October to the end of May. The recipient of the first prize had read seventy-nine books, and the two next highest records were sixty-nine and sixty-five. The boys and girls of the Whittier have been making good use of the books in their library during the past year, many of them having read over twenty books.

A number of the pupils have home gardens and have taken from the school tomato and sweet-potato plants to be transferred to their plots. The children of the lower grades had a good crop of radishes and peas as a reward for their work in planting and cultivating the school garden.

VISITORS

ONE hundred and fifty members of the American Medico-Psychological Association, which held its seventy-first annual meeting at Old Point Comfort May 11-14, visited Hampton Institute on Thursday morning, May 13, inspected the school departments, and met in the Chapel, where they were welcomed by Mr. Dodd and Major Moton and heard the students sing plantation songs. Several of the officers of the Association made one-minute speeches, and at Major Moton's request, Dr. William F. Drury stood, that the students might see the man whose humane and efficient management of the Central State Hospital for the Insane (colored) at Petersburg is widely recognized.

Hampton was glad to have the pleasure of entertaining at luncheon on May 20 about three hundred Southern Presbyterian ministers who were attending the Presbyterian Assembly in Newport News. These visitors inspected the school departments and afterwards met in Memorial Church to hear the students sing. Dr. Turner explained briefly the work of the school, and several of the guests spoke to the students.

AMONG Hampton's distinguished visitors during the past month were Rev. George H. Huntington, a professor in Robert College, Constantinople; Mr. W. W. Coon, assistant supervisor of Government Indian schools; and Professor Edgar H. Goold, who came with the St. Augustine debaters and is to be principal of St. Augustine next year.

Father Gordon, an Indian priest to the Chippewas in the diocese of Superior, in a very brief visit of less than an hour, was shown some of the work of Hampton Institute.

Dr. William S. Keister, medical inspector employed by the Virginia Board of Health, gave a short talk to the students about malaria and its prevention on Friday evening, May 14.

Mr. Jackson Davis, whose new title is field agent of the General Education Board, and his successor as supervisor of Virginia rural schools, Mr. Arthur D. Wright, visited Hampton in June.

Miss Charlotte Thorn, principal of Calhoun Colored School in Alabama, came to Hampton shortly after Anniversary and was taken ill so that she was unable to travel for about four weeks. She left the first week in June for her home in Massachusetts, but she is advised by her physician to take a year of rest that she may fully regain her health and strength.

Mr. Alexander, the singing partner of the famous evangelistic firm, Chapman and Alexander, with two associate workers, a pianist and a soloist whom he "brought to Hampton to finish his musical education," met the students in chapel for a few minutes at noon on Monday, May 24, and exchanged songs with them. It was pleasant to hear Mr. Alexander's clear, strong, sweet voice and interesting to experience the power and effect of his magnetism and wonderful stage presence. He taught the students a simple but persistent evangelistic song, and school workers are since that date daily musically advised by some girl scrubbing in the dormitory or by a boy mowing the lawn to "Shine, shine, just where you are."



GRADUATES AND EX-STUDENTS

AT the annual meeting of the trustees of the Robert Hungerford Normal and Industrial School at Maitland, Fla., E. A. Chisholm, '07, was elected principal.

Florence G. Anderson, Graduate Class 1911, after having taught one year at Denton, Md., one year at Tuskegee, and two years as industrial supervisor for Clark County, Ky., has been appointed state industrial supervisor of colored rural schools for Kentucky.

FROM Houston College, Texas, where he has charge of the carpentry department, Dennis Falls, '13, writes that his class is now completing (February 14) a set of seats and desks for the classrooms. He also has charge of all repair work on the grounds, besides teaching four academic classes.

Thomas A. Rhue has been teacher of manual training in the colored high school in Chattanooga, Tenn., since his graduation in 1909.

The *Civic Courier*, published by the Women's Civic League of Baltimore, Md., contains the following statement:—

"We soon discovered that if we ever hoped to secure a clean, healthful, and beautiful city, we must enlist the interest and coöperation of our colored citizens. So steps were taken to secure the services of someone who knew conditions here in Baltimore, and who possessed the confidence and respect of both white and colored people, and we consider ourselves particularly fortunate in having secured the services of Mrs. Sarah Fernandis [Hampton '82] for this work. So successful has she been in the organization of the Women's Coöperative Civic League (colored) that we have for the present turned over to this association the work of looking after all

civic conditions in No. 17 District, and I cannot speak too highly of the earnestness of purpose of these women, or of the intelligent methods which they employ in all their work."

James E. Johnson, '14, has been working at Thornton, Ark. His boys "have been engaged in chair caning, shuck-mat making, reed and raffia work and baskets, drawing, and a little wood work." This work has been done out of doors on warm days since the school has had no shop or industrial room.

"We have been furnished," he writes, "with new carpenters' tools since I have been here. At present we are working in a two-room building. On Friday the carpenters finished their work on a big four-room building with a large hall. Three of the rooms are to be classrooms and the other a kitchen. The building that I am now teaching in will be turned over to me for manual training. Yesterday we had the boys and girls out and we cleared up the grounds around the new building. In Sunday school I have organized a class of young men of which I am the teacher. I have tried to do my duty ever since I have been here. When school is out I expect to come to Hampton to specialize in manual training."

MARRIAGES

WORD has been received of the following marriages: Maggie E. Harth, ex-student '06, who was graduated from Petersburg Normal School in 1910 and has since taught in Roanoke, to Mr. Forest Fletcher Armstrong of Cleveland, Ohio; Eliza J. Hobday, '06, who studied dressmaking for two years at Pratt Institute and has taught since, to Mr. Philip T. Lee of Ware Neck, Va.; James P. King, '10, who has for two years been bookkeeper at Penn School, to Miss Margaret Lee Wright, also of Penn School; Mary M. Bishop, ex-student '12, for the past three years a matron at the Calhoun School, to Mr. George W.

King of Pensacola, Florida; Alice Gray, post graduate '12, to Mr. Orrin B. Suthern of Renovo, Pennsylvania.

DEATHS

NOTICE of the following deaths has been received at the school Record Office:—

Dr. Joseph Paul Hudgins, Class of '96, died in Philadelphia April 16, 1915. He was graduated from the Medical College of Temple University in Philadelphia in the year 1906. At the close of his Sophomore year he wrote as follows: "My standing at the end of my Freshman year was fifth. Now that we have received our reports upon the examinations of the Sophomore year just closing I am glad to say that my standing is better. My general average is 94.7. I can say that to attain the above standing it was necessary for me to work "while my companions slept." I do not write this letter in order that I may boast of passing all my classmates in standing. I write merely from a sense of satisfaction for a year of very hard work. I am simply trying to make a way. You will recall my class motto, 'Find a way or make one.' I have not found a way since I left Hampton. Now I am endeavoring to make my way by hard, earnest work. Hampton is as dear to me as ever and if I am to be loyal to Hampton I must always strive to do my best."

The Dean of the Medical College was asked for his estimate of Mr. Hudgins and replied in these words: "I cannot speak too highly of him. I respect him highly. Last year he stood fifth in his class. This year he made a general average of 94.7 and stood at the top of his class." When he entered the college he was one of three colored men, but both of the others dropped out during the first year. In a letter written shortly before his graduation he says: "Whatever I have accomplished or may accomplish in the future I owe to Hampton. The training received during my course there has stood me in good stead and enabled me to realize tha

work, real earnest, devoted work, is the thing that wins. I shall graduate in June in the arts and science of medicine and I am proud, because I feel now that I am in a position to be of some use in the world and I hope to be able in a degree to make the world better for having lived."

In October 1906 he opened an office in Philadelphia and has been practicing medicine there ever since. In 1911 he was admitted to membership in the Philadelphia County Medical Society. In 1913 he was admitted to membership in the American Medical Association. He had not visited Hampton since leaving until the winter of 1914. He then spoke of his great interest in his work among the people of the slums in Philadelphia, and told how in order to take a holiday he had earlier in the year made in one day 28 calls and received 14 office patients. Those who recall him at Hampton will remember him as most earnest in all the Christian work of the school. He was for a time president of the Christian Endeavor Society

Edward S. Des Verney, '87, died in Savannah, May 29, 1915. After his graduation at Hampton he taught at Shellbanks for one year. He then returned to his home in Savannah and obtained a position as clerk at the Cotton Exchange. This position he held for about twenty-five years. Two years ago he was obliged to give up the work on account of his health. Aside from his duties at the Exchange he was one of the organizers of the colored public library in Savannah and later was treasurer of the Carnegie Public Library for colored people in that city. He was a member of the Civic Improvement League and president of the board of trustees of the Charity Hospital Training School for Nurses in Savannah. He was also connected with the Building and Loan Association and assistant superintendent of the Sunday school of St. Stephen's Church. In writing to announce his death a Hampton graduate in Savannah spoke of him as "a respected citizen" of that city

What Others Say

AN INDIAN FOR WEST POINT

THE first full-blooded Cherokee Indian to receive an appointment to West Point, Sylvester Long-Lance, is a member of the class which will be graduated from the Manlius schools Wednesday. Long-Lance is a graduate of Carlisle School which he entered when he was twelve years old, and some time since made up his mind to become a soldier. President Wilson became interested in him and several weeks ago Long-Lance received notification that he had been selected as one of the six presidential appointees to the United States Military Academy.

Syracuse Herald

NEGRO BUSINESS ENTERPRISES

THE payment by the Standard Life Insurance Company of Atlanta, Georgia, of a \$2000 claim in Pine Bluff, Arkansas, last January, is a landmark in the history of Negro life insurance. This company is the only old-line, legal-reserve life insurance company owned and operated by Negroes. While it is a pioneer in its field, it has back of it ample capital, wide experience, and capable management. It has a paid-in capital of \$100,000, and is operated by men who have been successful in their private business affairs, and who brought to this company the experience of years of careful business training.

FIRST INDIAN PRINTER

PROBABLY the first Indian who learned the printing trade was a boy taught at the charity school at Cambridge, Mass., in 1659. John Eliot said he had but one man, the Indian printer, who was able to compose the sheets and correct the press with understanding.

Over Sea and Land

A NEGRO CHAMPION

A fourteen-year-old colored boy of Tulsa County—Dewey Green—is Oklahoma's champion cotton raiser. His exhibit was awarded first prize at the Oklahoma State Fair, the Eastern Oklahoma Fair at Muskogee, and the Tulsa County Fair. On his one acre of cotton he made more money than did his father on forty acres of the same land adjoining. Not only was the yield unusually heavy, but in point of

lint, number of bolls to the stalk, and seed, it outgraded anything else shown at the three fairs. Dewey says he accomplished what he did by following out to the letter the instructions of the Department of Agriculture and refusing to seek the shade when the torrid sun of July and August took all the "play" out of experimental farming.

The West Virginia Institute Monthly

THE Alabama Penny Savings Bank, founded by the late W. R. Pettiford twenty-five years ago, has recently absorbed the Prudential Savings Bank, which is four years old. The combined institutions, situated in Birmingham, Ala., will have a paid-up capital of \$100,000.

The Crisis

THE MISSION PLAY

A unique celebration now taking place in the town of San Gabriel, Cal., is the presentation of a "Mission Play," a historical drama of the early days of California. It vividly tells the story of the rise of civilization in that state. The scene of the first act is laid on the shores of San Diego Bay where, in 1769, the starving population of the Spanish garrison wait the return of an expedition from the north. When Don Gaspar de Portola returns from his fruitless quest of the lost port of Monterey, he issues orders for the abandonment of California, unless the relief ship, already nearly a year overdue, should arrive before sunset. Father Junipero Serra, the great founder of the Franciscan missions of California, declares that he will remain in California alone. Just as the last rays of the sun are fading the ship appears, and San Diego is saved.

In the second act the life of the Missions in the days of their glory is portrayed. The padres, soldiers, Spanish settlers, and Indians appear on the stage singing the morning hymn of the Missions, on their way to mass. Then comes the pageant of the Indians of Carmel, displaying their arts and crafts and their progress in civilization since the coming of the padres.

The third act portrays the final scene in the ruins of the old Mission, San Juan Capistrano, in the year 1847. It is the sunset of Mission glory and tells the sad tale of ruin and decay and confiscation.

Pan-American Bulletin

SOME PUBLICATIONS OF

The Hampton Normal and Agricultural Institute

Annual Catalogue (Illustrated)

Principal's Report (Illustrated)

Founder's Day Programs

Education for Life, Samuel Chapman Armstrong

"Hampton"

Hampton's Message (Illustrated) Sydney D. Frissell

The Regeneration of Sam Jackson, (Illustrated) J. W. Church

What Some Men Have Said of Hampton Institute

Hampton Sketches II, Johnson of Hampton, E. L. Chichester

The Crucible, J. W. Church

General Armstrong's Life and Work, (Illustrated) Franklin Carter

Practical Training in Negro Rural Schools (Illustrated) Jackson Davis

The Servant Question, Virginia Church

General Samuel Chapman Armstrong, Henry Pitt Warren

Armstrong a "Statesman-Educator," Stephen S. Wise

Hampton's Work for the Indians, Caroline W. Andrews

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Traveling Libraries, consisting of nineteen books each, in a neat box in which they may be kept, will be loaned for a school term (October 1 to June 1) to any teacher or superintendent in Virginia on receipt of a nominal fee of fifty cents.

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Bailey's Garden Making
Bancroft's Game Book
Barrows' Principles of Cookery
Birds Every Child Should Know
Black Beauty
Boy Scouts of America
Burrough's Squirrels
Dana's Plants and Their Children
Hodge's Nature Study and Life
Home Furniture Making
Hornady's Our Vanishing Wild Life
Keeler's Our Native Trees
Principles of Hygiene
Woolman's Sewing Course
Hampton Leaflets, Volume I
Hampton Leaflets, Volume II
Hampton Leaflets, Volume III
Hampton Leaflets, Volume IV

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AUGUST 1915

**THE
SOUTHERN
WORKMAN**

The Masked Dance at Jemez

ALBERT B. REAGAN

Titustown: A Negro Community

WILLIAM ANTHONY AERY

Summer Institute for Teachers

JAMES L. SIBLEY

Pueblo Indian Life

CARMEN MONTION

**Press of
The Hampton Normal and Agricultural Institute
Hampton, Virginia**

The Hampton Normal and Agricultural Institute

HAMPTON, VIRGINIA

H. B. FRISSELL, Principal

G. P. PHENIX, Vice Principal

F. K. ROGERS, Treasurer

W. H. SCOVILLE, Secretary

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Outgrowths : Tuskegee, Calhoun, Mt. Meigs, and many smaller schools for Negroes

Needs \$125,000 annually above regular income

\$4,000,000 Endowment Fund

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| Annual academic scholarship | - | - | - | 70 |
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Any contribution, however small, will be gratefully received and may be sent to H. B. FRISSELL, Principal, or to F. K. ROGERS, Treasurer, Hampton, Virginia.

FORM OF BEQUEST

I give and devise to the trustees of the Hampton Normal and Agricultural Institute, Hampton, Virginia, the sum of _____ dollars, payable

The Southern Workman

Published monthly by
The Hampton Normal and Agricultural Institute

Contents for August 1915

| | |
|--|--------------------------|
| THE NEW SOUTH AND THE NEGRO | 419 |
| EFFICIENCY TESTS FOR THE INDIANS | 420 |
| TRAGEDY OF NEGRO RURAL LIFE | 421 |
| A NEW ERA OF DEVELOPMENT | 422 |
| THE MASKED DANCE AT JEMEZ | ALBERT B. REAGAN . 423 |
| HAMPTON-TUSKEGEE IDEA OF EDUCATION | N. V. GUNAJI . 428 |
| TITUSTOWN: A COMMUNITY OF NEGRO HOMES, Illustrated | WILLIAM ANTHONY AERY 432 |
| SUMMER INSTITUTE FOR TEACHERS IN ALABAMA, Illustrated, | JAMES L. SIBLEY . 442 |
| OCCUPATIONS OF A PUEBLO INDIAN GIRL, Illustrated | CARMEN MONTION . 445 |
| LETTERS FROM ZULULAND EFFECTS OF THE WAR | 450 |
| OVERCROWDING AND DEFECTIVE HOUSING IN THE RURAL DISTRICTS | J. E. DAVIS . 454 |
| THE INDIAN TODAY | CAROLINE W. ANDRUS 455 |
| MAKERS OF AMERICA | MABEL E. HODGE . 455 |
| ALGERIAN NIGHTS ENTERTAINMENT | MARGARET GRANDGENT 457 |
| HAMPTON INCIDENTS | 459 |

THE SOUTHERN WORKMAN was founded by Samuel Chapman Armstrong in 1872, and is a monthly magazine devoted to the interests of undeveloped races.

It contains reports from Negro and Indian populations, with pictures of reservation and plantation life, as well as information concerning Hampton graduates and ex-students who since 1868 have taught more than 250,000 children in the South and West. It also provides a forum for the discussion of ethnological, sociological, and educational problems in all parts of the world.

CONTRIBUTIONS: The editors do not hold themselves responsible for the opinions expressed in contributed articles. Their aim is simply to place before their readers articles by men and women of ability without regard to the opinions held.

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THE HAMPTON LEAFLETS

Any twelve of the following numbers of the "The Hampton Leaflets" may be obtained free of charge by any Southern teacher or superintendent. *A charge of fifty cents per dozen is made to other applicants.* Cloth-bound volumes for 1905, '06, '07, and '08 will be furnished at thirty cents each, postpaid.

VOL. I

- 1 Experiments in Physics (Heat)
- 2 Sheep: Breeds, Care, Management
- 3 Transplanting
- 4 Birds Useful to Southern Farmers
- 5 *Withdrawn.* See Vol. VII, No. 4
- 6 Care and Management of Horses
- 7 How to Know the Trees by Their Bark
- 8 *Withdrawn.* See Vol. VII, No. 5
- 9 Commercial Fertilizers
- 10 Swine: Breeds, Care, Management
- 11 Fruits of Trees
- 12 December Suggestions

VOL. II

- 1 Suggestions to Teachers Preparing Students for Hampton Institute
- 2 Experiments in Physics (Water)
- 3 Spring Blossoms: Shrubs and Trees
- 4 School Gardening
- 5 Drainage
- 6 Mosquitoes
- 7 Roots
- 8 Seed Planting
- 9 Housekeeping Rules
- 10 Prevention of Tuberculosis
- 11 Thanksgiving Suggestions
- 12 *Withdrawn.* See Vol. VII, No. 3

VOL. III

- 1 Proper Use of Certain Words
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- 3 Domestic Arts at Hampton Institute
- 4 Beautifying Schoolhouses and Yards
- 5 Responsibility of Teachers for the Health of Their Children
- 6 Manual Training, Part I
- 7 Rotation of Crops
- 8 Life History of a Butterfly
- 9 How Seeds Travel
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- 11 Arbor Day
- 12 Evergreen Trees

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- 2 How to Attract the Birds
- 3 The Story of Corn
- 4 The Story of Cotton
- 5 The Meaning of the Flower
- 6 A Child's Garden
- 7 The Winged Pollen-Carriers
- 8 Soils
- 9 Care of Poultry
- 10 Plowing and Harrowing
- 11 Transplanting of Shrubs and Vines
- 12 Transplanting and Pruning of Trees

VOL. V

- 1 Teaching Reading to Children
- 2 Culture and Marketing of Peanuts
- 3 The House Fly a Carrier of Disease
- 4 Culture and Marketing of Tobacco
- 5 Virginia's Fishing Industry
- 6 Farm Manures
- 7 Soil Moisture and After-cultivation
- 8 Patent Medicines
- 9 Hookworm Disease
- 10 Reading in the Grammar Schools
- 11 Oystering in Hampton Roads
- 12 Common Sense in Negro Public Schools

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- 2 Housekeeping and Sanitation in Rural Schools
- 3 Canning and Preserving
- 4 Manual Training, Part II
- 5 Patrons' Meetings
- 6 *Out of print*
- 7 Southern Workman Special Index
- 8 Community Clubs for Women and Girls
- 9 Housekeeping and Cooking Lessons for Rural Communities
- 10 Fifty Years of Negro Progress
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- 12 Number Steps for Beginners

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- 1 Manual Training, Part III
- 2 Helps for Rural Teachers
- 3 Injurious Insects
- 4 Dairy Cattle
- 5 Milk and Milk Products

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The Southern Workman

VOL. XLIV

AUGUST 1915

NO. 8

Editorials

**The New South
and the Negro**

Charles Hillman Brough, professor of economics and sociology in the University of Arkansas, and chairman of the University Commission on the Southern Race Question, has written a report on the Negro and Southern life which is readable, accurate, and enlightening.

Dr. Brough aptly begins by saying: "A condition, not a theory, confronts us in the South." With skilful pen and clear insight into the Negro struggle toward the light, he draws the present-day picture of Southern life—separation and its meaning; the disappearance of social contact so picturesque and real in ante-bellum days; the effects of social isolation on whites and blacks; lynchings as bad "social copy;" racial solidarity as a *sine qua non*; Negro progress and economic emancipation; the need of a campaign for the diversification of crops and "the abolition of the iniquitous credit system so ruinous to the Negro and precarious to the whites;" the movement of Negroes from the country to the town and city; housing conditions and sanitation; the Negro servant and lack of educational opportunity; sickness and death as waste; new life for country Negroes through industrial education; the need of better Negro preachers—these topics are graphically sketched. Some of them are worked out in detail.

Besides giving an orderly arrangement of the facts of Negro progress during fifty years of freedom, Dr. Brough states clearly the views of the Commission on the Negro problem in its relation to national progress. He offers a constructive program which includes elements that Hampton, Tuskegee, and other schools have long been laboring over—diversified farming; good roads; well-equipped rural schools; individual ownership of pigs and chickens; better farm houses; attractive churches; and successful rural leadership.

That a body of highly trained specialists and students of economic and sociological problems in Southern universities should be willing to give so much time and serious thought to the Negro problem and its bearing on national life, should make other men and women look with new interest and sympathy on their neighbor, the Negro.

Dr. Brough's report will open for thousands of white Southern collegians a world of new thought. It marks the way for more detailed studies in race relations by men and women who love the South for what it will be as well as for what it has been in the nation's history.



**Efficiency Tests
for the Indians**

It is reported, authentically we believe, that the Indian Office has inaugurated a somewhat new procedure for determining what Indians are competent to manage their own affairs and are therefore eligible to full citizenship.

For some years it has been the general practice to give to competent Indians full title to their land with power to sell. Their competency has been established through local affidavits and upon the approval of local Indian agents. But the opportunities for favoritism or for other more doubtful motives, operating in favor of or against the individual Indian, have given rise to some dissatisfaction and to complaints against this system of establishing the standing of the Indians.

New tactics have now been adopted to this end in an experiment which has been started on the Cheyenne River Reservation. Major McLaughlin and Supervisor Thackery, both of whom have been long in the Indian Service and have had varied experiences in dealing with the Indians, have been sent into the field to apply the tests of efficiency to the individual Indians. They will conduct extensive inquiries covering both the habits and the capability of the various Indian applicants for full rights of citizenship, and their recommendations will be followed in the hope that by this method a more equal and impartial judgment may be secured. Indians reported as competent by these two special representatives will receive full title to their lands and will enter upon the

struggle for life to stand or fall like other independent citizens without further claim to Government assistance or guardianship.

If the inquiries and examinations are conducted upon a sound basis, one logical result of this plan will no doubt be to inspire all of the younger Indians to fit themselves for a fair and thorough efficiency test and that purpose, well established, will of itself go a long way towards insuring the success of the plan. Another element most essential to success will be the personnel and spirit of the examining committee. But, at best, the problems before such an efficiency board must be vexatious and difficult. It is doubtful if any human agency could conduct its operations without making serious mistakes. In measuring the results, therefore, too much should not be expected.

There would seem, nevertheless, to be good ground for hope in the experiment and it is at least a step forward in the general plan for enrolling the Indians as citizens as rapidly as circumstances will permit—a plan to which both the present Secretary of the Interior, and the Commissioner on Indian Affairs are avowedly committed.



**Tragedy of
Negro Rural
Life**

A common, heart-rending tragedy has come to thousands of Negro country homes—homes that are so humble, so far from the turmoil of city life, and so unpicturesque that they are not commonly seen or described.

The story of that common tragedy is simple and dramatic. A fine-looking, well-built, promising Negro boy or girl, full of life and unprepared to meet the demands of rural life as a farmer or homemaker, restless and ignorant of the common laws of health, goes to the city or the town to seek work or adventure. Money is scarce or entirely wanting. Temptations crowd in hard and fast. Physical energy is burned up in vain pleasure-seeking or taxing work. The simple teachings of mother and father are put aside or forgotten. Life is spent on a low plane. Meals are irregular. Rest is broken. Living conditions are dangerous alike to morals and health.

Negroes in cities and towns live—indeed the majority are compelled to live, on account of economic pressure—in poorly ventilated, dirty, “lung” quarters. Vitality is lowered. Diseases make successful attacks. Regular work stops. Poverty and vice eat up the remaining vitality, and the end draws near. The return to anxious parents is made in broken health—or in a coffin!

“My boy was so strong and so well before he went away. Now he is all broken down.” “My daughter has never been

well since she came home." "I never heard from John. He must be dead." These are some of the sad words that come all too often from the lips of hard-working, Negro, country parents.

Behind the sickness and death, which overtake country-bred Negroes who make such sorry trial of city life, is the evil of bad housing. Until Negroes in cities and towns can have the opportunity of living, if they will, in clean, airy, sanitary quarters, this tragedy will be needlessly repeated.

Can this tragedy be made less common? Where is there a ray of hope? Has experience any lesson to teach?

To say that one city or town, section or state, is worse than another, so far as the housing of Negroes is concerned, is much less important than to know what needs to be done and what can be done to bring about better living conditions.

The simple story of Titustown, which is near Norfolk, merely outlines a successful venture in Negro home planning and community building. Here is one solution of a difficult problem which involves the issue of life and death, not only for the Negro, but also for his white neighbor. Two facts are clear: the Negro is in the South to stay; and the best Southerners prefer to have the Negro among them rather than any immigrant.



A New Era of Development

The Evangelical Ministers' Union, composed of the leading white ministers in Atlanta, asked Dr. Booker T. Washington, principal of Tuskegee, to deliver the Fourth of July address. The plan of the meeting was to emphasize the "Americanization idea" which was started by Frank Trumbull of New York. The meeting was held in the Baptist Tabernacle, which is one of the largest churches in Atlanta, and was attended by the best white people of the city who listened closely and sympathetically to Dr. Washington's recital of Tuskegee's history and aims. W. C. Shaeffer, Jr., the chairman of the committee of arrangements, had sent notices to the pastors of Atlanta churches to be read to their respective congregations. Dr. C. B. Wilmer and Dr. John E. White spoke on the same platform with Dr. Washington. Here again is an illustration of the growing spirit of coöperation in matters affecting race relations in the South. This unique meeting signifies the opening of a new era of development in the South. That Dr. Washington should have the opportunity of presenting to the Evangelical Ministers' Union of Atlanta the story of the Negro's struggle for education which results in better living should give courage to the race he ably represents and all lovers of fair play for all classes and races.

THE MASKED DANCE AT JEMEZ

BY ALBERT B. REAGAN

“A HOO, ahoo, ahoo, ahoo,” broke the stillness of the early morning of March 17. A masked ghost dance was beginning at Jemez. The “Aho, ahoo, ahoo” grew louder and louder and more hideous as sixteen strange-looking creatures issued, one after another, from the passageway in the roof of the north rectangular *estufa*. They were the clowns who, according to the Jemez religion, represent the principal gods—the sun, moon, evening star, morning star, and the good and evil snakes—on special religious occasions. All were gaudily dressed and wore conspicuous head ornaments and circular masks, some eight inches in diameter, on which were painted the gods they respectively represented, together with paintings of lightnings, of clouds, and of snakes. The Indians think that the gods in the heavens, the sun, stars, and moon, wear similarly decorated masks, each so large that it hides the whole person of the god that wears it. The mask is all that is ever seen by human eyes.

The clowns' arms were naked. They wore red-tinged leggings and moccasins. Their bodies were painted yellow and were wrapped in gorgeous blankets or robes on which were embroidered, in characteristic bright colors, figures of the sun, of the moon, of the good and evil snakes, of the great stars, of the four pillars of cloud that reach from earth to heaven, and of the rainbow in the east and the rainbow in the west—all making a fantastic display.

The head ornament was of eagle feathers so arranged on a buckskin foundation as to represent the spread tail of the eagle with reverse side presented to the front. Back of this fan of feathers were paintings of the greater gods, whose outlines were formed by tiny images, turquoises, and shells of various kinds.

The masks were of four kinds, according to the symbol which occupied the central position on its face. The sun and moon were symbolized by disks encircled by concentric bands; the morning star and the evening star, by disks surrounded by points. The disk of the moon was white, those of all the other figures red. The outer band of the sun was composed of rays of red alternating with spaces of yellow; the inner band was black. From the outer band there projected red darts; one to the left, one toward the earth, and one toward the zenith. The white

disk of the moon was surrounded by a wide yellow ring. From this, four groups of peculiar looking figures, supposed to represent the rays of the moon, projected. The stars were all four-pointed. The points of the evening star were yellow, those of the morning star black. All the disks simulated god-faces. The mouth of each was rectangular in shape, the eyes triangular; both mouth and eyes were painted black. The outer figures on the masks were at the left and the right of the central figure and were counterparts. The four black painted pillars of cloud, or steps from earth to heaven, as the Jemez believe them to be, extended as a succession of steps along the rim of the mask. From these cloud pillars four figures, painted in striking and characteristic colors, projected toward the center. The lower figure was a zigzag, blue-bodied snake, having a green head with horn turned backward, much as a goat's horn curves. This snake is the representative of good and is considered by the Indians as the producer of rain—the genius of the water courses. One of the side figures was a sinuously curved, yellow figure terminating in three green buds. It represents the heat or flash lightning which the Jemez believe to be the god of bloom. On the other side was a red, zigzag-bodied snake, having a blue head with a backward curving horn. It is the representative of evil; the bolt lightning that strikes the ground; the Indian devil, Sawah. The upper figure represented the bolt lightning that strikes through the air but never reaches the ground. It was zigzag-bodied and terminated near the central figure in a dart-point.

As soon as these god-clowns had descended from the roof of the *estufa*, they began to dance and crow-hop about, and for some time they kept up their ear-grating "ahooing." Then they began to march—if a march it can be called—around the village in a long, drawn-out column. Some jumped like a man; others leaped like a frog; some crow-hopped along; some walked with a tri-colored, red, yellow, and green cane, mimicking an old man. Some, leaning forward on short sticks, walked on all fours; others strutted about like turkey gobblers. Occasionally all stopped a moment to pose. In doing this, they stood half erect, threw their hips forward, contorted their bodies, and turned their heads so that the circular mask presented a full front to the sun—if visible—if not, then to his place of rising. At the same time they prolonged and emphasized the "ahooing". Thus did they march and pose till they had encircled the village and returned to the public square in front of the *estufa* where they mingled with the populace, feasted, danced, crow-hopped, frog-leaped, or posed, as the "spirit moved" till the end of the festivities.

Soon after the god-representatives had begun their march around the village, twelve men, dressed or undressed as each one's fancy dictated, their faces whitened with paint, issued from the *estufa*, and began a rude rhythmic chant in a minor key. The time was beaten with a single stick on a drum made from a hollow log. The musicians advanced in a body through the plaza, keeping time with their feet and gesticulating in a manner intended to convey the meaning of their song.

As soon as the musicians were far enough from the *estufa* to give room, the regular dancers came out and formed in a fantastic procession in double column, two women abreast, then two men. The men vigorously stamped and the squaws tripped lightly, all keeping time. They had a weird appearance, tricked out in their gaudy apparel and ornamented with flashy trinkets.

The hair of the men was worn loosely; tufts of feathers fluttered over their foreheads, while around their necks and dangling over their chests were strings of shell beads, bright pebbles, feldspar, turquoises, obsidian—anything, in short, that glitters and shines. Fastened about the waist and reaching nearly to the knee, a kilt-like dancing skirt hung and flapped. It was ornamented with an embroidery of red and white threads. Below the knee, red, yellow, and blue stained buckskin garters formed a fringe, to which were attached tortoise-shells and various rattles. The ankles were encased with strips of white and black fur. From the waist a fox skin hung, fastened at the back and reaching almost to the heel. Each man carried a tuft of hawk's feathers in his left hand, while the right grasped a rattle fashioned from a gourd and partly filled with pebbles.

The women wore their ordinary black dress, trimmed, however, with a profusion of necklaces, strings of beads, wristbands, silver badges. Ear pendants ornamented their ears; while in each hand was borne an ear of corn which was wagged from side to side to the time of the music.

Both the women and the men wore masks and striking head-dresses. The masks were heart-shaped, with the exception of the base, which was straight. They were made of buckskin, painted blue or green, and, like the circular masks, had a rectangular hole cut in them for the mouth and triangular holes for the eyes. The head-dresses consisted of pieces of wood, one end of which was carved out in arch-shape so as to fit the head transversely just in front of the ears; the other end was trimmed to resemble a triple turret, squarely notched, with fluttering white feathers. This peculiar head-gear was painted green and decorated with symbolic figures in red and yellow and was held in place by strips of buckskin attached to the center of the hollowed-out arch and knotted about meshes of the wearer's dark, streaming hair, and also fastened by a cord passing under the chin.

Just as the dancers had formed in double column for dancing, some twenty strange-looking beings came from the *estufa*. They were the "funny men." They did not walk nor dance into the plaza but rather tumbled into it; hopping, stumbling, running, cutting capers, like a troop of ill-trained clowns. In fact, in their clumsy way, they imitated or acted out almost every silly performance known to the clown profession. The lookers-on immensely enjoyed their tricks and pranks, hailing their clumsy jocular attempts and coarse sallies of wit with shrieks of laughter. These "funny men" were attired only in breech-cloth. Their bodies were daubed in transverse rings or bands of black and white, and their heads were decorated with corn husks instead of feathers. They were "funny men" in appearance as well as in action.

While the clowns performed, the column of dancers moved about the plaza, the women gracefully tripping, the men gravely stamping. When the plaza had been encircled, the couples separated and changed places, turning and facing each other, suggesting by their movement the flexures of a closely folded ribbon. The double column re-formed, stamping and tripping in a wide circle to the rhythm of the monotonous music. Then they faced about and danced in double column back to the starting point where a rest was taken.

The moment the double column dancing ceased, the "funny men" resumed their performing with renewed vigor. One clown snatched a millstone and slab from a grinding box and, rushing to the plaza, began grinding sand, singing meanwhile and now and then putting handfuls of sand in his mouth. He was mimicking a squaw grinding meal. Another clown climbed a tree backward. Four or five played a farce caricaturing the immorality of the place. Another took the skull of an elk and began to beat on it, while some of his fellows danced the double column dance. As they danced, another one of the order walked reverently to the column and, while he prayed in jest, sprinkled each dancer with sand and ashes, mimicking the sun priest sprinkling the dancers with sacred meal and corn pollen in the *estufa* before they issued from it to dance in the square. Just as the mock dancers were dispersing, a "funny man" tumbled out of a house with an ear of corn in his hand. Reaching the plaza, he began to gnaw the ear of corn as a dog gnaws a bone. Instantly another clown began to snarl and growl, and finally sprang upon the bone-gnawer. At that moment the attention of every one was attracted from the pretended dog-fight by the shrieks of the women and girls. The clowns were making sallies. Some of the younger men of the fraternity were trying to embrace the older women; some of the older men, the young girls.

The drum-beat and the monotonous chanting of the musicians drowned the women's shrieking. The double column re-formed and the dance was resumed. Around the plaza the dancers proceeded as before till the processional movement was completed.

Next in order came the sowing and planting act. The columns separated and faced each other, the dancers keeping time with hands and feet. Then the rows joined at the ends and spread out in the middle so as to form an ellipse. Around this all danced in a side movement to the right till each individual faced his respective partner again. Then the partners passed each other in a vigorous forward movement, turned quickly to the right with a sweeping motion, and leaned forward nearly to the ground, the men swinging their gourd rattles as if sowing grain, the women sticking the heavy end of the twigs in the ground in imitation of planting corn.

At this instant other women rushed out of their houses with baskets of eatables, ears of corn, and various kind of corn cakes. These they tossed up into the air in all directions. When the baskets were emptied, they replenished them and fung the contents toward the abodes of those above. Of these eatables whoever could catch anything that fell proceeded to do so. The general scramble that followed was wonderful to see. In thus throwing heavenward the food which heaven has enabled it to raise, the whole tribe displayed its gratitude to those above.

Thus were the varied scenes continued throughout the day. Then all lined up in double column facing one another. Between these lines the *cacique* and his aids marched backward and forward, sprinkled their hearers with sacred meal and corn pollen, and prayed to their gods. This scene ended the dance.



HAMPTON-TUSKEGEE IDEA OF EDUCATION

A BRITISH INDIAN'S INTERPRETATION

BY N. V. GUNAJI

The following excerpts are taken from Mr. Gunaji's introduction to a translation of "Up from Slavery" by Booker T. Washington—The Editors.

THE life of Booker T. Washington is remarkable in many ways. Born in slavery, of unknown parentage, he has risen to be a pioneer of his race, a true leader of his people and a benefactor of humanity.

"Up from Slavery" depicts the man, his manliness, love of truth, simplicity of life, his desire to serve his race and his country, his unique efforts to improve the moral and material condition of the Negroes in America, his wonderful self-sacrifice, and his fine character as a man and a leader. His life is particularly instructive to us Indians, as it shows how one can be useful to one's society and country even in adverse circumstances.

Washington's life and life work may be briefly summed up. His childhood was spent in slavery. When the slaves were freed, he was young and had to work hard to maintain the family. His step-father was unsympathetic and thought of Washington as a mere wage-earner in the family to the neglect of his education. He was supported by his mother and his brother in his earnest desire to educate himself. He suffered many hardships and privations to gain his object. He got his best training at Hampton Institute, specially established to train Negroes and red Indians as leaders of society.

After leaving the institution he spent about two years in doing various kinds of work, chiefly educational, and then he was called upon to take up his life work—the Normal and Industrial Institute at Tuskegee. Incidentally he has organized the National Negro Business League, of which he is the president. Both the Institutions are powerful organizations which supplement each other in improving the condition of the Negroes in the Black Belt.

Some detailed reference to Hampton Institute is necessary here. For Washington, an alumnus of the Institute, drew his

inspiration from General Armstrong, who founded the Institution in 1868, when he was sent to Hampton by the United States Government as a mediator between the whites and the blacks at the close of the Civil War. . . .

I do not wish to describe the principles on which the Hampton training is based and the methods by which they are carried out. Suffice to say that in giving training to the youths of the Institution, the basic principles of social organizations were fully recognized and the most natural methods were carefully adopted in engrafting new virtues in the youths of a backward race. . . .

Let us take the problem which confronted Washington when he went to Tuskegee to start the normal school there. As a matter of fact, there was no school building there, but hundreds of his race, young and old, who wanted education. In the town there was a large white population which had good facilities of education. The relations between the white the coloured races were on the whole pleasant and the Legislature granted an appropriation of 2000 dollars annually for the normal school for the coloured people. This could be utilized only in defraying the salaries of teachers, leaving no provision for land, buildings, or apparatus. But there was enthusiasm among and coloured people. Washington made full use of the same. . . .

The school was first located in a dilapidated shanty near an equally dilapidated coloured Methodist chapel, with Washington as teacher and 30 pupils equally divided between the sexes. The age-limit was just above fifteen and a majority of them were teachers. They could repeat from memory many rules of grammar and arithmetic but did not know how to use them in practice. They had hardly any love for labour. They considered manual work to be beneath their dignity. . . .

Agriculture absorbed about 85 per cent of the coloured people in the Gulf states and Washington did not wish to educate his people out of sympathy with the agricultural life. This was the main principle he adopted. Secondly, he desired that every pupil should know some kind of industry, thrift, and economy—so that every one of them should know how to make a living after leaving the school. Thirdly, they should be so trained as to enable them to put new energy and new ideas into farming and help to improve the intellectual, moral, and religious life of the people amongst whom they will have to work. . . . An old and abandoned plantation was purchased for the school. The repair work was done by the students, though not without opposition. But when they found that our hero was not ashamed to work himself they began to assist with enthusiasm. Did they not know that Washington earned his admission into Hampton Institute by

thoroughly cleaning a classroom ? If they did not, they had soon to learn under him the valuable lesson of the dignity of labour.

We have unfortunately yet to learn this valuable lesson. Somehow or other we have come to look upon labour as beneath our dignity with the result that we are quite helpless in many ways. . . . In one of our schools which was specially intended to make boys self-reliant, it was found that they had engaged a washerwoman to wash the clothes of boys who would go to the river to bathe. On inquiry it turned out that this lesson of helplessness was taught the pupils because the parents did not wish their boys to do any manual labour while at school. They wanted their sons to fill their heads with knowledge but not to train the limbs for manual labour. What could the head do without properly trained assistants ?

I am sure such was not the kind of education we once received. When a pupil went to the teacher's house to learn, he took a fag-got of wood with him to show that he was willing to do all kind of manual work for his Guru. Even the sons of kings went to their teachers in this humble manner to receive their education. Dignity of labour and study of nature are the two great foundations of true education. . . . I do not wish to digress at this stage, but I could not help alluding to the common failing noticeable among the educated present-day Indians and the educated Negroes of Washington's early efforts with the hope that similar efforts would soon remove the pernicious trait from us. It is from this point of view that Washington's work is of the greatest value to us. . . .

Farming was taken up at the school first because as a community settlement, which the school soon proved to be, they wanted something to eat and that want must be satisfied first. In fact all the industries at Tuskegee have been started in the natural and logical order. The industries were started to enable students, many of whom were poor, to earn their living while at school and to pay for the school and board out of their earnings.

I wonder when we shall again learn the lesson to love work for its own sake. At present the individual in our society has become so meanly selfish that without proper supervision it is impossible to get adequate work out of him. Thus from the economic standpoint the Indian has less value than the European or American. . . . Education has enabled us to see the defect but has not taught us to remove it. The reason is that we have not Hampton and Tuskegee Institutes to teach us the dignity and love of labour. . . .

General Armstrong, who was running Hampton Institute and consequently was himself in want of funds, helped Washington by introducing him to the people of the North and collecting

subscriptions for Tuskegee at the expense of the parent institute. Do we find such coöperation here? Have we got self-supporting institutions such as those that are mentioned in the book? Here again we must notice that the parent did such things as were quite necessary to put the child in its way and nothing more. The child had to exert itself further to carry on its development. This is just the kind of help that should be given to self-helping persons and institutions. . . .

Mention has been made of the early efforts to create in the students the love and dignity of labour. It has now become a tradition in the Institution. This body of tradition is analogous to the capital which a business house lays by from its yearly earnings. . . . The most important result of education is to be seen in the homes of men and women who graduate from these institutions. Many communities have been made better and brighter because of the example of the clean, orderly, industrious household of the graduates. The spirit of self-sacrifice is evident when the graduates (both male and female) give up posts of ease and affluence and take up humbler posts in which they can be of some service to their own community. . . .

Everywhere nature is taken as a guide. The school becomes a settlement and tries to do everything for itself. In the beginning the effort was hard and cost great labour and anxiety to the pioneers. But now everything is going like clock-work at Tuskegee and society has actually been influenced for good. If a boy in a British Indian school be taken into a jungle, he will soon die of hunger or of thirst. But a boy in Tuskegee or Hampton Institute will, like Robinson Crusoe, make a settlement in a wilderness. . . .

In the race struggles, the individuals of each race should try to make themselves highly useful to society and their worth would be appreciated. When a once backward race gains in education, in moral and material development, political privileges will come to it without asking. Booker T. Washington wisely refrains from discussing the question of social equality because that is out of practical politics and because he has applied himself to the solution of the most urgent and immediate questions concerning his race. And he is right. A backward race will not be able to fight its own battles with other races unless and until its component parts (the individuals) have made themselves fit to take a high rank among the civilized races.

TITUSTOWN: A COMMUNITY OF NEGRO HOMES*

BY WILLIAM ANTHONY AERY

FROM the crowded, filthy, deadly rookeries of Northern and Southern cities, in which so many Negroes are living (or rather dying), to Titustown, near Norfolk, Virginia, is a far cry. From exploitation at the hands of grasping landlords and heartless agents to ownership—bona fide ownership—of houses and land is the progress which some of the citizens of Titustown have made within a few years.

Midway between the sandy beach at Ocean View, on the Southern side of Hampton Roads, and Norfolk, a rapidly growing Southern metropolis, there has been developed, in the heart of a rich, farm-trucking region, an attractive Negro community, called *Titustown*, in which all the people own their own homes and not a single renter is found.

In Titustown Negroes have had the opportunity of buying high-class property at a low price, building comfortable and attractive individual houses on easy terms, and living happy lives in a refined and attractive community, with good surroundings for their boys and girls, free from rural inconveniences and city temptations.

Titustown, unlike most Negro settlements, especially city settlements, is surrounded by the best Southern white people. Indeed, the property adjoining the well-developed Titustown tract of eighty-odd acres represents some of Norfolk's most highly restricted and most expensive suburban property.

It is common enough to find Negro city sections surrounded by the poorest grade of white people and besieged with the worst kind of whites. For this reason the Negroes of Titustown have reason to be glad that they have had the opportunity of living near the best class of white people. There is always safety guaranteed to Negroes who live near white people and keep the respect and good-will of their white neighbors.

It was in 1901 that a committee of ten or a dozen colored men came to Augustus T. Stroud, a white lawyer of Norfolk, who had recently graduated from college. They asked that some land should be bought and re-sold to Negroes for home cites. The

*Photographs by Leigh Richmond Miner of Hampton Institute



TITUSTOWN : MAIN STREET

Attractive homes, with modern conveniences, at moderate cost

Negroes had heard the summons "Move on" and, unwilling to leave the country for the city, sought the good offices of a Southern white man whose family had long had a deep interest in the welfare of Negroes. Against odds which seemed at the time overwhelming, they were able to secure for themselves and hundreds of other country-bred Negroes, through the initiative, foresight, and sympathy of Mr. Stroud, the opportunity of staying on the land and owning their own homes.

While white land-developing companies and other corporations were buying large tracts on the outskirts of Norfolk, the Negroes of Titustown were quietly left alone to build homes and



MOUNT PLEASANT BAPTIST CHURCH

A modern, well-built house of worship. Membership of 1500



TITUSTOWN PUBLIC SCHOOL
 Built by Norfolk County at a cost of \$8000

buy property where many of them had been born and raised. The move which the Negroes actually made, when the large corporations were buying land, was from an old civic center, with its small school, poor church, and bleak lodge hall, for Titustown, a short distance away. Here a group of thrifty, law-abiding, ambitious Negroes developed a community of homes in which the school, the church, and the lodge hall sprang up again and far excelled the old (and now abandoned) centers of social life.

The story of Titustown shows clearly the relation of a dominant personality to civic as well as home improvement. Ever since 1901 the Negroes of Titustown have looked upon Mr. Stroud as a warm-hearted friend and advisor, one to whom they



TITUSTOWN LODGE HALL
 Several fraternal orders use this substantial lodge hall.



A HOUSE WORTH OWNING

Good citizens come from clean and comfortable homes.

could go and receive within reason anything that they wished. As a result of this strong personal relation between the founder of Titustown and the Negro home owners, there has developed an excellent spirit of good feeling and pride in the community's progress.

Men who, in the beginning, had very crude ideas of what a home should be, have gradually been led out into a finer conception of what a home can be made through persistent thrift and constant effort to improve the physical condition of the house, the yard, and the fences. In many instances the "box house" has been by degrees transformed into an attractive structure with a



HOUSE FOR A MARRIED COUPLE

A four-room Titustown house, made attractive with careful planting.



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HOUSE FOR A MARRIED COUPLE

A four-room Titustown house, made attractive with careful planting.



SMALL FAMILY HOUSE

One of many houses owned by thrifty, law-abiding citizens

good roof, a wide porch, and a cool kitchen. The bare, unattractive front and back yards now have well-trimmed hedges, flower beds, and carefully kept lawns.

Instead of emphasizing the idea of restriction and fostering a negative attitude toward community life, Mr. Stroud has encouraged men to imitate each other in matters of home improvement—painting, whitewashing, fence building, tree and flower planting. Men and women in Titustown have had the opportunity of discovering for themselves how much more attractive they could make their homes within as well as without.

The development of a sound spirit of community pride explains, in a large measure at least, the present-day attractiveness



MAKING A HOME IN TITUSTOWN

This house is being steadily improved. This is the Titustown spirit.



TITUSTOWN STORES

Meats, groceries, feed, medicines, candies, ice cream, etc., are sold.

of Titustown as compared with other Negro settlements and points the way to civic advancement, without which no class or race of people can long succeed.

At Titustown it is possible for a colored man to build an attractive and comfortable detached house, on a lot thirty-five by one hundred and ten feet, for five hundred dollars. For fifteen hundred dollars he can build and own a house of seven rooms. He is favored also in having a vacant lot left between his house and that of his neighbor. Every family has its full quota of air space. The children are not compelled to play in the streets and roadways.



GENERAL STORE AND POOLROOM

Recreation may be enjoyed under good social conditions.

The Titustown home owners are justly proud of their community. Instead of people breaking up the fences and defacing property, they are constantly making repairs and improvements. So well known has Titustown become throughout the Norfolk district that some unscrupulous black men have tried to take advantage of their own people and white folks as well by posing as Titustown citizens.

Titustown streets are straight, well-graded, and bordered with trees, shrubs, and plants. To the people the rural free delivery brings the news of the outside world. It is said, on good authority, too, that every Negro in Titustown gets and reads a daily paper. Some Negroes buy and read two daily papers. To millions of black folks, even now, this would seem ultra modern. To some it may seem strange and even dangerous that Negroes should be so "up and coming," but the truth is that in proportion as Negroes get knowledge based on experience and have their wants increased, they settle down to habits of thrift and industry. This is what has happened to the Negroes of Titustown. They have enjoyed rare opportunities. They have had plenty of work to do—work on the rich trucking lands, in the U. S. Navy Yard at Portsmouth, on the great coal piers at Sewell's and Lambert's Point, and on the estates of wealthy Norfolk business and professional men. They have also received good wages.

Mr. Stroud has stimulated hundreds of Negroes to buy their homes instead of paying high rents for inferior quarters. He has encouraged them to put more into their homes and the securing of home comforts and less into show and low-grade recreation.

The church at Titustown—the Mount Pleasant Baptist Church—is a fine structure. It was recently built at a cost of



HOME AND SCHOOL

Titustown has a good school in the midst of its homes.



TITUSTOWN PARK

Two acres of pine land have been reserved for a public park.

\$12,000 and has a membership of 1500 persons. For long, long distances colored people come to attend this church and discuss problems of lively civic interest.

How much an attractive church means to a Negro community few white people can fully understand. It is to the church, and especially to the colored preacher, that the South must continue to look for the sowing of important ideas in moral training, industrial education, health improvement, home owning, and character building. A church, in order to get and hold the people, must first be physically attractive. Then with strong leadership in the pulpit there comes the complete fulfilment of the church's work : the re-awakening of man's powers and the re-dedicating of man's life to the idea of service.

In far too many communities the church—the physical church—so far overshadows the school and so far outstrips it in popular favor and support that the preacher is the teacher's enemy instead of friend and co-worker.

In Titustown the church is strong and very attractive, but the school is also strong and fully as substantial, if less outwardly attractive. The county school board spent \$8000 on the Titustown school, which is a brick, four-room building so constructed that another story may easily be added. Some 250 children are enrolled and the average attendance is very satisfactory. The children in the Titustown school have good teachers and a term of seven months. They are clean, happy, and alert. They are physically well set up and show the good results of careful home-training. The Titustown mothers find it possible to remain at home and care for their children instead of eking out a meagre

living over the washtub. The school equipment is good and is being steadily improved. The county manual training teacher has been able to make, with the assistance of the boys, some useful articles of school furniture. The school playground of three quarters of an acre is kept clear of weeds and trash. It is indeed a blessing and an opportunity. A plot of two acres has been reserved for a public park. It is important that in any scheme for community building some provision should be made for recreational activities. One of the crying needs of Negro country life is healthful recreation.

In the life of the Negro the secret society plays an important rôle. It has been freely derided and criticised. It has attracted thousands upon thousands of members. It has collected, distributed, and often wasted, thousands of dollars. Nevertheless, the Negro secret society has always aligned itself with movements tending to improve civic and moral conditions. Today the Negro secret society is a strong factor in every Negro settlement and, next to the church, it is the great force for good or ill. At Titustown there has been built a substantial lodge hall which is used jointly by several fraternal orders. The building, with the addition of some porches, and the grounds, with a little careful planting, may be made as attractive as they are now useful in the life of the Titustown Negro homeowners.

Titustown is fortunate in having good transit facilities to Norfolk, Newport News, and Old Point. It lies within easy walking distance of two trolley lines. It is also within the five-cent zone of Norfolk and enjoys good trolley service—a seven and a half minute schedule from six to nine o'clock in the morning



OLD CIVIC CENTER

Titustown has replaced the old community school, church, and lodge hall.



HOME OF THE FOUNDER
Built near Titustown by Hampton Institute students

and from five to seven in the evening ; for the rest of the day the cars run every fifteen minutes. To people who have to work away from their home community this rapid transit arrangement is most convenient.

Titustown has the added advantage of having clean, well-furnished stores where its people may buy staple goods for the home at reasonable prices. Titustown has, adjoining its general store, a poolroom which is equipped with five tables of standard make and electric lights. Here young boys and men who wish to play a friendly game of pool may do so without being subjected to flaunting and subtle temptations. Drinking, swearing, and gambling are strictly prohibited. The results have justified the wise provision made for this form of evening recreation. Titustown by day is very quiet. Men are away at work and women are busy with their housekeeping duties. The children go to school and the loafer has no place in the community life.

What the Negroes of Titustown have done so quietly and so effectively, with the sympathetic coöperation of Mr. Stroud through a long period, can and should be repeated, with necessary modifications, of course, wherever there are large numbers of Negroes who should have better housing. The adventure in Negro community building at Titustown, making the homeowner the core of interest, should be more widely known, especially among Negroes who are now so discouraged over the segregation movement—North as well as South. Titustown is going forward. It is not resting on its reputation for success. A Hampton graduate, James E. Scott, will contribute his share to make Titustown demonstrate, even more clearly than it has done, what the Negro can do for himself after he has been given encouragement and a fair chance by his more fortunate white neighbor.

SUMMER INSTITUTES FOR COLORED TEACHERS IN ALABAMA

BY JAMES L. SIBLEY

Supervisor of Rural Schools in Alabama

THIRTY-TWO institutes for colored teachers in Alabama were conducted by the Alabama State Department of Education during the months of July, August, and September, 1914. These institutes lasted five days, and, according to Alabama law, attendance is compulsory. During the summer some 2165 teachers enrolled. To meet the expenses of these institutes, the state appropriates \$1500 annually, and the teachers pay fees from fifty cents to one dollar each. The amount of fees this year was something over \$1245.

The state superintendent had prepared an institute manual to be carefully followed by the instructors in both white and colored institutes. Only four subjects were stressed; namely, the teaching of English, the reading circle work, community organization, and the introduction of manual training and domestic science. Practically 10,000 white and colored teachers received instruction in these four subjects during the season.



A GROUP OF SUMMER INSTITUTE WORKERS



A LESSON IN BREAD-MAKING

In order to familiarize the colored instructors with material in the manual, a three days' conference was called at Montgomery for all prospective workers. This conference took place the week following a similar conference held for white leaders. The same plan was followed in both groups by assigning a man and a woman as instructor and assistant for each institute.

At the colored conference, members of the State Department of Education and other white teachers appeared on the program and gave practically the same talks on the various subjects that had been given at the meeting of the whites. The last afternoon session was held at Madison Park Demonstration School, where an opportunity was given for studying, at first hand, a good rural school and a community which has made some effort at community organization.

The institutes proved very helpful to the teachers. The morning sessions were given over to study and discussion.



A LESSON IN CLEANING CLOTHES



PLAYING GAMES IN BUTLER COUNTY

The afternoon sessions were given to practical lessons and demonstrations in household arts for women and manual training or agriculture for men.

The same spirit of coöperation manifested on the part of white officials and others last year was again evident at this year's sessions. All of the county superintendents, with the exception of two, visited and took an active interest in the work of their colored teachers. Public meetings were held on one or two evenings of each week, at which both white and colored speakers made helpful addresses.

The demonstrations and exhibits attracted wide attention from members of both races. A number of white ladies usually came to see, first hand, the work being done and to speak favorably on the results accomplished. The bread-making contests



SUMMER INSTITUTE GROUP

never failed to arouse keen interest on the part of all, both men and women.

The work accomplished may be summarized briefly: (1) The establishment beyond all doubt of the value of summer institutes as a means of bettering the teaching force and improving the personnel; (2) the impetus given to the teaching of vocational subjects in the school room; (3) the stimulus given to school improvement work and the teachers' reading circle organization; (4) the continued coöperation of the races along lines pertaining to the general welfare of the state.

As rural school agent, I visited personally thirty of the institutes and gave illustrated lantern talks to twenty-three of them.

Following their plan of last year, the Tennessee Company invited those teachers employed in their mining camps to a special institute at Docena, where, as guests of the Company, they were given entertainment and instruction for a week's duration.

OCCUPATIONS OF A PUEBLO INDIAN GIRL*

BY CARMEN MONTION

MY earliest memories of home are those of the days when I was seven years old and tended sheep and goats for my mother. In the early morning, about sunrise, I got up, ate my breakfast, prepared my lunch, which consisted of *mocasiumie*, or dried meat, and a piece of bread. I took this in my little *tewa*, or skin bag, out to the corral where the sheep and goats were kept. I let down the bars, and the sheep and goats went out to their pasture where I remained with them all day.

You might suppose this a very tedious and tiresome day, but no, I enjoyed it very much, as I busied myself in making pottery dishes for my dolls out of clay which I mixed myself. Toward noon, when the sun was quite high in the heavens, the flock lay down and rested for about an hour. I knew it was noon and I ate my lunch. After this the flock got up to graze again. When the shadows began to lengthen toward the east the sheep and goats would come around me, as a sign that it was time to go home. I returned with them, put them back in the corral, and went into the house for my supper, after which I went to bed to rise early and continue the same daily routine.

* A Hampton Anniversary essay, 1915, by a Yaqui Indian girl from El Paso, Texas



A PUEBLO PASTURE

Later recollections bring to my mind the shearing of the sheep in the latter part of the month of May. The wool was cut off the sheep by means of large shears, as there were no shearing machines in the West at that time, or else we did not know about them. The wool was cut off and washed. After it was dried it was carded by means of a small implement something like the currycomb commonly used on horses. It was then combed with a coarse, five-toothed comb like a small rake. When it was at this stage my mother dyed it with Indian dyes, made by extracting the coloring matter from roots, herbs, and the bark of trees. She then spun it into yarn to be used for various weaving purposes.

It is said that the Pueblo Indians are a lazy people, but that seems strange to me, for I do not remember ever passing an idle day in my home. My mother believed that if we were not kept at work Satan would find mischief for idle hands, so she was careful to keep us all busy at some kind of work.

During the winter months, when it was cold, I did not go out with my sheep and goats but I stayed at home and helped my mother weave. I sat for hours at a time carding wool for her to weave. Sometimes I became so tired that I fell asleep, but I was not awakened.

The Pueblo blankets are similar to the Navaho blankets, except for the design, which is always the emblem of their own tribe. These blankets are woven by the Pueblo women, who devote most of the winter to the work. At most times during the long winter months, they may be seen, at a distance from their huts, seated at their looms. The weaving outfit, now called a loom, is very simple—two sticks on which strings are hung, a long, flat stick to ram the threads with, one shaped like a cylinder to keep them straight, and a small one like a comb to prevent tangles, and nothing more.



WATER CARRIERS

Another thought brings to my mind the days when I used to go with my mother in search of clay. This I enjoyed, for making pottery was my chief amusement while caring for the sheep. We had not far to go, for there is an abundance of fine clay throughout the Pueblo country, and practically every village makes its own pottery. The work is usually done by the older women, who break up and work the clay, mixing with it a small amount of fine sand and an equal proportion of pulverized potsherds, obtained, preferably, from some ruin in the city where bushels of pottery fragments are often found. When the clay has been put in good condition it is rolled out into fillets and coiled upon itself like a rope. The base of the coil is placed in one of the flat baskets and the pot remains in this basket until it is dry enough to handle. In some antique specimens of pottery obtained from ruins—the finest specimens of aboriginal pottery so



INDIAN WOMEN GRINDING CORN

far found—the print of the basket in which the jars were moulded can still be seen upon the bottom. The pottery now made has no such marks. As the piles of clay are laid on, they are pinched together with the finger and thumb, and the surfaces, interior and exterior, are rubbed smooth. They have a wonderful uniformity of thickness, seldom exceeding one eighth of an inch even in a large piece of pottery.

There were many things in my childhood which I did not like to do, but one of the things I disliked most was the preparing of



AN INDIAN BAKER

the corn for family use. The first step was husking. The corn was chaffed and washed, then put into hot water in which a powder called *cal* was dissolved. This *cal* is a white stone found in the mountains. It is ground to a powder in order that it may dissolve more quickly when put into the water. The corn was then taken out and washed in several waters to rid it of the *cal* which might cling to it. It was boiled in this *cal* solution so that the tough outside skin might be loosened. It was then ready to be ground.

Corn is ground on a *metate*, or stone slab, which is built thus: In one corner of the room is a *metate* for grinding the corn. Two boards, parallel and about two feet apart, are fixed on the floor with just room enough behind the inner one for a woman to kneel between it and the wall. They are kept in their places by stakes driven into the floor. Between these boards there are placed at an angle smooth stones sunken in sloping beds of adobe plaster, so as to make them perfectly firm. Here all the grain for household use is ground.

It was behind such a slab that I used to kneel when grinding corn. I put on it the amount of corn to be ground, and with a stone implement something like a rolling-pin, I worked it up and down the slab, as we do when we wash, and ground it as fine as desired.

After the corn was ground it was ready to be used for *tamales*, or bread. This paper bread is a favorite food of the Pueblos. I learned to make it when I was about seven years old. I mixed coarse meal with water and a little salt to about the consistency of very thin cream; then I heated a smooth, flat stone almost white hot by a fire underneath, and with a dexterous fling of the hand, I threw a handful of the mixture across the stone so as to cover it. Immediately I caught it by one corner and peeled from the stone a thin papery layer, laying it to one side. Both movements required great dexterity, or the hand as well as the bread would have been burned. Subsequent layers are made and laid over the first while they are still hot, until the pile is an inch thick. It is then folded up as if it were indeed a bunch of paper, and is ready to be eaten immediately or to be kept indefinitely. It tastes like salted, parched corn and it looks much like a piece of hornet's nest, for the blue corn of which this bread is usually made turns grayish green when cooked.

There are a great many things among the Indians of the West which are of interest, but these old customs and ideas are slowly vanishing. It has been said by people who have visited Pueblo homes that these Indians are rapidly grasping new methods for better living and better homes. And if these ideas which are being put into practice are developed, we shall in time have the Pueblos as leaders of the West.

LETTERS FROM ZULULAND*

EFFECT OF THE WAR

EARLY in September, 1914, (soon after the date of the last letter published in July,) Cele writes to his father-in-law:

Dear father:

This letter, I hope, will make you forget that it has been so long since I have written to you. In a way I write to you every time Julia writes, for she writes for both of us. Julia furnishes the paper and I the stamps; because stamps cost more she has to do the writing.

Now the trouble is that I am really too busy. You see a reputation was here before me and I have to live up to it. It hurts to leave my wife so much, but I just trust the good Lord to comfort her, as I am always out to do His will. Sometimes I feel so bad, enough to make me cry, but I just go as though I don't mind it, so that Julia will think I am a brave man and nothing can touch me. Don't you think it is a good thing to have your wife think, "Oh, my husband is such a man nothing can worry him;" then she will have respect for him.

Really you ought to see our darling baby, it is the dearest thing ever came into a Cele's or Smith's family. She is just as smart and pretty as she can be; her name is Miss Lavlette Sivono Cele.

Now my father wants me to say this to you for him. He prays the grace of God may be upon you since you have allowed your daughter to be his daughter, and now through her he has the granddaughter. And he said he hasn't heard Julia talk about taking me back to America, he wishes that she may not think of that yet for a while. He prays that God may bless you both with all the blessings that can come to you. My mother also says as much.

I am really thankful for this fact that everybody here seems to show how pleased they are to have Julia here. Well, I knew that. She does not one bit try to stand apart from them. Don't you know, many people who knew me before seeing her, used to blame me and think I did wrong in bringing her here, but after seeing her, everyone praises me, and this makes me feel so happy. Even our chief blamed me, but after seeing her he did like all the rest. The fact that Julia cannot speak Zulu now, that is nothing; the spirit speaks for her.

I would like to tell you something of our trip through London but I cannot this time. We first met the Lord Bishop—you know they call him Lord Bishop because he is above all bishops in the world—and he is now our dear friend. After taking dinner with him, he took us to his private room. There he blessed my wife and me and he gave me the name of St. Patrick of the

* The first instalment of these "Letters" was printed in the Southern Workman for July.

Zulus, and through him we had the pleasure of seeing King George himself. Wasn't that great! It has really been over two weeks since I saw my wife and my baby; just today I got through all other business, now I must go to them. Goodbye.
Cele

Early in January, 1915, Mrs. Cele writes to a friend:

Amatata Mission Station,
Phoenix Station,
Durban, Natal, South Africa,
January 12, 1915.

My dear friend:

I meant to have written before now, but we have been without money for so long that I try to save in every way; it does count up when you write four or five letters to America. I try to write to my mother every two weeks, but I waited seven weeks the last time.

On account of the war everything is so very high here. For over a month we have not had bread or meat. Cele's brother gave us a large sack of meal and rice. For breakfast I boil some meal just as you do oatmeal, and we eat it with sugar, and at night we have boiled rice and pumpkin vines boiled, or some other wild greens. On Sunday we have corn and beans boiled together, it is called *istamp*. So you see just how we have been living. In it all I am very happy because I believe that Cele loves me and I know that I love him. We are trusting in the Lord for better times.

I believe that Cele did the best thing by going to Mr. Dubé. His school is the only one that has been founded by a native. The land was given by an uncle of Cele's, and the most money for the school at first came from Father and Elka Cele. Elka gives a lot even now.

The girls are going to have a lovely building when it is finished. I hope to have them in it by May. Just now all of them stay with Mr. Dubé's mother, but they have to act just as if they were in their own building. I try to talk to them twice a month and I should be very glad if you would send me some good subjects to talk on. I have tried to tell them about their dress and the care of a home, and such things.

We are trying to get some things for the Museum. I have a snake skin that is ten-and-a-half feet long. It is a boa constrictor. It was killed near our home. There are lots of snakes here. I was washing under the orange tree up home and a large one came near falling on Cele and the baby. It must have been five or six feet long. I killed it!

Well, I am glad to say that the dear Lord has kept me to see this New Year. I hope to be better in every way. Time brings many changes. Just think where I was this time last year, and then think where I am now! You can see that I have much to be thankful for. This does not look like Christmas at all to me. It is very hot here.

Can you imagine me a preacher? Last week was a week of prayer for us, and each day some member had to preach, so

last Thursday afternoon was my time to stand before a church full of people and preach to them. Anyhow I had some interested ones and everyone seemed very happy. Pray for our success. I am,

Yours very truly,
Julia S. Cele

To her mother she says:

Dear mother:

I wish you could hear Cele preach. At a meeting on Thursday three weeks ago he had the people so filled with the spirit that he had ten converts. Cele has done good work ever since he has been here. He has helped both at the school and at his father's church.

Cele and I had a singing contest on Christmas Day. He had the young women and men and I had the children. I am going to tell you that he won. He had two plantation songs and I had three. Altogether he had nine songs, four recitations, and one dialogue, and I had twelve songs, five recitations, and one dialogue. Both were very good, but his girls fell through with one of his plantation songs. At the end both choirs sang "Look for me." I have a church choir every Sunday—the young men and women one Sunday and the children the next. I do that because these people do not spend much time with their children.

The effect of the war is very bad here; everything is so high. They have called for some of the natives, but I don't know if they are going to answer or not. You see the natives are not allowed to have guns, therefore they do not know how to shoot, so why should they go to fight? You all must pray that God, if it is His will, will bring peace between the two nations.

Later, after the school opened, Cele writes :

Now, I want to tell you about my work here in Ohlange. There is great work before us and it is a very promising one too. Anyone who has had some training can look at these boys and really see that some of them are God's chosen ones to be leaders of their race. You would be surprised if you were to come to this school to find so many boys from so many different tribes, with their different languages. We have, of course, mostly Zulu boys, then Basutu boys, Maxosa boys, Gasaland boys. You see some of these come from way beyond the Union of South Africa. We have hard work trying to understand some of them. We are glad if some boy has been to school some time from these tribes, so that he can interpret for us. Another thing that helps us is because the Zulu language is so easy, they can soon learn it. Yet everybody here is being taught the English language. You will be surprised to hear how much of Zulu my wife can speak now.

Well, I myself have the trade work. You know that Mr. Dubé had some little industrial department where they had carpentering, shoemaking, blacksmithing, and painting. Now, when I went in with him he turned all those over to my charge. For all these trades he has two small houses separate. Now I am

trying to have these houses put together, and have one good-sized shop, and have as many departments then in that one house as we may be able to have ; we can't have quite as many as Hampton yet but as years come and go we don't know, we can't tell what God might do.

Oh, it is a great pleasure to me to find myself working hard as I do for these people, for there is something about them that I admire so much, pretty near all the Africans, not the Zulus alone. You see I didn't know anything about other tribes until now. We have more boys now than girls ; yet after this term it won't be so, as the girls' building is about finished. This will give girls more chance.

We suffer so much from this dreadful war.

Sincerely yours,

Madikane

On January 13, Cele received his second draft of one hundred dollars from Hampton and writes as follows :

I received your letter with my check. Now I hope you will kindly pass my word of thanks to those who requested you to forward this draft to me. I really can't find just the words by which to picture in your minds the joy and help which you have brought to me and my family. I am not rejoicing just because you sent me this money and just because it is the money. If you all friends could really understand our situation here you would easily realize why I am so thankful more than ever at this time.

The war has caused such hard times that many natives many days really have to make their suppers of only water. Some I have seen have to go all day long without a thing but water. You see this time of the year is a hard time even when there is no war. From November until March here is hard, but other years people with their little money can get food in Durban, but food is now too high, really too high for the Negroes to eat more than once a day, if they can that. Well, next week I shall go to Durban and see if I can get this draft cashed. I am busy just now and can't get off.

The time is hard, it is true, but the time never was like this when all the natives are just reaching for civilization. We really can't take all the boys who want to come in. My first hundred dollars I spent partly traveling through the entire Union of South Africa to get the spirit of the people, to tell of my work, and to see the needs of different places. So that when a boy comes to me, when he tells me where he comes from, I can help him as to what kind of work he ought to take up. You see many of our boys here are not like Hampton boys, who know what they want. Many times our boys come and ask us to pick a trade for them. For the last three years our Government has offered to support an agricultural teacher here. But American Negroes are not allowed to come here now, and we can't get anybody here to take the position ; but soon or late we must get one of Hampton's agricultural graduates.

We may talk about these people, we may pray for them, and we may give money for them. All that is good for them, but the

real thing that they do need is the Hampton training. Above all things I feel that I am a blessed man on earth that I have a chance to do such work among these people. It is going to be harder and harder for me to write to everyone as they would like. And again, it is going to be hard for me to keep all your hearts warm toward this work when you are so far from it, can never see it. Yet I am sure I have some good strong friends there who will really keep things moving for these poor Africans.

Mrs. Cele is getting along nicely with these African people. She speaks a little Zulu now. There is a great work for her here. Our little daughter is growing fine. She is a splendid creature. You can almost read on her forehead—"Hampton."

Sincerely yours,
Cele



Book Reviews

Overcrowding and Defective Housing in the Rural Districts :
By Dr. Harvey B. Bashore. Published by John Wiley & Sons, Inc. Price, \$1.00 net.

THE author of this little volume—one of a series on sanitary housing—is an inspector for the Pennsylvania Department of Health and therefore excellent authority on the prevailing defects in rural house building. These, as Dr. Bashore says, are surprising to the average person, who is liable to think that unsanitary housing is confined to cities.

It is not only the overcrowding of houses and rooms that is considered in this discussion, but the overcrowding of land, defective building of houses and schools, the lack of proper sanitation (even more prevalent in the country than in the city), and the insufficient number of windows, so unnecessary where houses may be detached and not built in rows. Most astonishing of all is the voluntary overcrowding in the bedrooms of perfectly well-built and otherwise sanitary houses. As an offset to this, Dr. Bashore cites several cases of absolutely correct treatment of contagious diseases by the heads of families living in dilapidated and apparently unsanitary houses.

In summing up, the author declares that the remedy for the too general bad housing in rural districts lies, in his opinion, not in legislative enactment, but in the proper education of the people by the health authorities, the schools, and the press. When it is clear to all the people that the prevention of tuberculosis—the dread disease resulting from these unsanitary

conditions—is largely in their own hands, they may be trusted to mend their ways. In this crusade for proper sanitation the visiting nurse plays an important part.

J. E. D.

The Indian Today: By Dr. Charles A. Eastman. Doubleday, Page & Co. Price, 60 cents.

THIS book is one of a series known as The American Books, a series which will be published as a "library of good citizenship" on problems of importance to Americans and by men who are authorities on their subjects. The author gives first an interesting glimpse of the old life, and through the period of transition leads us to a study of present-day conditions.

The Agency System, The Indian at School, The Indian as a Citizen, The Indian's Health Problem, are titles of some of the chapters and give an idea of the subjects treated. Dr. Eastman finds much in the old Indian life that can be woven into that of our complicated modern civilization, and closes with a chapter on what "Gifts to the Nation" the race has made.

The contribution of the American Indian, although considerable from any point of view, is not to be measured by material acquirement. Its greatest worth is spiritual and philosophical. He will live, not only in the splendor of the past, the poetry of his legends and art, not only in the infusion of his blood with yours, and his faithful adherence to the new ideals of American citizenship, but in the living thought of the nation.

Dr. Eastman's book will be found not only instructive but interesting as well, and helpful, as any expression of the Indian point of view must necessarily be, in leading us to a clearer understanding of a race whose ideals we so often misinterpret. The title of this book is so nearly that of George Bird Grinnell's "The Indian of Today" as to be somewhat confusing.

C. W. A.

Makers of America: By Emma Lilian Dana. Immigrant Publishing Company, New York. Price, paper bound, 50 cents, postpaid.

"MAKERS of America" is a happy thought from its very appropriate title-page to the map of the United States in the back of the book.

It is true that the history of a country is best told in the lives of its great men. "Makers of America" tells in an interesting, human way the wonderful life-stories of four of our greatest men: Franklin, The First Great American; Washington, The Father of His Country; Jefferson, The Friend of the People; and

Lincoln, The Savior of His Country. These four lives cover the important facts of two great periods of American history.

The Philadelphia *North American* says Miss Dana's book is a "well-ordered history and an exemplar of English speech." One of the primary objects of the book was its use as a text-book in night schools for foreigners to give them some practical knowledge of the ideals and purposes of American life. It is the intention to translate it into other languages as there is a demand. But the book promises to be more far-reaching in its scope. These stories are so clearly and simply written, yet so hung together with interesting incidents that they will undoubtedly appeal to our native-born Americans, old as well as young, to whom, after all, the lives of these great men are principally known through scattered incidents and stories.

In addition to the historical value and interesting reading, these lives, as Miss Dana presents them, furnish strong models of manhood on which to mould the character of all young Americans, whether native-born or naturalized.

Franklin, who was toasted in France as "The American, the friend of human kind," furnishes an example of how a penniless boy, through the power and resolution within himself, may reach success. He attained the threefold fame of writer, scientist, and statesman, and is the only American who signed all four of these great documents: The Declaration of Independence, the Treaty of Alliance with France, the Treaty of Peace with England, and the Constitution of the United States. It was Franklin who, when people wrote to him wanting to emigrate to the United States thinking their high birth or fine education would insure them a leading position, told them that in America we do not inquire of a stranger, "What is he?" but, "What can he do?"

In speaking of Washington a little immigrant girl said that he "was like a king in greatness and he and I were fellow-citizens." Such is the inspiration afforded by the life of the one who was "first in war, first in peace, and first in the hearts of his countrymen."

Jefferson, the *pen* of the Revolution, whose theories and principles were so much a part of the foundation of our republic that this has been said: "If Jefferson was wrong, America is wrong," is our greatest exponent of human equality, which he believed in as few men ever have, and worked for with power and success.

Can any one escape the thrills accompanying the history of the rugged, much-loved Lincoln from his rail-splitting days, through the trying times of the Civil War, to the day he laid down his great life? A Southern paper says: "The story of slavery and its abolition is an important center of interest in 'Makers of America' but it is without bias and prejudice."

After arousing a keen interest in these four great Americans, Miss Dana paves the way for a continuance of an enjoyable study by giving a short list of books which may be found in almost every public library.

M. E. H.



At Home and Afield

ALGERIAN NIGHT'S ENTERTAINMENT

BY MARGARET GRANDGENT

ON May 14 the Cambridge School for girls gave a *Thé Dansant* in aid of Hampton Institute. There were music and dancing, ice cream, candy, croquet, and other amusements, all given outdoors. The main attraction, however, was a small play, made up by the girls, which was acted twice during the afternoon under an apple tree in one portion of the grounds. They called it the "Algerian Night's Entertainment." Two of the girls made up the plot, but only a small portion of the part of the Princess was written out, the girls made up their speeches as they went on, and they did it very well.

The audience entered through a gate leading from the tennis court and sat on benches facing the apple tree. Under the tree was placed a great basin of marble, a tapestried throne, a small table covered with mysterious bottles of liquids, and a couch.

First there entered a king, of dark complexion and wearing a richly colored robe. He was evidently a great chemist from the learned way in which he was soon busily mixing medicines and magic draughts. He was disturbed in his work by the entrance of another king, a fiery ogre, also gorgeously attired and with huge brown beard and gorgeous earrings. The

ogre complained of encroachments on his border and presented to the king a scroll containing a list of his grievances in which the word *murder* and *treason* seemed of very frequent occurrence. Further the ogre was so violent that he allowed the king no time to explain, although he continually demanded an explanation, strode up and down in a passion, and at last departed in a towering rage, threatening to make war on the king.

The king, left to himself, deeply insulted at being thus impudently treated in his own court, resolved on revenge. He hit upon the ogre's son, a handsome young prince, as the person whose injury would most grieve the ogre and determined to turn him into a terrible beast. This he accomplished by means of his magic liquids; he made a spell by mixing two white liquids in a tall carafe. No sooner did these two magic liquids touch each other than they turned a bright red. This was a sign that the prince had been transformed into an ugly monster. The king then departed, satisfied, and the first scene was ended.

Servants entered and announced that the next scene was to take place in the court of the ogre, no change of scenery was made. There first entered a queen, the wife of the ogre, weeping bitterly and noisily. Between heart-

rending sobs, she announced that while she had been walking in a leafy grove with her dear son, a wonderful change had taken place in him; his feet and hands had become terrible claws, he had grown a long green tail, and worst of all, his beautiful nose had become an ugly snout. Here the queen was so overcome by emotion that she fell sobbing on the couch, wailing and crying out in a most terrible fashion. The ogre, her husband, entered and demanded what was the matter, but received nothing but convulsive sobs for his answer. He tried to comfort his wife or discover her trouble but she continued to sob and wail until at last he became angry and bade her get him his supper. She went out wailing loudly, and returned with his supper, still weeping. Then he bade her call his son. Thereupon her sobs redoubled in violence, but in a moment she returned with a horrible green beast, with a head like an alligator and a long ugly tail which the queen, who still sobbed convulsively, carried. The ogre was dumbfounded at the terrible transformation of his beloved son, but soon understood that this was the revenge which the king had taken on him. He immediately resolved on revenge on his own part, and so planned to carry away the king's daughter, a lovely princess, and marry her to his son. He told his plans to the green monster who understood and seemed delighted at the idea of marrying the beautiful girl. The ogre then set out with servants to accomplish his wicked purpose.

The third scene was again the king's court. The king and his wife and daughter were seated together, the king and queen on the couch, the princess at their feet. To amuse them they called in a court dancer, dressed as a fairy, who performed a beautiful dance for them. They then called for wine but had no sooner drunk of it than they all fell sound asleep, for the wine had been drugged by the enemy, the ogre. When they were fast asleep the ogre entered cautiously followed by two men bearing a sort

of open palanquin on which they placed the sleeping princess whom they then carried off. Servants then brought in a screen which they held before the sleeping king and queen until they had left the scene; this served as a curtain. Then they announced that the next scene was to take place in the ogre's court.

The ogre entered with his men who still bore the sleeping princess. Upon awakening she was horrified to find where she was, especially when she saw the repulsive brute whom she was intended to marry. The beast did all he could to show his affection for her, but only inspired her with more loathing for his ugliness. However, a gray-bearded priest, dressed in snowy white, was called and the ogre summoned all his family to dress for the wedding, leaving the priest alone to his meditations. All returned in a few moments and, in spite of the resistance of the princess, they were married by the simple ceremony of standing together under a green branch which the priest held over them. No sooner had the marriage taken place than the king rushed in to save his daughter. The princess flew to his arms, but he was too late, she was already married. There was but one thing for the king to do, to restore the prince to his former shape. This he did by muttering mysterious spells, then said he "Off head!" and pulled off the monster's green alligator head, revealing that of a handsome young prince. In the same way the king removed hands, feet, tail, and body, aided by the ogre, who could hardly curb his eagerness to see again his dear son. The moment the princess saw the young man, fully transformed and very beautiful, she relented towards him and they were again united. Rejoiced at the happiness of their children, the king and the ogre shook hands in token of eternal friendship and, to celebrate the happy day, the fairy dancer was again summoned. Her dancing so aroused all beholders that the ogre, his wife, king, prince, princess, servants, and

priest, rushed dancing from the scene.

The short play was fully enjoyed by all who saw it, many coming to both performances. The setting, foreign

costuming, and fairy-like atmosphere of the whole did much towards making it succeed and the acting was excellent.

HAMPTON INCIDENTS

SUMMER SCHOOL

THE significant statement has been made that the interests of from eighteen to twenty thousand Negro children were represented at the Hampton Institute summer school, which opened June 16. There were 445 students in attendance, from 22 states and 1 foreign country. Of this number 395 were women and 50 were men, including 54 Hampton graduates, 1 post graduate, and 21 under graduates. Virginia headed the list with 196, followed by North Carolina with 102. Several states had one representative, Maine, Florida, and Arkansas being the state-boundary extremes.

It was a great pleasure to have at Hampton again as summer school instructors Miss Mary E. Kelton, Greenwich, Conn., Miss Helen C. Clark, Brooklyn, N. Y., Miss Mabel I. Jenkins, Dana Hall, Wellesley, Mass., Mrs. Laura E. Turner, Washington, D. C., Mr. B. G. Brawley, Morehouse College, Ga., and Mr. John C. Stone, Montclair, N. J.

The Hampton workers who assisted in the summer school work were Mr. Aery, Mr. Gammack, Mr. Jinks, Mr. LaCrosse, Miss Lane, Miss Leete, Mr. Miner, Mr. Neal, Miss Nettleton, Miss Pratt, Miss Tourtellot, Miss Walter, and Mr. C. H. Williams.

Mr. Thomas H. Reynolds of the Sumner High School, Kansas City, Kan., has been the very able summer school instructor in vocal music, and has been of great assistance in the many summer musical activities.

On June 16 an informal concert was given to introduce Mr. Reynolds to the Hampton workers and students. The program consisted of vocal music by Mr. Reynolds and Mrs. Evans, violin music by Mr. Tessmann, and

Mr. Dett's rendition of some of his own piano compositions.

The cooking courses were in greater demand this year than ever before. The four regular classes under the direction of Miss Leete and Miss Clark proved far inadequate and an additional class was organized in charge of Mrs. Jinks.

SPECIAL CLASS

A special class of 22 supervisors, principals, and special teachers from Virginia, Georgia, Kentucky, North Carolina, Alabama, Tennessee, and Arkansas were sent to Hampton by the General Education Board for two months' work, including the regular summer school work. Before the opening of summer school, the men took some work in the Trade School—tinsmithing, shoe and harness-making, wheelwrighting, and manual arts.

At the close of the term this special class passed resolutions, thanking the General Education Board, state and county superintendents, state supervisors, and the Faculty of Hampton Institute for the liberality which made possible this work and rendered these teachers more capable of improving and guiding their pupils along all educational lines.

MODEL CLASS

THIS year a class of 30 children met Miss Fredonia Banks for two weeks. The children were selected from the first-year children of the Whittier and included the beginners in the work. The purpose of the class was to supplement the methods in teaching reading and language, and also the class in principles of teaching. Members of these classes had the opportunity of seeing in actual

operation the things of which they were learning in theory. In other words, principles were based upon concrete examples. The children came before the class in principles and methods for observation lessons.

The little ones did their part well and Miss Banks deserves great credit for the skilful way in which she handled this delicate and difficult piece of work. The subjects emphasized in the observation school were phonics, word-study, reading, games and songs, nature-study, and occupations. One had the opportunity of seeing the work of correlating these subjects carried on in a psychological way.

At two of the eleven o'clock meetings, Miss Banks presented her class to the entire summer school where they were enthusiastically received. The first morning the little people appeared in folk games and songs. On the second morning there was a demonstration of the advantages of story-telling in school work, followed by a talk on the subject by Miss Walter, who is the principal of the Whittier Training School.

PHYSICAL CULTURE CLASS

THE first attempt to have a physical training class at the summer school was made this year. It was in charge of Mr. C. H. Williams, the regular Hampton Institute physical director for boys, and met with rousing success. Health and proper recreation have become very vital forces in school work, and activities along these lines are just beginning to find interest in the colored schools. It is very gratifying that the first venture with a summer school physical training class should have resulted in an enrollment of one hundred and twenty-five progressive and enthusiastic teachers.

The course consisted of folk and ring games for children, suitable for recess play and exhibitions, exercises and drills for school-room work, playground games including baseball, basket ball, volley ball, indoor baseball, captain ball, and instruction in conducting junior track and field sports.

INSTITUTION MANAGEMENT

THERE is a growing demand in the South for managers for colored institutions, and as a number of the summer school students were interested in home management, in order to be of assistance to them, a class was organized which spent some time in observation work in the Hampton Institute kitchens, dining-rooms, dormitories, and laundry.

CHAPEL TALKS

AN important part of the summer work was the eleven o'clock meetings in Clarke Hall, when the summer school devotional exercises were held. These were followed by instructive and entertaining talks. A list of the speakers and subjects follows: A detailed history of the Negro Organization Society, by Major Robert R. Moton; life and social conditions among the Koreans, by Mr. R. O. Reiner, a missionary from that country; an account of the educational progress among the Negroes in the South, by Mr. W. T. B. Williams, field agent of the Slater Board, Jeanes Board, and Hampton Institute; two talks, mentioned elsewhere in these columns, by Mr. A. E. Chamberlain of the International Harvester Company; the work of the Virginia State Federation of Colored Women's Clubs, by Mrs. Harris Barrett of Hampton; an unusually interesting history of Hampton Institute, by Dr. Phenix; discipline, by Dean B. G. Brawley of Morehouse College; citizenship, by Mr. Aery; short talks on school work in North Carolina, by Mr. N. C. Newbold, state supervisor of rural schools, and Mr. E. E. Sams, supervisor of teacher training; health protection, by Dr. W. E. Atkins, of Hampton; a talk on how to teach music, by Mr. Reynolds, who demonstrated some parts of his work with the summer school classes in music; the teacher's self, by Dr. J. H. Dillard of Charlottesville. One morning was devoted to the enjoyment of good music furnished by a string quartette, composed of Mr. Tessmann, Dr. Phenix, Miss Stella Tessmann, and Mr. Emil Tessmann, all of Hampton Institute.

CONFERENCES

THE annual "experience meeting," conducted by Miss Walter, in which the teachers from different states in short talks reported on the various interesting activities in their communities, was an unusual source of inspiration and encouragement this year and indicated the great amount of good that has been accomplished along many lines, including the organization of different clubs for both parents and children, "clean-up" work, securing better schoolhouses and equipment, Y. W. C. A. work, farmers' conferences, penny lunches, matrons' work, temperance clubs, junior leagues, associated charities, and other live and interesting topics.

A conference on dress was held under Miss Pratt's supervision and the subject was discussed from the standpoint of beauty, utility, and economy. A striking demonstration with living models was given, showing the right and wrong way to dress for various duties, occupations, and pleasures.

ADDRESSES

MR. A. E. Chamberlain, a representative of the educational department of the International Harvester Company, spent a few days at Hampton Institute and gave several interesting and instructive talks, with charts. The subjects discussed by Mr. Chamberlain were diversified farming, the fly menace, poultry raising for profit, and the forward movement in education. The International Harvester Company keeps twenty men in the field all the time lecturing in the interests of better farming and better life generally.

AN African of the Kru tribe, Plenyono Gbe Wolo, who is a junior at Harvard, spoke in Cleveland Hall Chapel on the subject of African life. Mr. Wolo attended the summer school to study agriculture and industrial subjects with a view to preparing himself to become a director of a school in Africa along the lines of Hampton Institute.

Gideon J. Pillow, an attorney of Washington, D. C., gave a lecture on the "City of Washington," illustrated with more than two hundred and fifty excellent stereopticon slides. The lecturer approached his subject from the historical and political viewpoint, describing in detail the important incidents connected with the national seat of Government from the earliest times to the present. Mr. Pillow is a "reconstructed" Tennessean who is deeply interested in Negro progress and in Hampton's educational ideas.

All of the summer school students and workers were glad of the opportunity to hear Mr. Jackson Davis, formerly state supervisor of rural schools in Virginia. Mr. Davis is well known to most of the colored teachers in the South who welcome him as one of their best friends. Mr. Davis gave great encouragement by telling of the improvement that has been made during the past few years in Negro education in the South, emphasizing his remarks by picture-evidence shown by stereopticon slides.

Those who attended chapel service on the evening of July 4 had the pleasure of hearing a very interesting talk on the meaning of freedom—past, present, and future—delivered by President John Hope of Morehouse College, Atlanta, Ga.

INDUSTRIAL EXHIBIT

THE acid test of results, when applied to the industrial work of the Hampton summer school, showed that the teachers must have given careful attention to their daily work and carried into practice some excellent instruction. There were many evidences of skill in chair-caning, cooking, sewing, and handicraft work.

The industrial exhibit, held on the evening of July 12, in the Domestic Science and Agricultural Building, attracted and held the interest of hundreds of visitors. The verdict was unanimous: "This is the best summer school exhibit that Hampton has ever had."

ENTERTAINMENTS

A BEAUTIFUL and spectacular Independence Day pageant was arranged by the Summer Social Committee and given under the able direction of Mrs. W. T. B. Williams, on Virginia Hall Lawn on Monday evening, July 5. After a sullen day the sun broke through the clouds and brightened up the beautiful green lawn in time for Uncle Sam and Columbia's reception to the forty-eight states. They were entertained with historical scenes, ending in a grand parade of the two hundred characters represented by the summer school students, regular Hampton students, and Hampton "braves," picturesquely dressed in native and old-time costumes. Music was furnished by the Hampton Institute band, under the direction of Mr. Tessmann. The program follows: The First Americans; Landing of Columbus; New England Scenes—Pilgrims going to church, Indian messenger, and Miles Standish's army on the march; Wedding in New Amsterdam; Penn's treaty with the Indians; Ball at Mt. Vernon; Corn shuckin' party (about 1850), and Grand parade.

The "Flower Queen Cantata," given in Cleveland Hall Chapel July 9, by the young ladies attending summer school and local talent, directed by Mrs. W. T. B. Williams, was a very decided success. The flowers, dressed in dainty and suggestive costumes, met in a secluded dell in the forest to choose their queen. A recluse, discontented with the world, had retired to the same spot. Requested by the flowers to choose their queen, he selected the rose. Learning from them that to be happy one must fill well the station allotted to him by Providence, the recluse resolves to return to usefulness among his fellow creatures. The principal characters—the recluse, the rose, and the wild rose—were ably represented by Mr. Paige I. Lancaster, Miss Fredonia Banks, and Miss Roberta Morgan.

Of the pleasant diversions furnished for the summer school students may

be mentioned sailing trips in the "Hampton," drives in the "chariot" to the Weaver Orphanage, a sight-seeing trip through the Trade School, and several social evenings.

Several evenings, those gathered on the pretty, cool lawns were favored with band concerts given by the Hampton Institute band under the leadership of Mr. Tessmann.

AN IRISH PLAY

AN interesting entertainment which showed the scope and versatility of the performers, was a play presented by the Douglass and Dunbar Literary Societies on Wednesday evening, July 14. The play chosen was "Spreading the News," a comedy of Irish life by Lady Gregory, and was preceded by Irish songs, and papers describing the life of the Irish peasants and the movement which resulted in the Irish plays, thus giving the audience some idea of the kind of performance they might expect. An unusually hard play to present, on account of the Irish dialect, and the fact that character portrayal was emphasized rather than action, the performers acquitted themselves well, and should feel encouraged to try such an entertainment again.

RICHMOND EXHIBIT

A VERY effective exhibit was sent by Hampton Institute to the National Negro Exposition being held in Richmond to commemorate the emancipation of the Negro. Congress, the State of New York, and the City of Richmond gave an aggregate appropriation of \$63,000 for this exposition. Many schools have sent exhibits, it being the aim of the committee in charge to show the finished products of the Negro.

Hampton Institute sent thirty large sepia prints, showing health conservation work; sixty pictures of Hampton's work; and five cases displaying the work of the Trade School, the Agricultural Department, Domestic Arts, Domestic Science, and the Industrial Sewing Room. The Hampton

Institute exhibit room is artistically arranged, and is in charge of Mrs. Louise Stephens, visiting nurse of the Whittier Training School.

RELIGIOUS NOTES

DURING summer months combined prayer-meetings are being held for the boys and girls on Thursday evenings at six-thirty, in Cleveland Hall Chapel. They are in charge of a committee of boys and girls. The girls are meeting also for a special service of song and prayer each Sunday evening immediately after the regular chapel service.

The meetings held by the Y. M. C. A. on Sunday evenings at six-thirty are being continued during the summer and have been well attended. At a recent meeting, the members of the Y. M. C. A. invited the summer school students to meet with them, and addresses were made by Dean Brawley of Morehouse College and Mordecai Johnson, a student at the Rochester Theological Seminary.

A Sunday school, at which the attendance is voluntary, is being held this summer, and a course of talks introductory to the study of the Bible is being given by Mr. Fenninger.

MINISTERS' CONFERENCE

THE second annual meeting of the Ministers' Conference of Hampton Institute was held from June 28 to July 2. Thirty-seven ministers attended the interdenominational conference—Baptist, 20; Methodist, 12; Episcopal, 3; Presbyterian, 2.

The program follows: "The Duty of the Church to the Community," Rev. S. S. Morris of Richmond; "Coöperation of the Minister and the Teacher," Rev. A. A. Graham of Phoebus; "Increasing the Efficiency of the Sunday School," Rev. L. L. Downing of Roanoke; "The Minister as an Aid to the Teacher," President J. M. Gandy of Petersburg; "The Attitude of the Church Toward Amusements," Rev. J. H. Hughes of Norfolk; "Methods of Financing

the Church," Rev. E. H. Hamilton of Hampton; "The Teacher as an Aid to the Minister," symposium in which Rev. A. A. Graham, Rev. T. W. Cotton of Oceana, Rev. D. J. Lee of Norfolk, Rev. G. C. Taylor of Roanoke, John W. Byrd of Fayetteville, N. C., W. A. Aery of Hampton Institute, and Edward D. Mickle of Durham took part; and "Evangelistic Work of the Church," Rev. J. C. Williams of Newport News.

The Rev. Laurence Fenninger, associate chaplain of Hampton Institute, delivered five addresses—"The Fundamentals of Good Preaching," "The Larger Preparation of the Minister for His Work," "The Expository Sermon," "The Prophetic Task of the Preacher," and "Public Worship and Parish Problems."

The afternoons during the week were devoted to informal classes and discussions and to social gatherings.

Rev. A. A. Graham and Rev. Laurence Fenninger were re-elected as president and secretary respectively. The following ministers were elected to serve as vice presidents: Rev. G. W. Jimmerson of Hampton, Rev. L. L. Downing, Rev. W. E. Davis of Portsmouth, and Rev. S. S. Morris. The executive board includes B. J. Richardson, Waverly; C. H. Morton, Portsmouth; J. H. Hughes, Berkley; E. H. Hunter, Norfolk; J. C. Williams, Newport News; J. H. Gray, Waverly; T. W. Cotton, Oceana; J. H. Ashby, Norfolk; G. C. Taylor, Roanoke; H. L. Alston, Hampton; C. Henderson, Newport News; J. W. Booth, Gloucester; J. H. Alston, Gloucester; E. F. Hardy, Onancock; J. W. Patterson, Hampton; G. E. Reid, Cheriton; A. A. Galvin, Danville; G. W. Goode, Danville; D. J. Lee, Norfolk; Archdeacon Russell, Lawrenceville; George W. Adams, Farmville; C. H. Johnson, Bristol; S. H. Brown, Petersburg; C. M. Long, Charlottesville; Z. D. Lewis, Richmond; Rev. Ricks, Roanoke; W. H. Powell, Alexandria; R. C. Pannell,

Staunton ; L. O. Lewis, Lynchburg ; L. R. W. Johnson, Lynchburg ; and J. B. Brown, Petersburg.

In a recent letter to Dr. Frissell, the members of the Conference said : "It is our opinion that this organization will be of lasting benefit to us, because of the spirit which has already been manifested. We also take this medium to express our thankfulness to you for your interest, and trust that you will continue to use all your efforts in acquiring such assistance as will further a permanent and lasting interdenominational conference."

AGRICULTURE

THE Whipple Dairy has made a steady and satisfactory increase in the average yield of milk per cow through the past five years. The process of "grading up" a herd of mediocre cows by the use of pure-bred bulls has been practiced with good results and it is hoped soon to bring every cow in the herd to a yield of which Hampton will be justly proud.

The department is now considering sending an exhibit of dairy animals to the State Fair which will be held in the fall in Richmond.

Some Brown Swiss cattle (a bull and four heifers) given to Hampton recently by Mr. Theodore N. Vail, president of the American Telephone and Telegraph Company, have attracted considerable attention. Mr. Vail is the owner of an unusually fine stock farm in Vermont and the animals given to Hampton are beautiful creatures of considerable value.

Mr. A. E. Shipley, who has recently been purchasing agent for The Rowe Calk Company of Hartford, Conn., has come to Hampton as secretary to the director of agriculture.

TRADE SCHOOL NOTES

In the blacksmith shop, the regular students have been busy making truck irons and doing general repair work. A great number of tools have also been made and the shop is being put in excellent condition.

The truck shop has recently completed an order of 73 wharf trucks for a Baltimore firm. They are now working on a large order from a New York firm.

The wheelwright department has just completed a hand cart for the school dairy and a light wagon for a local customer. The class in woodwork for the summer school was held in this department in charge of Mr. Scott.

Perhaps one of the busiest departments of the school is the bricklaying department. They have completed all of the brickwork up to the third floor of the new dormitory and are now remodelling the interior of the south end of the Stone Building for the Publication and Negro Record Offices. Besides this, they have done the brickwork on a cottage being erected by the students and have started the plastering.

Much progress has been made on the new modern stucco cottage, since the laying of its foundation in May. The first-year boys cut all of the framing and put in the first floor joists, sills, and studding before leaving for the summer. At present, the older students are at work on the building, under the direction of Mr. Wolfe. In the carpenter shop, they are busy getting the inside trim ready to place.

VISITORS

Among the Hampton visitors during the past month were Miss Hattie Nettleton, of Washington, Conn., a former Hampton teacher; Miss Virginia P. Moore, state agent for girls' canning clubs, Knoxville, Tenn.; and Miss Austin, assistant matron at the Indian School, Carlisle, Pa.

INDIAN SOCIETY

THE small band of Hampton Institute Indians left to hold the fort at the Wigwam during the vacation have not been idle. They have organized a literary society, called the "American Aborigine Society," the object of which is to stimulate a desire for good reading and general literary improvement.

SOME PUBLICATIONS OF

The Hampton Normal and Agricultural Institute

Annual Catalogue (Illustrated)

Principal's Report (Illustrated)

Founder's Day Programs

Education for Life, Samuel Chapman Armstrong

"Hampton"

Hampton's Message (Illustrated) Sydney D. Friesell

The Regeneration of Sam Jackson, (Illustrated) J. W. Church

What Some Men Have Said of Hampton Institute

Hampton Sketches II, Johnson of Hampton, E. L. Chickster

The Crucible, J. W. Church

General Armstrong's Life and Work, (Illustrated) Franklin Carter

Practical Training in Negro Rural Schools (Illustrated) Jackson Davis

The Servant Question, Virginia Church

Hampton's Work for the Indians, Caroline W. Andrus

Single copies distributed free. Prices per dozen and hundred on application to Publication Office, The Hampton Normal and Agricultural Institute, Hampton, Virginia. In applying for publications please state reason for request

Traveling Libraries

Traveling Libraries, consisting of nineteen books each, in a neat box in which they may be kept, will be loaned for a school term (October 1 to June 1) to any teacher or superintendent in Virginia on receipt of a nominal fee of fifty cents.

LIST OF BOOKS IN THE LIBRARY

Bailey's Principles of Agriculture
Bailey's Garden Making
Bancroft's Game Book
Barrows' Principles of Cookery
Birds Every Child Should Know
Black Beauty
Boy Scouts of America
Burrough's Squirrels
Dana's Plants and Their Children
Hodge's Nature Study and Life
Home Furniture Making
Hornady's Our Vanishing Wild Life
Keefer's Our Native Trees
Principles of Hygiene
Woolman's Sewing Course
Hampton Leaflets, Volume I
Hampton Leaflets, Volume II
Hampton Leaflets, Volume III
Hampton Leaflets, Volume IV

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Folk Song of the Indian

NATALIE CURTIS

A Savannah School of Industry

OTIS ASHMORE

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Teaching by Doing

THOMAS J. EDWARDS

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The Hampton Normal and Agricultural Institute

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What it is An undenominational industrial school founded in 1868 by Samuel Chapman Armstrong for Negro youth. Indians admitted in 1878.

Object To train teachers and industrial leaders

Equipment Land, 1060 acres ; buildings, 140

Courses Academic-normal, trade, agriculture, business, home economics

Enrollment Negroes, 1282 ; Indians, 45 ; total, 1327

Results Graduates, 1838 ; ex-students, over 6000
Outgrowths : Tuskegee, Calhoun, Mt. Meigs, and many smaller schools for Negroes

Needs \$125,000 annually above regular income
\$4,000,000 Endowment Fund
Scholarships

A full annual scholarship for both academic and industrial instruction - - - \$100

Annual academic scholarship - - - 70

Annual industrial scholarship - - - 30

Endowment full scholarship - - - 2500

Any contribution, however small, will be gratefully received and may be sent to H. B. FRISSELL, Principal, or to F. K. ROGERS, Treasurer, Hampton, Virginia.

FORM OF BEQUEST

I give and devise to the trustees of the Hampton Normal and Agricultural Institute, Hampton, Virginia, the sum of _____ dollars, payable

The Southern Workman

Published monthly by
The Hampton Normal and Agricultural Institute

Contents for September 1915

| | |
|--|-----|
| VIRGINIA FEDERATION OF COLORED WOMEN | 467 |
| CHARLES A. PROSSER AND VOCATIONAL EDUCATION | 468 |
| THE CENSUS REPORT ON THE INDIANS | 470 |
| NATIONAL ASSOCIATION OF TEACHERS IN COLORED SCHOOLS | 471 |
| INDIAN Y. M. C. A. CONFERENCE | 473 |
| PROGRESS THROUGH ORGANIZATION | 473 |
| THE NEGRO DISTRICT IN SPRINGFIELD | 475 |
| FOLK SONG AND THE AMERICAN INDIAN NATALIE CURTIS | 476 |
| THE CORN DANCE AT JEMEZ, Illustrated ALBERT B. REAGAN | 481 |
| A SAVANNAH SCHOOL OF INDUSTRY, Illustrated OTIS ASHMORE | 485 |
| "CAPTAIN" JACK HURLEY, SCOUT, Illustrated MILTON M. THORNE | 490 |
| TEACHING BY DOING, Illustrated THOMAS J. EDWARDS | 494 |
| THE ABOLITION OF SLAVERY IN THE | |
| WEST INDIES E. P. HERRICK | 500 |
| ST. PAUL FARMERS' CONFERENCE 1915 JAMES S. RUSSELL | 508 |
| "THE BLACK MAN'S BURDEN" W. T. B. WILLIAMS | 505 |
| "NEGRO YEAR BOOK" WILLIAM A. AERY | 507 |
| "THE NEGRO " MARY I. HASKELL | 508 |
| HAMPTON INCIDENTS | 509 |
| GRADUATES AND EX-STUDENTS | 511 |

THE SOUTHERN WORKMAN was founded by Samuel Chapman Armstrong in 1872, and is a monthly magazine devoted to the interests of undeveloped races.

It contains reports from Negro and Indian populations, with pictures of reservation and plantation life, as well as information concerning Hampton graduates and ex-students who since 1868 have taught more than 250,000 children in the South and West. It also provides a forum for the discussion of ethnological, sociological, and educational problems in all parts of the world.

CONTRIBUTIONS: The editors do not hold themselves responsible for the opinions expressed in contributed articles. Their aim is simply to place before their readers articles by men and women of ability without regard to the opinions held.

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- 3 Transplanting
- 4 Birds Useful to Southern Farmers
- 5 *Withdrawn.* See Vol. VII, No. 4
- 6 Care and Management of Horses
- 7 How to Know the Trees by Their Bark
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- 6 *Out of print*
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The Southern Workman

VOL. XLIV

SEPTEMBER 1915

NO. 9

Editorials

**Virginia
Federation
of Colored
Women**

The eighth annual meeting of the Virginia State Federation of Colored Women's Clubs was held in Danville, Va., June 30—July 2, inclusive. Reports were made from fifty clubs, representing two thousand women of seventeen cities and towns.

Coöperation with the activities of white workers along lines of social uplift was a noticeable feature of many of the reports. A club from Richmond reported a substantial sum toward the establishment of a sanatorium for colored tubercular patients. This represents a new activity of great social significance to Virginia.

The central interest of the meeting was the Industrial Home School for Colored Girls, which has been established at Peake, Hanover County, through the united effort of the women of the Federation. The plan was conceived a number of years ago. The report of the president, Mrs. Harris Barrett, noted a total of \$4461.76 collected to date, the appropriation of \$6000 by the Virginia State Legislature, a contribution of \$2000 from the white women of the state, and the purchase of a farm of 147 acres. The Home was opened in January of this year, and the first report from the matron in charge, Mrs. Griffith, a graduate of Hampton Institute, gave an interesting account of the management of the institution with a commitment of fifteen minor girls who have thus been saved from jail incarceration.

The institution fostered by these women is now based upon a broad plan with a board of white and colored trustees which includes a representation from the Federation. Mrs. Barrett, with keen social consciousness, beginning twenty-five years ago with a club of girls in her own home, developed the now widely known Locust Street Social Settlement at Hampton, Va., and reaching out to the wider needs in the state, with the help of the most intelligent and resourceful colored women, has brought about this institution which will eventually revolutionize punitive measures relating to minor colored girls. This industrial school is the result of an initial effort on the part of colored women.

The convening of the Federation in Danville was in itself an extension of its influence, and has given impetus and strength to the local interest. New clubs were formed. Such courtesies as space accorded by the local daily paper for full reports of the meetings and the use of the city park for an afternoon outing, were pleasing features.

Addresses were made during the session by T. C. Erwin of the Negro Organization Society, T. C. Walker of Gloucester, Va., Mrs. E. L. Davis of the National Association of Colored Women's Clubs, and Sarah Collins Fernandis, a social worker of Baltimore.



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| Charles A. Prosser and Vocational Education | <p>William Hood Dunwoody, who was one of the principal flour manufacturers and a banker of Minneapolis, helped to make that city's world-wide reputation as one of the greatest flour-milling centers of the country and earned for it the title of the "Flour City." It is also through his generosity, and coöperation with the University of Minnesota, Minneapolis Art Institute, and the Minneapolis Board of Education, that Minneapolis bids fair to become one of our leading centers in industrial and technical training and in the application of art to productive industry.</p> |
|--|--|

Mr. Dunwoody at his death left a large estate including a grant of one million dollars to the Minneapolis Art Institute and more than three million dollars for a school to be known as "The William Hood Dunwoody Industrial Institute," where instruction is to be given in "industrial and mechanical arts, including, as of special importance, the art of milling and the construction of milling machinery." The instruction is to be free to the youth of Minnesota, "without distinction on account of race, color, or religious prejudice."

Dr. Charles A. Prosser, who served so efficiently as secretary of the National Society for the Promotion of Industrial Education,

is to be the first director of the Dunwoody Institution. Dr. Prosser is now in charge of the Minneapolis Industrial Survey being made under the auspices of the National Society for the Promotion of Industrial Education. The trustees of the Dunwoody fund are making liberal financial contributions to this survey in Minneapolis and are awaiting the result before enlarging their own work.

Dr. Prosser is a man admirably fitted to promote industrial ideas and ideals. He is descended from ancestors who worked for generations in the steel mills of Wales, his father having moved to this country in the late fifties.

Charles A. Prosser was born in New Albany, Indiana, in 1871. All his life he has been interested in social work and the study of the problem of the young boy. While superintendent of schools in New Albany, he was also Judge of the Juvenile Court for five years, and during his second year at Columbia University he was elected superintendent of the Children's Aid Society of New York. He was elected deputy commissioner of industrial education in Massachusetts and during his work there that state made some remarkable advances in solving the problems of industrial education, and to a large extent paved the way for similar development in other states.

Since Dr. Prosser's election as secretary of the National Society for the Promotion of Industrial Education, great strides have been made in this important movement. Last year he was appointed by President Wilson as a member of the Commission on National Aid to Vocational Education, and since that appointment he has visited practically every state in the union in the interests of vocational education.

Many books and articles on vocational and industrial education have been written by Dr. Prosser, and he has assisted in writing legislation on the subject for Massachusetts, Connecticut, New York, New Jersey, Pennsylvania, Virginia, and Missouri. During the summer of 1914 he gave a special course of lectures at Harvard Summer School. He is a member of the Board of Managers of the Boston Vocation Bureau and a member of the special committee on education of the National Civic Federation.

The trustees of the Dunwoody Industrial Institute are extremely fortunate in securing for this extensive construction work a man of such marked ability and wide experience as Dr. Prosser, one so well qualified to carry on a research and experimental work which will undoubtedly result in a permanent contribution to industrial education throughout the country. And such is the work offered by the very flexible conditions of the Dunwoody fund.

**The Census
Report on
the Indians**

The Census Bureau has prepared a special report on the Indian population in which the details of the enumeration of 1910 are digested and tabulated. This report was compiled under the direction of William C. Hunt, chief statistician for population, and gives a great variety of statistics that are interesting and valuable for comparison. It shows that the Indians as a whole are increasing numerically. The total count, exclusive of Alaska and the insular possessions, is given at 265,683 in 1910. This shows an increase of 7 per cent over the number reported by the Census Bureau in 1890. An analysis of the report shows that the increase is in Indians of mixed blood, and the point is made that the full bloods, though still in the majority, show a decreasing vitality indicating a tendency to disappear altogether in the course of time. Of the total, 150,053, or 56 per cent were reported as full bloods and 93,423 or 35 per cent, as mixed bloods, the remainder not being reported in this particular.

An interesting and significant fact brought out by the statistics is that children born of mixed marriages are more numerous and more likely to survive than are those born of marriages between full-blood Indians. Thus one tabulation shows that the average number of children born of mixed marriages of ten to twenty years duration was 5.1 while for marriages between full bloods the corresponding average was only 4.5. So, too, for mixed marriages, the proportion which the number of surviving children formed of the total number born was 79 per cent, while for marriages between full bloods the proportion was only 68.7 per cent.

The section of the report relating to fecundity and vitality concludes with this significant statement: "The results of the studies on sterility, on fecundity, and on vitality all point towards one conclusion, and that is that the increase of the mixed-blood Indians is much greater than that of the full-blood Indians, and that unless the tendencies now at work undergo a decided change the full bloods are destined to form a decreasing proportion of the total Indian population and ultimately to disappear altogether."

There are 280 Indian tribes comprising 52 linguistic stocks, and tables are presented giving full details by tribes and by states.

Turning to the statistics on education, these show, as was to have been expected, an increasing attendance at school and a decreasing illiteracy. Indeed the enrollment of pupils in Indian schools is increasing much more rapidly than the Indian population. In 1890 there were 246 Indian schools with an enrollment of 16,377; in 1900, 329 schools with an enrollment of 26,771; in 1910, 389 schools with an enrollment of 31,930. To this last

figure may be added the enrollment of 5953 in the Five Civilized Tribes which are not included in the above enumeration, together with 1396 Indian youth reported by the Indian Office as in attendance in the public schools.

To quote from the report: "As compared with the whites and Negroes in the United States, it appears that the Indian youth between 6 and 9 years attended school in 1910 in smaller proportion than the children of either the white or Negro race, that those between 10 and 14 surpassed the Negro, and that those between 15 and 19 outranked both the other races. This latter fact is the result in part of the more or less compulsory attendance, upon many reservations, of the youth up to 18 years of age.

The percentage of illiteracy (inability to write in any language) among Indians, ten years of age and over, decreased from 56.2 in 1900 to 45.3 in 1910. The corresponding percentages for other elements in the population in the latter year were: native white 3, foreign-born white 12.7, Japanese 9.2, Chinese 15.8, Negro 30.4.

The industrial statistics are of equal interest and significance to those of blood and education. These show, of course, an increase in the percentage of those self-supporting, and a decrease in the number of reservation Indians. In 1910 there were in the United States 73,916 Indians ten years of age and over engaged in gainful occupations. These constituted 39.2 per cent of the Indian population ten years or more old. The proportion of the *total* Indian population engaged in gainful occupations increased from 26.5 per cent in 1900 to 27.8 per cent in 1910, while the corresponding proportion of those ten years of age and over increased from 36.7 per cent in 1900 to 39.2 per cent in 1910. The occupations in which Indians are engaged are diversified in character, ranging all the way from unskilled labor to some of the highest proprietary, official, skilled, and professional pursuits. Nevertheless, the great mass are engaged in a comparatively small number of occupations. Almost 7 out of every 10 of the gainfully employed Indians in 1910 were engaged in agriculture, forestry, and animal husbandry.



**National
Association of
Teachers in
Colored Schools**

The National Association of Teachers in Colored Schools closed its twelfth annual session in Cincinnati, August 1. Several hundred representative Negro educators from twenty-five states were in attendance. In the range of discussion, and in the grasp of the subjects, no less than in the breadth of representation, this meeting marked considerable advance over most of the former sessions. The papers read were thoughtful, instructive,

and suggestive of the much needed improvement in Negro education. Indeed the Association ought to feel greatly encouraged over the growth and development of deep, vital interest in this special field of education, which it has cultivated so diligently. A noticeable feature of the meeting, as compared with others, was the willingness to face the facts in Negro education, and to state the conditions of the colored schools as they actually are. There was, for instance, no blinking the fact that the public elementary schools are inferior, that practically no public high schools for Negro youth are provided, that there are no real colleges for Negroes supported at public expense, and that such colleges as exist do not offer standard courses. However, none of these meetings has ever shown a clearer understanding of the need and value of efficient schools of all grades in the development of the colored people. And the limitations placed upon their proper advancement by the absence of such schools were plainly set forth.

An encouraging sign is the growing opinion among these teachers that the colored people must rely more and more upon the public schools for their education. This idea was given frequent and emphatic expression at the meeting. With its further growth will come increased interest and support for the public school on the part of the colored people. This, it is hoped, will win proper support from the public authorities. But for these schools there was an insistent demand from every quarter for better teachers. It was shown, however, that such teachers could be provided for the colored schools, as for the white schools, only by efficient public high schools and normal schools.

This body of teachers were as urgent in their demands upon the private schools for better work as upon the public school officials. They deplored unnecessary duplication of schools, and called for better secondary and college work on the part of the private institutions. The general feeling was expressed by the president in his annual address that, out of fairness to the Negro, at least one college of standard grade for Negro youth should exist somewhere in the South.

Vocational training, social service work of schools, and athletics received greater attention than at any other meeting. It was urged, however, that the vocational training should result in well-trained, skilled mechanics. The reports on the social service work of the schools won unusual attention, and will doubtless result in showing many schools how to do most important community work in their neighborhoods. The experiences of the larger institutions with athletics will help other schools also in the regulation of this activity. It was quite evident that the dangers as well as the benefits of athletics had become apparent to most of the schools.

Practically every type of Negro school was well represented at this meeting. There is hope in the fact that the reforms and improvements suggested are coming from within the schools themselves and from the colored people who are giving more attention than ever before to their own education and development.



**Indian
Y. M. C. A.
Conference**

Among the various gatherings during the year for the uplift of the Indian race, one of the most promising is the Student Y. M. C. A. Conference at Estes Park, Colorado. The Second National Indian Student Association Conference was held June 11-20, 1915, with twenty representative delegates and ten Indian missionaries and workers. The conference was full of instructive and inspiring addresses upon all phases of the Indian question. Subjects of absorbing interest were: "Leaders with a Social Consciousness," "The Vices that Undermine My Race," "The Students' Relation to the Church," "The Education of the Race," "Marriage and the Art of Homemaking," and "My Responsibility to My Race."

Men dropping into the Indian gathering from the larger white conference in session declared that the Indian conference gave added power and inspiration to the entire Rocky Mountain Student Association movement. What this conference of Christian Indians will mean to the whole Indian race it is difficult to forecast. Haskell Institute has twice sent the largest number of delegates and those of us who have visited the school within the past year know of the profound change the conference has wrought in that school. Knowledge and inspiration given in such full measure amidst such marvels of God's handiwork cannot help but produce more Indian leaders of the right sort. The two conferences of 1914 and 1915 augur well for the entire Indian race.



**Progress
through
Organization**

"The strength of all for the help of each" is the slogan of the service which the executive board of the Southern Conference for Education and Industry has lately organized with the coöperation of community workers, home-builders, farmers, and teachers—to mention only a few groups of social workers.

Dr. A. P. Bourland, of Washington, D. C., the executive secretary of the Conference, says: "Possibly for the first time in our history, we are attempting an organized effort on a large scale to bring the experiences and opinions of a wide area into the service of individuals and group workers from the most populous centers to the most isolated neighborhoods."

How much rural communities suffer, economically and socially, from the lack of proper organization of human and economic forces only those who have traveled widely, especially in the South, and compared their experiences with hard-working, rural community builders can fully realize. The cities everywhere, it is all too true, have been very slow to secure, through the careful organizing and marshalling of their forces, money enough for good public schools, well-paved and well-lighted streets, adequate health, police, and fire protection, and municipal beautification. Not until men and women gathered the facts concerning their own conditions, analyzed these facts, and drafted some workable plans for public improvement did they actually make much progress in municipal and civic improvement.

The lesson for those living in the country districts thus becomes clear—through knowledge and organization, based on community needs, must come community improvement.

The Conference Service now offers to bring plans and experiences to help solve some of the difficulties of the school, the home, Sunday school, and farm problem, as well as the league improvement problem. The experiences of others are to be capitalized. The way toward better schools, better farms, better homes, and better communities or neighborhoods is to be made clearer. The leaders' eyes are to have the scales removed. The blind are no longer to lead the blind in social-service work. The spirit of scientific management in business is to be applied to social problems—guess work, conjecture, and surmise are to give way to stern facts and plans of action based upon an honest study of these facts.

The executive board at its recent meeting outlined the following constructive program: (1) A community service to help solve the problems of the school, the Sunday school, the home, the farm, and the improvement league; (2) a country service to coördinate agricultural, industrial, social, and religious forces; (3) a college service to secure, so far as possible, the readjustment of the curriculum to train more effectively for leadership in the essential callings.

How will these services be conducted? What will they cost? These questions are frankly answered in a circular which Dr. A. P. Bourland, whose address is 508 McLachlen Building, Washington, D. C., has carefully edited. In brief, the plan is to digest the masses of material brought together at the annual Conference sessions and put the carefully prepared material into the hands of the many who cannot get to the work of economic and social improvement throughout the South and the nation. The cost will be ten dollars per annum for each service.

Those who undertake to do social-service work need all the help which they can get. That the Southern Conference for Education and Industry should have the hearty coöperation of all friends of peace through social progress should require no argument but merely a suggestion for the pressing need of immediate coöperation.



**The Negro
District in
Springfield**

The Springfield Illinois Survey, made for the "purpose of improving social and living conditions" in that city, included a limited study of the housing situation. The study was made by John Ihlder, Field Secretary of the National Housing Association, on behalf of the Department of Surveys and Exhibits, Russell Sage Foundation. A section in his pamphlet, "Housing in Springfield," reads as follows :

"In the Negro district in Springfield, as in other cities, bad housing features are among the most serious. Houses are more dilapidated, water supply and toilets more inadequate, everything in a more run-down, shabby condition than in other sections. Part of this may be due to the character and habits of some of the Negro people themselves, just as bad living conditions among the whites often are. But there is no question in the minds of those who have studied Negro housing that a large proportion of these people desire better homes than those they are able to obtain in most of our cities. One who has inspected many Negro homes cannot but be impressed by the evident desire for cleanliness that many of the housekeepers show, even under the most discouraging conditions. My own impression is, that where conditions are approximately equal the homes of Negroes are cleaner and better kept than those of several nationalities among our recent immigrants.

"But the Negro suffers under severe handicaps. He is usually segregated, if not by law then by custom, in one or more of the poorest parts of the town. Being so confined he is more easily exploited by his landlord, who inclines to give less and charge more than he would in the case of white tenants. I was told that this is the situation in Springfield, although my stay was so short as not to allow time for verifying the statement. If it is, Springfield is not unique. The same situation is to be found in other cities. But that is no excuse for allowing it to continue. Nor should the white citizens of Springfield persuade themselves that to improve housing conditions in the Negro district will be a purely altruistic endeavor. We have learned within the past few years that if any part of the city suffers, the other parts will suffer with it. Disease and immorality in the Negro district will have their effect as far away as the extreme limits of the community. To safeguard itself Springfield must set minimum housing standards that shall apply to every dwelling in the city."

FOLK SONG AND THE AMERICAN INDIAN *

BY NATALIE CURTIS

Author of "The Indians' Book"

ALL over the civilized world of late there has been an extraordinary interest in folk songs, in the music that has sprung from the heart and the life of the people of different lands, the simple people who labor out of doors, who sing as they work, as they dance, as they play, and also as they pray. The folk music of a country is the soil from which genius unconsciously draws nourishment for its flowering. The great composer of any nation is a wave on the ocean of the life of his people, the spokesman, as it were, of his humbler fellows.

Of the art-works which make strong human appeal, many are those which suggest their national origin and are full of racial vitality, such as the opera "Carmen," filled with the dance tunes and folk songs of Spain; the charming "Bartered Bride" of Smetana, so popular at the Metropolitan Opera House, with its captivating Bohemian rhythms and melodies, its peasant dances and rustic humor; the music-dramas of Wagner founded on the myths and legends of the Germanic peoples; and latterly the great Russian opera, "Boris Godounoff," a drama of the Russian people, built musically upon the songs of the peasants, the chants of the Greek Church, and the traditional melodies of Russian bards.

Because, all over the world, machinery is taking the place of that hand labor which was accompanied with song, and the trend of our more materialistic civilization is to efface the old-time melodies which are the art-inheritance of a nation, the countries of Europe have not been content to let their folk songs live *only in the form in which composers recreate them* in symphony or opera. Europe has made systematic efforts to perpetuate folk songs by encouraging people to sing them and by studying and recording them.

* Address delivered, at the invitation of Honorable Cato Sells, Commissioner of Indian Affairs, before the Home Club of the Department of the Interior, March 1, 1915. "The Home Club was founded a little over a year ago at the instigation of Secretary Lane for the purpose of promoting social intercourse and co-operative relations between the various Bureaus and their members in the Department of the Interior. The Club occupies a handsome building on Jackson Square, overlooking the Park, and has been a pronounced success both socially and educationally."—

N. C.

In England the interest in folk music has received strong stimulus through the admirable research of Miss Lucy Broadwood; through the well-known work of Cecil Sharpe, who is now in this country connected with Granville Barker's production of "Midsummer Night's Dream," in which Mr. Sharpe has introduced many traditional old English melodies; and last, (but in this case the "last should be first") through the genius-touch of Percy Grainger, who has not only made extensive original collections of English folk songs and dance tunes, but has arranged these melodies in art form with such charming adherence to their original character that they have become the delight of symphony orchestras and large choral organizations all over England, and also in the United States.

In Germany nearly every town and village has its *Chor-Verein*, choral groups, who keep alive the folk tunes dear to the German heart; on the scientific side, Dr. Friedlaender has collected and lectured, while the Baroness von Wolzogen has done popular concert-work in singing with the lute the old ballads and traditional melodies of the Fatherland. Folk songs of the smaller Slav states arranged by Suk, the talented son-in-law of Dvorak, have received concert performance and have just been produced in America by Kurt Schindler with the Schola Cantorum.

In France there are the Weckerlin collections, the artistic and characteristic arrangements of Bretonne songs by Bourgault-Ducoudray, the volume of songs of Provence by Thiersot, and other scholarly efforts.

These are only a few random allusions to the work done in the field of folk lore; a systematic chronicle would reveal much more. Jewish folk music, Russian, Spanish, Italian, and Scandinavian have all received recognition. Even Greece and Roumania have brought forth some interesting collections and adaptations of national folk songs. The task of notation, although sometimes fragmentary and sporadic, has nearly everywhere at least been begun. And America, which has such vast uncultivated areas for research, has much to contribute to the folk music of the world.

In France the work of record is undertaken by the Government which sends scholars not only to the different provinces to write down the old historic ballads and folk songs, but also even to the French Colonial possessions for the noting of characteristic melodies. A few years ago, Mr. Theirsot, distinguished for his collections of French folk music, came through his Government to this country to study and collect the folk songs of French Canada and also to make a report as to the folk music of the United States. When this scholar visited me, as well as others,

to find out what we Americans had ourselves done for the recording and preserving of our native folk lore, I was indeed thankful that Miss Alice Fletcher had long ago been pioneer in the field of American research, and that others had followed, so that I could face Mr. Thiersot's inquiries not quite ashamed. For even though we have no minister of fine arts in this country, we have yet done some good work toward rescuing from oblivion what Dr. Lyman Abbott in the *Outlook* calls the "gold hidden in the rocks of our native land." Our American folk lore is indeed such buried treasure and the movement to perpetuate it in living form is, as ex-President Roosevelt expressed it, an effort comparable to the movement in Ireland in behalf of Gaelic letters, at the head of which stand William Yates, Fiona McCloud, and John Synge.

In our dealings with the Indians, there have been in late years marked improvements which heartily deserve the thanks of the American people; but I know of no reform more popular with public opinion at large than the expressed desire of the present Secretary of the Interior to encourage native art. Our best known American epic poem, translated into nearly every European tongue and taught in public schools abroad as well as here, is "Hiawatha"; and yet the legend which underlies the poem is only one of the many hundreds of Indian epics. Should we not plead for a more generous recognition of the Indian and of what he has to contribute to the civilization that asorbs him? If we have in this country native poems worthy of the touch of a Longfellow, surely the simple Ojibway people who conceived that poetry are entitled to our interest, side by side with the great white man who immortalized their legends in English verse. If in this land of ours are folk songs that Europeans carry off to their archives as worthy of preservation, our native singers who composed them should not be ignored.

In Philadelphia, a short time ago, I heard the first performance in America of a new composition by one of the world's foremost pianists, the great Italian, Busoni. It was played by the composer and by the Philadelphia Symphony Orchestra under the baton of Leopold Stokowski, who declared that this new work was possibly the most important step in musical development since Debussy first began to break fresh paths in tonal and harmonic relations. This composition, already played with great success in Europe, is built entirely upon *American Indian melodies*—not imaginative inventions of the composer, but genuine Indian songs, for whose authenticity I can vouch, as I myself wrote them down from the lips of the Indians in the Far West, and later gave them to Busoni at his request. It was a strange sensation to me to hear the great public applaud those very songs which the Indians

themselves at first had been afraid to teach me. For when I began my study of Indian music some ten years ago, the prejudice of our own race toward the art and music of the red man was such that the Indians feared disfavor if they were heard singing for me. Yet these same melodies, decried on the lips of the Indian, were applauded to the echo when played on the piano by a white man! There is a curious irony that runs through our dealings with Indians. Our army has adopted the conical tent copied from the Indian tipi because of its perfect ventilation; but when I was last in Oklahoma many of the Indians were living in cast-off army tents of the old type. Some of our modern educators in New York and Chicago are putting our children to school in the open air on roofs and balconies as a health measure; but all over the semi-tropical and rainless southwest, the naturally out-door Indians are taught, for the most part, within four walls. Our children in the summer, at the seashore or in the mountains, run about bare-legged, shod in moccasins or sandals; yet we send heavy shoes and stockings to the Indian children of the hot, sandy deserts of New Mexico and Arizona.

It is difficult for us to put ourselves in the place of another man, especially a man of primitive, alien race; it requires peculiar sympathy and imagination to see life from the standpoint of an Indian; yet that is what we must do if we would understand what song means in the life of our native people. We have all read of Kipling's present effort to secure funds for more bands in the English army, for the great author has the insight, sympathy, and imagination to realize the enormous psychological effect of music on the morale of the troops—not foreign music, but *English* music, home tunes, carrying with them home associations. Indian music has just the same effect on the morale of the Indians. It is associated with everything that the Indian holds dear and sacred, it is intertwined with every act of his life, it is bound up with all his ties of fireside and home; and we know that on the integrity of the family life, which is the unit lying at the base of all civilization, depends the sound moral advance of any people.

With all races music helps the memory and a verse sung is less easily forgotten than the spoken word. Therefore, in ritual of poetry and song has been preserved to the Indian the whole intellectual and spiritual life of his race, the unwritten literature of an entire people. The primitive red man was without the art of writing; he had no means other than traditional chants and ceremonies to record his worship, his history, the deeds of his heroes, and the counsel of his wise men. Let us try to imagine ourselves in the place of the Indian. Suppose that a stronger conquering people were suddenly to destroy all our literature and tell us that we should never learn anything more that pertained

to us, but only what our conquerors decreed—and all in a foreign language! Yet this, to a certain degree at least, is what we have done to the Indian, although well meaningly, when we have deprived him of his songs and ceremonies.

As the young Indian becomes educated, he will leave barbarous customs behind him of his own free will, like a tadpole which sheds its tail, as former Indian Commissioner Leupp expressed it. But to the old Indian in transition, the sudden annihilation of all forms of native life has brought discouragement and moral disintegration; his hopelessness and bewilderment have undermined him psychologically, even as the white man's vices have undermined him physically. In his struggle to adapt himself to the new life he is like the English soldier fighting on alien soil without the heartening cheer of the old home tunes played by a British band. We believe that for the Indian's sake, for his legitimate human needs, as well as in the interests of American literature and music, Indian songs should be encouraged.





THE CORN DANCE AT JEMEZ

BY ALBERT B. REAGAN

AT dusk one evening in the late summer of 1900 every man, woman, and child in Jemez who could walk made prayer-sticks, feathered them, and then started off in a long-drawn-out procession, in Indian file, for the bank of the Rio Chiquito north of the village. Here they tossed the sticks over the mesa wall into the valley below, and after them scattered the sacred meal and "the pollen of the gods" as they prayed to the rulers of heaven and earth. They then marched back to the plaza as they had come.

Reaching the public square, the returning people lined up, and the representatives of each clan marched to their respective *estufa*, or hall of worship, climbed the ladder to its roof, and entered it through the hatchway. Then, around the central post which supports the roof, they danced and prayed to the god-symbols on its walls, while the *cacique* (priest) sprinkled them with sacred pollen. This they continued to do until about eleven o'clock in the evening.

On leaving the *estufa* some of the men went to dig holes in the public square, some to cut and drag pine trees to the plaza; others, under the direct guidance of the *cacique*, began to prepare

a long pole, peeling it, and painting it in colors so that it looked much like a barber's pole except that it was many times larger. When painted, they put a cross on it, not a Christian cross but one somewhat resembling our printed capital Z, and beneath it a "swastika" of carved wood, the symbol of the four winds and the good that these winds bring. Over both the cross and the swastika they suspended wreaths of corn leaves interwoven with pinon leaves.

Meanwhile the men in the plaza set the pine trees in the ground so as to make a crescent-shaped grove open to the north. The branches of the trees were profusely hung with strips of cloth of various colors, snake skins, eagle feathers, claws of the mountain lion and bear, stuffed birds, buffalo horns, coyote hides, packages of eagle down, deer antlers, and medicine bags filled with sacred meal and pollen—all thank offerings to those above. The people then dispersed for the night.

In the morning, just as the sun was rising, the populace gathered around the painted pole and with a great shout raised it to a vertical position. Before it, between it and the village, the dancers, two men alternating with two women, lined up abreast, facing the pueblo. The women were dressed in black cloth richly embroidered with shining stones, shells, and glittering silver pieces. The men wore coats of buckskin, and leggings and moccasins of the same material, all beautifully fringed and ornamented with shells of various kinds. They also wore outer garments of buffalo hide. The women were bareheaded; the head-dresses of the men were deerskins and feathers of the war eagle. As a finish to these singularly rich and elaborate head-dresses, there was added to each a pair of buffalo horns, reduced in size and weight and arranged as they grow on the animal. To give the costume a more striking appearance, the dancers had hung at their backs, from the crowns of their heads to their heels, a line of war-eagle feathers so arranged on a buckskin cord that each kept a horizontal position.

When all was ready the drum on the north estufa sounded. The performers then danced slowly forward. Behind them the pole was laboriously carried to the plaza, where it was set in the ground just west of the artificial grove. The dancers then retired to the nearest estufa as the men of the gods prayed and scattered the sacred pollen to the breeze.

Soon the five dancers for the occasion appeared, dressed as above described. Entering the plot set aside for them, they formed in a column abreast inside the crescent arch of the grove with their faces turned toward the north. The musicians came next—two flute players, two chanters, and two drummers. Then followed the squaws, who were gaudily painted and dressed.



A SCENE IN JEMEZ PUEBLO, NEW MEXICO :

Sparkling pendants dangled from their ears, and string upon string of shell beads encircled their necks and hung almost to their waists in front. They gathered in a great circle having the striped pole, the grove, and musicians and special dancers at its center. Four men danced with the squaws, one in each quadrant of the circle, tripping sideways to the left, moving their feet about four inches at a step; while as a counter movement they waved their hands, first the right and then the left, to the time of the music; in these waving hands they gripped ears of corn. The completion of the entire circle by each participant finished a dancing set.

The five specially chosen women tripped lightly five steps in succession, waving ears of corn alternately in either hand; the men stamped vigorously, shook the gourd rattles they carried in their left hands, and waved bunches of pine twigs with their right hands. Then all wheeled about so as to face the east; five steps more were stamped or tripped, and were followed by a whirl to the south. This time the dancers raised their hands alternately above their heads in a vigorous thrust; wheeling so as to face the west, both hands were simultaneously elevated and five steps were emphatically stamped by both women and men; then, turning on their heels so as to face the south, they began to dance as at first.

At the close of each set the actors retired to their respective estufas, and another set of similarly costumed performers, after being sprinkled with the sacred dust in the presence of the symbolic paintings of the sun edifice, took their places.

Just as the first set was breaking up, the "funny men" came tumbling and rolling into the plaza. They were dressed in black and white and decorated with corn strung on cords of buckskin hung over their shoulders in wreaths. One of their principal duties at this time was to tell the gods of the wrongdoings of the tribe. These they proceeded to imitate, while the lookers-on shrieked and howled with mirth. When the next dancing set formed, the clowns retired to the estufa or lay down to rest in the shade of the grove till the set was danced through. Then they became active again.

Thus throughout the whole day dancing alternated with clown performances, the medical fraternity ceasing not to pray to their gods and to sprinkle all those taking part with sacred dust and pollen. When evening claimed the land, all lined up in double columns, facing each other. Between these lines the caciques marched back and forth, sprinkling all with the sacred dust. Then the columns marched to the inner room of the chief cacique's house and deposited the ears of corn they had carried in their hands or had hung from their shoulders. This corn they gave as an offering to the gods for the bountiful crops they had raised. This scene ended the festival.

A SAVANNAH SCHOOL OF INDUSTRY

BY OTIS ASHMORE

Superintendent of Schools in Savannah, Georgia

IN Savannah, Georgia, there are about 80,000 people, of whom some 42,000 are Negroes. Up to 1914 no industrial training had been provided in the public schools for colored children. At the suggestion of the superintendent, the Board of Education took up the matter. They decided to build and equip a school which should provide elementary industrial training for as many colored children as possible and, through those who are thus trained, diffuse proper ideals of industrial efficiency and usefulness among all the Negro children.

The result was the opening in October of last year of the new Cuyler Street School, with accommodations for one thousand pupils. In addition to the usual grammar-school studies, there are provided courses in cooking, serving meals, housecleaning, sanitation, plain sewing, and dressmaking for girls; and sanitation, manual training, and mechanical drawing for boys. The industrial work, at present, is given only in the seventh and eighth grades where there are one hundred and sixty-eight girls, and one hundred and five boys.

The new school is built on the site of the old Haven Home School, and with its equipment has cost about \$80,000. There are three buildings, which occupy a block in the heart of the Negro quarter of the city. The main building has cost \$54,000, is built of red brick with concrete trimmings, has 20 large rooms 24 by 36 feet, well ventilated and lighted, besides the principal's office, the waiting room, emergency hospital, toilets, shower baths, and accessory rooms in the basement. It has steam heat, and individual desks for all pupils; the floors are of hard, polished maple, the interior woodwork of stained, dark oak. In fact, all the furnishings are up-to-date and are the best on the American market.

In the domestic-science division the gas equipment, consisting of twenty-four Princess ovens, one cabinet range with glass-door oven, and one circulating water heater, was planned by the superintendent of schools and installed by the Savannah Gas Company. Every pupil has a space of thirty inches on the

cooking table, where are furnished a gas burner, two drawers for small utensils, one cupboard for larger utensils, a meat-chopping board, a bread board, and an oven, together with other utensils necessary in cooking. There is a storeroom for supplies, a pantry, a dining-room, a lecture room, a gas heater for hot water, enameled sinks, etc. This is one of the finest equipped domestic-science divisions in the South, and for convenience and general arrangement it is all that could be desired.

In addition to the regular course given to the students, there



JOHN W. HUBERT, PRINCIPAL OF THE
CUYLER STREET SCHOOL

is in contemplation a demonstration course for the benefit of cooks and house servants already engaged in regular work. It is proposed to give once a week, to each group of fifty, a course of about twenty demonstration lessons in the things most important for them to know. In this way it is hoped that the school with its equipment and influence may reach in a most practical and vital way a large number of servants now regularly employed in the homes of the city. A graduate of Clark University who has

ability and experience has been selected to guide and develop this work.

The division of plain sewing is furnished with twelve large tables, each of which may accommodate six girls when doing individual work. There are two sewing machines, and an electric iron conveniently located for instant pressing of seams, etc. The Board of Education maintains a stock equipment for the room, consisting of scissors, needles, thimbles, cloth, etc. Each pupil has a work-box in which her complete equipment is kept with an eye to neatness, order, and efficiency. A lecture room is provided. It is intended to make the work so practical that a girl of average intelligence can earn a living wage after the first year. The



MAIN BUILDING OF THE CUYLER STREET SCHOOL, SAVANNAH

work is in charge of an expert dressmaker who, besides her other training, has had the advantage of directing a large establishment in New York City.

The Boys' Trade Building contains a manual-training shop which has thirty benches fully equipped with tools for individual work. About one hundred boys of the seventh and eighth grades are accommodated in this room at different times during the day. There is a large room for mechanical drawing. The first year's work will consist of simple exercises in bench and wood work, each of which has in view the making of some article of beauty or value. In this way the interest of the pupil is guided and maintained. Additional equipment for this division will be provided as the exigencies of the course shall require. This work



BENCH WORK



PUPIL OFFICERS



THE DOMESTIC-SCIENCE DEPARTMENT

is in charge of an experienced graduate of Hampton Institute.

The principal has introduced the military system to a limited extent among both boys and girls, and there is everywhere in evidence a spirit of order, precision, and efficiency.

The Board of Education spent time and pains in selecting the principal for this school. Besides seeking the usual qualities of physical strength, good education, strong personality, and experience, they wanted a man who, as one member aptly



A CORNER OF THE SEWING ROOM

expressed it, would understand and value the point of view of right-thinking people, both white and colored, and guide the school in uplift work so as to enlist the sympathy and aid of both. Professor John W. Hubert, a graduate of Morehouse College and of the University of Chicago, was elected to fill the position. He was head of the department of applied science, first at Morehouse College and then at Tuskegee Institute. There is associated with him for the first year a trained faculty of fifteen members from whom good results are confidently expected. We purpose that the school, thus equipped and organized, shall serve as a kind of clearing house for all the influences looking toward the proper development of the colored people. The aim is to make the work intensely practical and to fit the pupils for the actual conditions of life upon which they must enter when they leave school.



“CAPTAIN” JACK HURLEY, SCOUT

BY MILTON M. THORNE

THE Fort Hall Indian Reservation, Idaho, possesses a picturesque character in the person of “Captain” Jack Hurley, a full-blood member of the Shoshone tribe of Indians, who, tradition says, has lived more than his threescore years and ten. Hurley himself does not know his exact age and, to quote him, “White man don’t know either.”

In the old days when the Indians of the Northwest were not at all friendly toward the invasion of the white man, Jack Hurley and a few other Indians proved, both by word and deed, to be the white man’s friends. Besides Hurley, at least two of these friendly Indians are yet living—Mission George, who served as a scout under General Cook, and Joseph Rainey, at present interpreter at the Fort Hall Indian Agency, who was under General Custer and participated in the historic fight with Sitting Bull and his warriors. This fight resulted in the complete annihilation of the white troops. Hurley served as a scout under General O. O. Howard (the same Howard who fathered the university for Negroes in Washington, D. C., which bears his name), and during the Nez Percé Indian war in the year 1877 did valiant service, receiving for his efforts a bullet through the hand. The wound did not prove a serious one and General Howard was so much pleased with the conduct of Hurley that later he

gave him a letter testifying to his worth and good character. "Captain" Jack also acted in the capacity of scout for the late General Cook.

Since Idaho was admitted to the Union as a state (July 3, 1890) Hurley has visited Boise, the capital, biennially and has met in person each succeeding governor, with the exception of the present chief executive, the Honorable Moses Alexander. Each governor, in turn, has given him a letter of commendation similar in wording to the letter first presented by General



"CAPTAIN" JACK HURLEY

Howard, with the great seal of the state affixed. The old scout has a large leather case, divided into numerous compartments, made apparently for the purpose of holding these letters. He usually produces all of them when visiting Boise, and gladly exhibits them at any time to anyone desiring to see them. Hurley also has a signed photograph of General Howard. He prizes the letters and picture highly and although he is a poor man, money probably could not buy them.

After "Captain" Jack left the service of the United States

Army, he became a member of the reservation police force, acting in the capacity of a policeman for about fifteen years. He also took to farming on a small scale with some degree of success, as General Howard's letter, quoted below, will show. But of late years rheumatism and poor eyesight have made him almost entirely dependent on others. He now lives with his nephew, Jimmy Sequent, a young Indian who is doing well with his allotment. "Captain" Jack is on the agency ration list and receives twice a month, along with the aged and decrepit members of the tribe, his portion of coffee, flour, sugar, and meat. Hurley's wife died years ago, as did also his only child—a daughter.

When Dr. Joseph K. Dixon visited Fort Hall in October 1913, on his spectacular tour through the Indian country, Hurley was selected by the superintendent to reply on behalf of the Indians to the address delivered by the doctor at the usual flag-raising ceremony. The old scout did so through the interpreter. Among other things Hurley told the doctor that he was present at Fort Hall many years ago when the first American flag was raised, thus helping, somewhat rudely and dramatically though perhaps innocently, to dispel Dr. Dixon's alleged beautiful dream that he (the doctor) was the first man to carry the flag to the Indians.

There follow three of the letters Hurley has received:—

State of Idaho,
Executive Office, Boise,
June 25, 1895

Jack Hurley, a Shoshone Indian living here, was one of my scouts during the Nez Percé war and did good service. I met him today at the agency and learned from the agent that he is a good farmer and doing as well as he knows how.

"I am pleased to commend him as a worthy Indian, doing all he can to learn the ways of the white man and acquire some property to support himself.

(Signed) O. O. HOWARD,
Department Commander

The next letter is interesting because of the untimely fate that befell the writer. The assassination of Steunenberg, it will be remembered, compelled country-wide attention.

State of Idaho,
Executive Office, Boise,
June 22, 1897

To Whom It May Concern :

The bearer, Jack Hurley, is recommended to me as being an industrious Indian who has done good service

"CAPTAIN" JACK HURLEY, SCOUT

for the territory in time of Indian difficulties.

I commend him to the favorable consideration of those whom he may meet.

(Signed) **FRANK STEUNENBERG,**

Governor

The letter quoted below is that written by the present governor:—

State of Idaho,
Governor's Office, Boise,
January 6, 1915

To Whom It May Concern:

It gives me pleasure to certify to the worth of Jack Hurley throughout all his service under General O. O. Howard as a scout, as my predecessors in office have done. I regret, very greatly, that his age and infirmities prevent his paying the chief executive of the state his usual visit, and trust that he will soon be restored to health and still enjoy many years of prosperity.

Very respectfully,

(Signed) **M. ALEXANDER,**

Governor

While it may be seen from Governor Alexander's letter that just at present Hurley is in bad health, it is more than likely that when warm weather comes on and temporarily relieves "Captain" Jack of his rheumatism, he will make a visit to Boise to meet the governor. For such trips the railroad usually honors the old scout with a pass.



TEACHING BY DOING*

A PERSONAL NARRATIVE

BY THOMAS J. EDWARDS

Superintendent of the Negro Reformatory, Hanover, Virginia

I was born in Henrico County, ten miles west of Richmond, Virginia. I left home in the spring of 1899 to get enough money to enter Hampton. I first found employment with a Mrs. Ford in Richmond at a salary of four dollars per month and board. My second job was at a livery stable; this paid me eight dollars per month and I boarded myself. By October I had saved thirteen dollars and was then ready to enter Hampton.

For services rendered to the superintendent of the Chesapeake and Ohio Railroad during my connection with the livery stable, I was favored with a pass from Richmond to Hampton. My first act on entering the school grounds was to pay at the Commandant's Office the admission fee of ten dollars and put back into my clumsy leather wallet the remaining three dollars. In due time I was assigned to work at the greenhouse.

One year's work at the greenhouse, a three years' course in the wheelwright shop, and a special year in the blacksmith shop, furnished an abundance of examples of "learning by doing." It was only in subsequent years that I realized how the industrial mould through which I passed had helped to develop whatever of carefulness, system, and patience I may possess.

My academic training required five years in night school and one year in day school. The church services, Sunday school, and missionary work added greatly to my spiritual development. The battalion drill, library hours, and Lyceum League had those subconscious results which I was to understand in later years.

At the end of six years I was Hamptonized. I thought and acted in terms of Hampton. Indeed, I was a Hampton puritan. The commencement day came, mingled with joy and fear. The world made me no lucrative offers. The only instrument with which to battle on life's "tempestuous sea" was my Hampton training.

In casting about for work, I was offered a position at my trade in the Topeka [Kansas] Industrial Institute, "the Western Tuskegee," as it is sometimes called. Later, news reached me that

* Address delivered at the Forty-seventh Anniversary of Hampton Institute



OFFICERS OF THE TALLAPOOSA COUNTY FAIR

the school had not means to equip the wheelwright and blacksmith shop, and consequently the only offer it could make me was that of "financial secretary." Against the advice of Major R. R. Moton, I accepted the new position. I determined to try



ENJOYING THE SPEAKING AT THE FAIR



AMUSEMENTS AT THE FAIR

my luck. After being short-changed on the Missouri Pacific Railroad, I reached the Western Tuskegee with five cents.

Green as I was about the business of a financial secretary, I had nerve enough to try. I started on my job with one dollar and a half advanced me. This mite did not greatly increase, and once when my cash was at an ebb, and I could neither advance nor retreat, I telephoned to headquarters for three dollars to bear me home. More than once I had to launder my own clothes and dry them by the fire at night to be ready for the



THE EXHIBIT SHED, TALLAPOOSA COUNTY FAIR

next day's financial canvass. My experience was infinitely more valuable to me than I was of financial value to the institution. When the scholastic year ended I had reaped abundant experience, and fortunately saved six dollars in cash.

I had no desire to be adventurous the next year, so in the spring I resigned my financial job to take up something more familiar. After two weeks' search I found work, first in a wheelwright shop, and later in a livery stable. Without revealing the fact that I expected to accept a position at Tuskegee Institute in the fall, I worked three months, night and day, early and late, without drawing a cent on my salary account during the whole time. My earnings at this job were just enough to buy a new trunk and get railroad fare to Tuskegee. I arrived one Saturday afternoon in September 1906 with twenty-five cents and a broken clock.

Two weeks after my arrival I went to Mr. Warren Logan, the Treasurer of Tuskegee, to borrow five dollars on my salary. When this money reached my pocket I felt as light as a feather. The two and one-half years' experience in the Tuskegee Institute Trade School was an excellent training in contact with other men and in the application of principles acquired at Hampton. My desire to read general literature was not less because of trade duties. The importance of the knowledge gained from such reading was not realized until I was asked by Dr. Washington to supervise the colored public schools of Macon County.

Macon with her 23,000 colored people, 56 communities, 50 or more schools, and her fascinating farm life, filled the next absorbing chapter of my life. I shut my eyes and ears to discouragement and flattering remarks, and directed both thought and energy toward results. I spent exactly the same time in the rural work of Macon County as I had spent in the Tuskegee Trade School. Within two years, I helped to organize seventeen school improvement clubs, beautify 25 schoolyards with flowers and privet hedges, arrange 17 trips of inspection into Macon County for Dr. Booker T. Washington, whitewash 400 houses, work up a school-farm system whereby school terms in Macon County were lengthened from five to seven and eight months, and establish, during my last terms of service in Macon County, 41 school farms. At the same time I continued my study of conditions, put into writing the results of this study, and had the pleasure of seeing several articles on farming in Macon County appear in the *Southern Workman*.

One of the most depressing periods in my life came when Dr. Washington told me that my rural work had to be discontinued because of lack of funds. But, as I now look back upon events, it was a blessing in disguise. "Once to every man and nation

comes the moment to decide." It came to me to decide between returning to Tuskegee, and doing pioneer work in Tallapoosa County which Dr. James Hardy Dillard offered. I chose the latter.

Tallapoosa is a hill-district county, and has three white persons to one colored person. Macon is a black-belt county. It has four colored persons to one white. Macon has 56 colored public schools, Tallapoosa 33. In Macon the race feeling between white and colored people is tempered by the influence of Tuskegee. In Tallapoosa no such leavening influence has been at work.

The task before me was to win the consideration of the white people and gain the confidence of the colored. We held our first industrial exhibit in the town of Dadeville. Seven public schools exhibited many forms of industrial work. Each teacher reported what had been accomplished in her community during the year. The County Superintendent spoke encouragingly of the progress the colored schools had made in his county, and wrote Dr. Dillard of my efforts. To impress the county judge, sheriff, bankers, and business men who would not come to the exhibition, I took the best samples from office to office. Finally I mounted a large display of industrial work in the court house window.

The next big job was to build a respectable schoolhouse in Dadeville, the county seat. The old weatherbeaten box schoolhouse in which the colored children were taught was far less inviting than any in the rural districts. And this particular school had been a bone of contention for thirty years. By a favor of Providence three acres of land came into possession of the city council, the colored people paying \$34 and the city council \$225. By successive rallies we raised \$85. With this money we began building. I made five appeals to the city council for assistance; each appeal brought success. Through rallies and subscriptions ranging from five cents to five dollars, the colored people contributed in labor and material. Notwithstanding all this, other bills for settlement crowded me, and I found myself at a point where I had to "sink or swim, live or die." I mortgaged my horse and buggy to appease my creditors, and I trusted God for further developments.

Another feature of the work which met the approval of every practical and common-sense farmer, white and black, was the operation of the Tallapoosa County corn club. I organized in the fall with 38 boys. The 14 successful boys made an average of over 45 bushels per acre. The prizes awarded were, respectively, \$18, \$10, and \$8. The white people subscribed \$20 of this prize money. The second year 45 boys were enlisted. Ten of these boys made over 50 bushels of corn to the acre.

In 1912, during the spring, fourteen communities were organized and the Tallapoosa County Fair Association was started. The most influential man of each community was selected and called "lieutenant." In making this organization an instrument to minister to the material progress of the county, we had, of course, our "ups and downs," and more than once appeared to be on the point of dissolution; but we were held together by the silver cords of earnestness.

All dissension melted before a triumphant success. Over one thousand farmers attended the first fair. Fourteen communities exhibited every kind of farm product, seven schools displayed industrial and classroom work. Two hundred white people attended. No color line was drawn; no segregation was considered. The conduct was all one could hope for. The management was conducted by the farmers themselves. They accomplished the rare and unexpected by banking \$108 to the credit of the Tallapoosa County Fair Association.

The second fair, held in November 1913, had larger results than the first. Fifteen hundred farmers were present. Fifty dollars were awarded in prizes. Seventeen schools and twenty-two communities were represented. Four hundred dollars were spent by the farmers for amusements. The white school closed down a half day to attend. The fair was held through three days without a ripple of disorder or excitement. The gains of the second fair were greater than the first and \$143 was banked to the credit of the Fair Association. During my third and last year of work in Tallapoosa County the colored people raised through school farms \$3000 for repairing and improving school-houses, for lengthening school terms, and supplementing teachers' salaries.

I was called on November 1, 1914 to my present position as president of the Negro Reformatory Association of Virginia. With 180 inmates, 20 employees, 20 buildings, and 1600 acres of land, I hope to accomplish five things:—

To make our premises as homelike as possible and gradually remove every trace of prison life;

To provide a dormitory for the middle-size boys and thus relieve the congested condition which, to say the least, is unsanitary;

To so improve the system of discipline as to make the inmates share a reasonable part of the government of the institution;

To manage the farm so as to make it bear a large share of the support of the institution;

To increase the opportunity for industrial work by establishing a trade school.

In the accomplishment of these things I shall feel, in some degree at least, that I am an instrument in the hands of God sent "to heal the broken-hearted, to preach deliverance to the captive, and set at liberty them that are bruised."



THE ABOLITION OF SLAVERY IN THE WEST INDIES

BY E. P. HERRICK

THE four hundred years of bondage of the Israelites in Egypt was duplicated in Cuba by the enslavement, from 1492 to 1886, of the Indians and Negroes.

The peaceful Siboynese found by Columbus in Cuba melted away under Diego Velasquez, until in 1535 but 4500 remained. Las Casas, the kind-hearted priest, protested against their harsh treatment, toiling in the gold mines under relentless taskmasters.

In 1501, King Ferdinand of Spain issued the following order: "We prohibit that Jews, Moors, and all those newly converted go to the Antilles but we make exception in the case of Negro Slaves, whom we permit to go. The employes of the Royal Rents will receive the money paid for their entrance."

The first slaves came in 1517, brought by Spanish planters from Santo Domingo, then called Hispaniola. In 1523, 300 slaves were admitted; in 1527, 7000; in 1528, 4000; from 1531 to 1790, 90,000; from 1790 to 1820, 225,575 legally and many more as contraband; from 1853 to 1880, 200,000. The ferocious African sharks which still infest Cuban waters followed the slave ships to feast upon the unfortunates who had died en route.

The importation of slaves into Cuba was prohibited by General Cienfuegos in 1817, also by royal decree in 1820 by virtue of the Treaty of Vienna of September 24, 1820, by which Spain agreed to prohibit the traffic in slaves for the consideration of 200,000 pounds sterling paid by England. This treaty was not kept and in 1835 another was made with England by which 400,000 pounds sterling were paid. All treaties, however, proved ineffectual. The law was invaded by the connivance of greedy officials; England's cruisers were busy and many slavers were captured. A gruesome story, preserved from those days, relates that a company of slaves had been brought in clandestinely. The slave trader having gone to arrange details with a government

officer, the owner feared the slaves might escape and chained them for the night to trees by the side of a swamp. In the morning he found that the crocodiles had attacked them, killing or wounding more than half of the poor victims.

There was a time in the forties when the disproportion of the races caused alarm, when the blacks in Cuba outnumbered the whites. The white men feared race war and there was much uneasiness among the Negroes who resented the ill treatment received from cruel masters and overseers. In November, 1843, a bloody insurrection of the slaves broke out. Great excesses were committed by a few of them but their punishment was barbarous. There was a brutal exercise of authority. All Negroes were considered guilty and hundreds of them—many innocent—were slain after inhuman tortures.

The anti-slavery agitation in the United States greatly aided the Cuban abolition cause, which was given new life by Abraham Lincoln's Emancipation Proclamation. The United States Government and England brought pressure to bear on Spain to hasten the abolition of slavery in Cuba; and the question was widely discussed in Spain and in the West Indies. In 1866 Captain-General Dulce in Havana captured a slaver, confiscating the outfit, liberating the blacks, and sending the guilty traders to the penitentiary. Few slave ships came after this.

Among the earliest Spanish abolitionists were Thomas Gener and the Presbyter Felix-Varela, who in 1822 presented a project to the Spanish Cortes for the emancipation of the slaves in the West Indies. Both were persecuted and fled from Spain. The final abolition of Negro slavery was the work of Spanish autonomists who formed a branch of their party in Cuba and who were aided by Cuban sympathizers.

In 1870 the famous Moret Law was passed which paved the way for gradual emancipation. The Ten Years War, 1868 to 1878, greatly aided the abolition cause and all the slaves who fought against Spain in that war were liberated by the New Republics. C. M. Cespedes, the leader of the revolution, freed his slaves as he raised the battle cry of freedom, "El Grito de Yara," and from that date all Negroes within the territory held by the revolutionists were freed.

The Moret Law led, in February, 1880, to the Law of the Patronate, another step towards full manumission. Philanthropic men were appointed to look after the interests of the slaves, who must have numbered seven thousand souls; all children of slaves were freed; to all the right to buy their freedom was given. The final and complete suppression of the slave traffic was proposed in 1886 by Senor Villareal, a member of the national Cortes in Madrid. To the surprise and joy of all lovers of free-

dom, his motion was put to the vote and carried, with the full consent of the slave owners, who received no compensation. Thus slavery, which for four hundred years had been the scourge of Cuba, was abolished without bloodshed or the purchase of human chattels. The methods chosen to end the evil are worthy of commendation.

Though Cuba had no Lincoln in her long struggle against slavery, she had devoted men like William Lloyd Garrison and Wendell Phillips. Her list of men to whom the Cuban slaves owed their freedom is a long one. Among the most celebrated names are those of Fernando de Castro; Felix de Bona; Arturo Corrasco; R. M. de Labre; Gabriel Rodriguez; J. A. Cortina, the famous Cuban orator who defended the memory of Placido—the martyr falsely accused; José A. Saco; L. C. Chomat; and F. Guiral.

If 120,000 Negroes—many ex-slaves—fought with the North in the Civil War, one may say that fully half as many of the soldiers in the Cuban army of liberation were colored men. They furnished a number of competent, intrepid generals and lesser officers.

The Cuban Negroes now number over 750,000 and eight African tribes have contributed to their race characteristics. They are self-assertive, self-sacrificing, but sadly in need of industrial and moral training.

In Porto Rico the fetters of the slaves were broken in 1872, years before the final abolition in Cuba, through the operation of the Moret Law.

It was fitting that the French revolution of 1789, whose cry was "Liberty, equality, fraternity!" should abolish slavery in France. This she did in Hayti in 1793. Santo Domingo also was invaded and conquered and a like result followed there. Napoleon, however, restored slavery in 1804, killing the intrepid and brilliant Haytian leader Toussaint L' Ouverture, who died a martyr to the cause of abolition. In 1848 the French Republic decreed the liberation of 248,500 slaves.

Jamaica was a Spanish possession until 1693, when it became a colony of England. Slavery had infested the island from the first and continued until 1837. The abolition movement was initiated and carried through by humble Protestant missionaries, among whom John Rowe was one of the first. William Knibb and Thomas Burchell also pleaded the cause of the bondsmen but Knibb was jailed for his vehemence and Burchell fled from Jamaica when threatened with death. In 1833 Knibb spoke with such fervor against slavery before Parliament that the Government finally freed the slaves, paying the planters half a billion of dollars.

The Latin abolitionists, fearless champions of human freedom, are gone but their memory survives and, with that of the American abolitionists, will everywhere be held in grateful and everlasting remembrance.



ST. PAUL FARMERS' CONFERENCE 1915

BY JAMES S. RUSSELL

Principal of the St. Paul Normal and Industrial School

THE eleventh annual session of the St. Paul Farmers' Conference, held at the St. Paul Normal and Industrial School, was full of interest and variety. The conference is composed of 2000 Negro farmers and workers, organized and fostered by the school for the purpose of social, material, moral, and religious improvement. Through the medium of the conference the work of the St. Paul School is carried into every nook of Brunswick County. The school advocates helpful relations between the races, the securing of better schools and school facilities, improving farm methods, elevation of morals, and encouraging thrift and increased self-respect. The result of this teaching has been that the Negroes of Brunswick County are considered among the best behaved, most thrifty, law-abiding, and industrious in Virginia.

The conference gives attention to such practical and helpful things as better methods of farming, better homes, increased length of the school term by local self-taxation, the purchase of land, repression of crime, payment of capitation taxes, sanitation, and the maintenance of helpful relations between the races.

Brunswick County is divided into conference communities corresponding to the schools, and representatives are asked to report upon community conditions. There are fourteen questions asked. They relate to the school, the home, neighborhood morals; amount of money raised for extending the school term one month; number of acres of land bought, number of houses newly built, or remodeled, repaired, painted, or whitewashed; whether the houses are frame or log, number of rooms; the crops, increase or decrease of acreage, soil improvement, crop liens, amount of growing corn, raising hogs, chickens, and stock, production of milk and butter.

The questions are a most interesting feature of the conference's work, as they reflect the real life and purpose of community activities. The replies were illuminating and interesting, showing that thirty-five new houses had been built at a cost of from \$400 to \$1200 and others remodeled, repaired, painted, or whitewashed since the last conference. Over 1000 acres of land had been purchased, two new schoolhouses built by coöperative effort, \$400 raised to extend the school term, and \$1600 raised by subscription or paid in cash for prospective new schools or for various school improvements, such as new desks, industrial material, etc.

In the matter of food supplies, the questions brought out the fact that more farmers were attempting to raise food for themselves and stock, more hogs were being raised, and the acreage in corn had practically doubled. As to the money crops, tobacco, cotton, and peanuts still hold prominent places, but many farmers are getting away from the strictly money crops and are diversifying their farming.

Apart from the questions, the feature of the conference is the opportunity of hearing splendid and helpful addresses on subjects of vital importance. The chief ones are the conference address, the address to the woman's congress, and the president's address.

The president reviewed the year's progress in land buying, home improvement, education, morals, and religious and social betterment. The address showed that the Negroes of Brunswick County, according to the state auditor's report, owned a fraction less than 60,000 acres of land, valued with the houses thereon at nearly \$600,000, and that their real and personal property yielded taxes amounting to a little over \$6000.

Mr. John B. Pierce, of the United States Farm Demonstration Service, delivered a very helpful and instructive address on "Diversified Farming." Mr. D. D. Sizer, the white demonstrator for the county, gave a most telling and effective talk on "Living at Home." Both of these addresses were eminently practical and went to the heart of the question. The night session was devoted to conferences on community conditions, embracing better housing, beautifying the yards, better schools, better churches. The round table afforded a good opportunity for the farmers to tell how they grew their various crops and prepared the soil.

The woman's congress, which is an organization of the mothers, farmers' wives, and daughters of the county, meets with the conference yearly, and gives its attention to matters of the home, the garden, vegetable growing, sanitation, and making farm life more attractive and tolerable. Their work through the various

mothers' clubs has done much to improve the status of women and to elevate the sanctity of the home. The woman's congress, together with the conference, donated \$45 to the St. Paul School as a free will offering.



Book Reviews

The Black Man's Burden: By W. H. Holtzclaw. Neale Publishing Company, New York. Price \$1.50 net.

"**THE** Black Man's Burden," in spite of the title, is an encouraging, inspiring book. It consists of a graphic picture of the humble life of the masses of the simple, toiling, uneducated colored people of the lower South, an interesting autobiography of the author, an exceptionally useful and efficient young colored man, and a striking account of the building of his school for Negroes, Utica Institute, in the Black Belt of Mississippi.

The book is a first-hand, human document dealing directly with the actual life and thought of the rural whites and blacks in portions of Alabama and Mississippi. It gives a number of suggestive glimpses of plantation life with the complete authority of the planters, and the dependence, ignorance, and fears of the Negro tenants and renters. The conflicting attitudes of the whites towards the Negroes are set forth. On the one hand instances of opposition to Negro education and progress are given, on the other are cited cases of assistance and helpful influence from Southern whites in establishing Utica Institute and in improving Negro conditions. In fact a good deal is made of the growing tendency among the whites in the South to help the colored people and to coöperate with them in their efforts at self-improvement. The book does not neglect, however, to point out the firm hold and the retarding influence of some of the almost peculiarly Southern institutions. Of lynchings, for instance, it says: "After careful study of the whole situation, however, I am convinced that in spirit, at least, the lynching habit has become a sort of institution. I have come in contact with men, who, although they regret the stigma that lynchings bring upon their community, nevertheless feel that no great harm has been done to society by a lynching, and in every instance where a crime has been committed beyond doubt by the person lynched, many people feel that that person got no more than he deserved."

Utica Institute more than any of its many fellow off-shoots from Tuskegee Institute is typical of the parent stem. The valuable work of this school and of its founder, the author, is one of the best evidences of the great value to the South of Tuskegee Institute and other great Negro schools. The interesting story of the founding and building up of Utica Institute is similar to the history of many of the private schools for colored youth in the South. Here are recorded the Negroes' doubts about the success of an undertaking in their behalf, their eagerness for learning, their sacrifices for the education of their children, the hard circumstances attending the founding of the school, and the patient, baffling search for friends and funds in the North and in the South. Then too there is the story of the introduction of industrial training in this section, of the gradual overcoming of the prejudices against such training among the colored people, and of the many efforts to win the approval of the local white people by keeping them informed as to what the school was doing and by pointing out to them the good that would result from the education of the Negroes in their midst. But most suggestive and instructive of all are the accounts of the development of the school, of the remarkable work with the Negro youth, and of the spread of the influence of the school through community betterment work, conferences, community courts, and through lessons in land-buying and better farming, among many other activities carried on by the school. "Six years ago," says Mr. Holtzclaw, "the ownership of homes by my people was almost wholly unknown; it was difficult to find a Negro that had a home of his own with more than two rooms, regardless of the size of his family. Today Negroes in the neighborhood own more than three thousand acres of land, and many of them have erected comfortable cottages with from three to five rooms, having some pictures on the walls and some books on the shelves as well as some flowers in the yard." In other important ways too the school has influenced the lives of the people. It has banished rowdyism from the community, for instance, and broken up much of the immorality that was common. The author says significantly: "The former state of things could not exist here now. Not only would the colored people themselves refuse to tolerate it, but the white officers of the law would not permit it."

Altogether, the book is a valuable contribution to the study of conditions in the South from the hands of an able, intelligent young colored man, born, reared, and educated in the South, who has lived through the experiences which he records so faithfully and hopefully. It is a particularly interesting study in effective rural education for the masses of the colored people.

W. T. B. W.

Negro Year Book: Edited by Monroe N. Work. Negro Year Book Publishing Company, Tuskegee Institute, Ala. Price, paper bound, 35 cents, postpaid.

THOSE who deal at close range with problems of race relations, or wish to understand more thoroughly the American Negro in his complex life today, are under obligation to Monroe N. Work of Tuskegee Institute and other far-sighted members of the Negro Year Book Publishing Company for making possible the “Negro Year Book: An Annual Encyclopedia of the Negro”—a well-printed and well-arranged handbook of interesting and valuable information, a handbook which ranks well with other standard American reference works for busy writers, students, and general readers.

Steadily has the “Negro Year Book” improved in appearance, in arrangement, and in the quality of material which has been painstakingly culled from the masses of current information concerning the Negro in America and in foreign lands.

Professor Work has worked out in detail an excellent plan for giving men and women, regardless of race, color, or training, the material which is essential for getting an all-round view of the Negro and his struggle upward toward the best things in life, whether religious, or economic, or social. He has shown good judgment in the selection of material and has used uncommon skill in arranging the facts of Negro progress as well as in stating the problems which press for solution—now or in the very near future.

The detailed index is a valuable addition to this reference book. It lights up the student’s way into the four hundred rather closely printed pages and gives the necessary cross references for the thorough study of the hundreds of interesting topics which are covered.

A study of the table of contents shows one at a glance how little he or she really knows about the Negro problem. Some of the topics which are fully treated in the year book follow: The Negro in economics, religion, politics, literature; population of the earth by races; Negro slavery; abolition movement; emancipation; civil status of the Negro; Negro soldiers; crime; health; Negro national organizations; social settlements; fraternal orders, periodical publications; and bibliographies relating to the Negro. In short, the “Negro Year Book” fulfills its promises and is an encyclopedia.

Behind the dry figures, so carefully arranged in tables, and the crisp statement of facts, there lies the wonderful story of what a disadvantaged race has accomplished within fifty years—both with the aid of good white friends, North and South, and in

the face of misunderstanding, prejudice, and hostility, North and South.

To those who wish to see an interesting cross section of the life of ten million colored men, women, and children who are making progress by leaps and bounds, side by side with friendly and hostile neighbors, the "Negro Year Book" is a necessity. It will also prove a treat and food for sober thought. W. A. A.

The Negro: By W. E. Burghardt Du Bois. Henry Holt and Company, New York. Price, 50 cents net.

IN this small volume the author sketches the history of the Negro race from its very beginnings in Africa thousands of years before Christ to its present development in Africa, the West Indies, and North and South America. In his preface he says: "The time has not yet come for a complete history of the Negro race. Archæological research in Africa has just begun * * *; and, too * * * racial prejudice is still too strong in so-called civilized centers for judicial appraisement of the peoples of Africa."

The chapter dealing with the remarkable early civilizations of the various Negro tribes in Africa may serve to give the general reader a greater respect for and sympathy with the race. Dr. Du Bois attributes the destruction and the arrested development of African civilizations first to the character of the country, which offers practically no natural barriers as protection against the invasion of other more savage tribes; second, to the inhuman slave trade from the fourteenth century to the beginning of the nineteenth.

Dealing with the Reconstruction Period in the chapter "The Negro in the United States" the author makes an obvious effort to be fair and charitable to those who attribute the evils of that period to Negro inefficiency and lack of character, but argues that these evils were the result of conditions rather than of inherent race weakness.

As there is no general history of the Negro race, the book is a valuable acquisition to the student of the subject as an outline on which to base extensive reading. It contains in an appendix an excellent list of books on the various subjects treated in the chapters.

Rough maps of Africa showing its physical geography, ancient kingdoms, and the distribution of races are given; but intelligent reading of the first eight chapters would be better assured if there were included a detailed, folded, historical map of the country.

M. I. H.

At Home and Afield

HAMPTON INCIDENTS

HAMPTON CAMPAIGNS

DURING the month of June a Hampton quartet traveled through the West, giving folk lore concerts. Among the cities included in the itinerary were Fargo and Bismarck in North Dakota; Bozeman, Helena, and Butte in Montana; Spokane, Seattle, and Tacoma in Washington; and Portland, Oregon. Mr. William S. Dodd told the story of Hampton's work and Hampton's influence. Motion pictures were used to show existing conditions in the South, together with the way in which Hampton Institute trains boys and girls for Christian service in communities that need leaders. July and August were spent by the Hampton campaigners at the Panama-Pacific Exposition, where several meetings were held every day.

THE regular Hampton summer campaign through New England began at Norfolk, Conn., on July 16 and closed on August 31. The Hampton Singers, famous for their rendition of plantation melodies and "spirituals" of the old South, were most active in arousing new interest in the education of the red and black children of the nation—education which fits for community service and brings results in the form of better homes and better citizens. Miss Annie Beecher Scoville, who has known Hampton's work intimately for many years, together with Major Moton, Captain Washington, Captain J. E. Scott, and Charles Martine, an Apache Indian, told interesting stories of Negro and Indian progress based on education. The Hampton moving pictures, "Making

Negro Lives Count," were widely and successfully used.

ENTERTAINMENT

A lively and interesting debate was held in Cleveland Hall Chapel on Friday evening, July 30, between the work year and Shellbanks boys. The subject was: "*Resolved*, That tips are more harmful than beneficial." The affirmative was upheld by the Shellbanks team, the negative by the work year team. The latter, who have had the advantage of hearing the debates held at various times during the year, and frequent discussions of the art of debating, had their material well in hand, and presented it in a clear manner and with good stage presence, but were overcome by the force of the arguments presented by the affirmative side, to whom the judges awarded the decision. The work year and Shellbanks boys plan to make this debate an annual affair.

ADDRESSES

THE Superintendent of the Department of Indian Missions for the Presbyterian Board of Home Missions, Dr. Thomas C. Moffett of New York, who is also the author of "*The American Indian on the New Trail*" and other books on Indian life, spent some time in July visiting the school, and spoke to the students in chapel Sunday evening, July 26. Dr. Moffett spoke of the pleasure to be derived from the study of human documents, living letters, and referred to four which he had recently read; President Wilson,

Miss Helen Keller, William Jennings Bryan, and Miss Mabel Boardman. He also spoke of the letters each one of us is writing every day by our deeds and words, and added that he did not need written letters of recommendation before coming to Hampton because he had already seen the living documents—the Indian graduates whom he had met, and who expressed in themselves what Hampton had done for them.

At the chapel service on Sunday evening, August 1, Professor T. W. Turner, professor of biology at Howard University, spoke to students and workers on the subject "What Life Means to Us." His address was enjoyed by all.

HAMPTON WORKERS

THE wedding of Miss Pearl Wales and Mr. Peter Kinghorn occurred on Wednesday, July 21, at Miss Wales's home in Monroe, Connecticut. The ceremony was performed by Dr. Turner, chaplain at Hampton Institute.

A new worker in the library, who takes the place left vacant by the resignation of Miss Lane, is Miss Isabella Dunton. Miss Dunton is a graduate of Simmons College, and has been engaged in library work at the Newark Public Library and at St. Augustine's School, Raleigh, N. C.

Miss Mary I. Haskell, who has been in the Publication Office of Hampton

Institute, is now in New York, assisting Mr. Sidney Frissell in the campaign work for the Ogden Memorial.

AT the meeting of the National Association of Teachers in Colored Schools, held in Cincinnati July 28 to August 1, Mr. and Mrs. W. T. B. Williams and Mr. C. H. Williams of the Hampton Institute staff of workers were present and addressed the Association. Mrs. Williams spoke on "Helping Young People to Read;" Mr. W. T. B. Williams spoke on "The Duplication of Negro Schools;" and Mr. C. H. Williams made an address on "College Athletics."

RELIGIOUS WORK

ON August 18 Rev. Otis T. Barnes of Chappaqua, N. Y. arrived at Hampton Institute, where he will remain until September 20. Mr. Barnes is the son-in-law of President Francis Brown of Union Seminary. He is preaching in the place of Mr. Fenninger, who, with his wife and baby, has gone to Ephrata Mountain Springs, Pa., for a vacation.

Lorenzo C. White, who finished the bricklaying and plastering course in May, 1915, will serve for the coming school year as acting general secretary of the Hampton Institute Y. M. C. A. Louis C. Martin, who had been previously selected as general secretary of the Y. M. C. A., has consented to give all his time to the work of the agricultural department.

GRADUATES AND EX-STUDENTS

FOR twelve years, Susie Badger Kearse, '82, and her husband have been teaching and preaching in a small town in South Carolina. During this time the schools, both white and colored, and the whole community have been much improved. The past season, owing to the low price of cotton, has been a very trying one.

AN ex-student, Alverta Carroll Bratton, Middler 1888, writes interestingly of her experiences in the West: "When I came here in 1912, I decided, after looking around the town, that I should find very little doing in a social way, as there seemed to be such a few colored people. There are about 75 colored people here. I found no church, Sunday school, or anything for them. I took my children to the white church and placed them in the Sunday school. We were made welcome and we still attend the white church. I am a member of the choir, a member of the Missionary Society, also of the Ladies' Aid Society. At the first meeting of the Aid for this year I was elected secretary for 1915.

"I found scattered around here about twenty-five colored children who attended no Sunday school. I asked the parents to send them to my house, and I organized a Sunday school for them in May 1914. I now have a real good, lively school, in good working condition, with an enrollment of 33. I had a Christmas tree and a splendid program with them Christmas night. The white Methodists gave me the use of their church, and our program was said to be the best given."

JUST after Christmas, Mrs. Beulah Thompson Davis, 1889, wrote as follows of the evening vocational work in which she and her husband (Moses Davis, '91) engaged in Evansville, Ind., in addition to their day-school teaching: "A most facinating addition has come to our work in the shape of evening vocational work. This is three evenings each week from 7:30 to 9:30 o'clock. Matters not how tired I feel before entering the building, the eager, earnest endeavors of the women start me off with a vim that knows no flagging until after the last one has left the building. I have 142 women enrolled and Mr. Davis has

about 80 men. If the attendance holds, this work will continue through March. We receive additional pay for this evening work. I have an assistant in my sewing classes, while my day assistant teaches the evening cooking classes. Mr. Davis has an assistant in his evening work who teaches cement and concreting work."

THE following interesting letter was received in January from Ida Carpenter Gould, 1891: "Although I am married, I have not given up my teaching. I still have the eighth grade in history, music, drawing, reading and spelling and writing, and the seventh grade in history, music, and drawing. I also have charge of the colored branch of the evening school. We have an enrollment of 227. The academic subjects and cooking and sewing are taught.

"I have charge of the St. Augustine Episcopal Choir. We have about twenty members and use the pipe organ and two violins. I play cornet. We have connected with the school a parents' league. We have had great success in getting the parents to come. I can't say that our instructions have been carried out by parents after we have given them. In so many cases, the child is stronger than the parent, I am sorry to say.

"This is my fourteenth year in Atlantic City schools, and I taught ten years in Salem, N. J. In the twenty-four years I have lost four days out of school. These four days I went to the funeral of my Aunt and Uncle John. I thank the Almighty for the health He has given me all these years, and the good foundation given me at Hampton and I see no graduates better trained for teachers, I don't care where they are trained, and I have met many in these twenty years."

A graduate of 1907, M. Ella Cheeks, who is teaching in Kentucky, wrote in March of the moonlight school which has been opened in her section. "Our principal has opened a moonlight school. Within two weeks we have enrolled one hundred and twenty-eight students, whose ages range from 35 to 72 years. More than half of them cannot read or write their names. We have volunteered our services and teach from seven to nine, four evenings each week. Mrs. Cora Wilson Stuart, the founder of this

movement, has sent us, through the Frankfort fund, pencils, tablets, and five-cent classics, also an outlined course in common-school studies. Agriculture and home economics are discussed.

"It is most interesting to gather each evening with this body of earnest students working faithfully just to learn how to read and write. On the other hand, it is a bit discouraging to find that some really feel that they can go to sleep and awaken able to read the Bible and newspaper. A farmer told me last night that he would be satisfied if within the course, which is six weeks, he could learn how to sign his name to a check. I have five in my class who hardly know their letters, but after working in the field or hauling coal all day, they come promptly for these evening lessons and very often learn a word or two."

THE influence of the Hampton custom of sending dinners to the poor at Thanksgiving is shown in the following extract from a letter of Sadie E. Jones, 1911, from Denton, Md. "At Thanksgiving the children in my room brought provisions and together we prepared a very tempting basket for one of the aged widows of the community. The little ones were perfectly delighted with the idea of making someone besides themselves happy as I told them the Whittier children did each year."

DEATHS

Marcia Stillwell, Post-graduate Class of 1905, died April 25, 1915, at her home in Orange, New Jersey. She had been for two years a student at the State Normal School in Trenton, New Jersey, and was a kindergarten teacher in Camden, New Jersey, in the winter of 1914.

Bessie E. Reid, 1911, died at the Dixie Hospital February 21, 1915. After graduation she taught three years in rural schools in Eastern Virginia.

Theodore C. Harden, 1914, died at his home in Staunton, Virginia, May 7, 1915.

Three ex-students, Mrs. Mary Hill Perry, '86, of Staunton, Va., Sarah Grady, '12, and Isaac V. Walke, '84,

died during the spring months of this year.

INDIAN NOTES

AT the Fort Yuma Agency, Cal., the returned students met and organized the "Yuma Indian Agricultural Club." Two former Hampton students are office holders—John Curran, secretary, and Sennen Russell, treasurer.

A recent number of the *Brulé Farmer and Stockman* has the following notice concerning a graduate of '91: "Van Kennedy is employed by the day as tinner, repairing gutters, down spouts, and roof work. Van is an Indian of this reservation who has served his apprenticeship and learned his trade at Hampton. He is an expert in his line. The quality and quantity of his work will rank above the average tinner's work no matter what his color."

ON the list of supervisors for Brown County, Wisconsin, we find the name of Isaac N. Webster, '02, representing the township of Hobart. He is also a member of the standing committee on printing for the county.

A new Mission has recently been established by the Episcopal Church at Winnebago, Neb. The Mission has opened with a membership of forty-five, mostly returned students from the various schools, and Bishop Williams has recently confirmed a class of nineteen. The Winnebago paper says, "After the confirmation the Holy Eucharist was celebrated, the Bishop being assisted by Father Purce. The Bishop gave a very interesting address which was interpreted by Louis Armell."

Leta Meyers, an Omaha ex-student, who has been a successful teacher at her home in Missouri, has recently passed the civil service examination, and been appointed as teacher at the Zuni Boarding School, Blackrock New Mexico.

SOME PUBLICATIONS OF

The Hampton Normal and Agricultural Institute

Annual Catalogue (Illustrated)

Principal's Report (Illustrated)

Founder's Day Programs

Education for Life, Samuel Chapman Armstrong

" Hampton "

Hampton's Message (Illustrated) Sydney D. Frissell

The Regeneration of Sam Jackson, (Illustrated) J. W. Church

What Some Men Have Said of Hampton Institute

Hampton Sketches II, Johnson of Hampton, E. L. Chichester

The Crucible, J. W. Church

General Armstrong's Life and Work (Illustrated) Franklin Carter

Practical Training in Negro Rural Schools (III) Jackson Davis

The Servant Question, Virginia Church

Hampton's Work for the Indians, Caroline W. Andrus

Single copies distributed free. Prices per dozen and hundred on application to Publication Office, The Hampton Normal and Agricultural Institute, Hampton, Virginia. In applying for publications please state reason for request.

Traveling Libraries

Traveling Libraries, consisting of nineteen books each, in a neat box in which they may be kept, will be loaned for a school term (October 1 to June 1) to any teacher or superintendent in Virginia on receipt of a nominal fee of fifty cents.

LIST OF BOOKS IN THE LIBRARY

Bailey's Principles of Agriculture
Bailey's Garden Making
Bancroft's Game Book
Barrows' Principles of Cookery
Birds Every Child Should Know
Black Beauty
Boy Scouts of America
Burrough's Squirrels
Dana's Plants and Their Children
Hodge's Nature Study and Life
Home Furniture Making
Hornady's Our Vanishing Wild Life
Keeler's Our Native Trees
Principles of Hygiene
Woolman's Sewing Course
Hampton Leaflets, Volume I
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THE SOUTHERN WORKMAN

Busoni's Indian Fantasy

NATALIE CURTIS

The Ties of Brotherhood

BOLTON SMITH

The Man Who Interfered

JOHN OSKISON

Hampton at Tuskegee

J. E. DAVIS

Press of
The Hampton Normal and Agricultural Institute
Hampton, Virginia

The Hampton Normal and Agricultural Institute

HAMPTON, VIRGINIA

H. B. FRISSELL, Principal

F. K. ROGERS, Treasurer

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What it is An undenominational industrial school founded in 1868 by Samuel Chapman Armstrong for Negro youth. Indians admitted in 1878.

Object To train teachers and industrial leaders

Equipment Land, 1060 acres ; buildings, 140

Courses Academic-normal, trade, agriculture, business, home economics

Enrollment Negroes, 1282 ; Indians, 45 ; total, 1327

Results Graduates, 1838 ; ex-students, over 6000
Outgrowths : Tuskegee, Calhoun, Mt. Meigs, and many smaller schools for Negroes

Needs \$125,000 annually above regular income
\$4,000,000 Endowment Fund
Scholarships

| | | | | |
|--|---|---|---|-------|
| A full annual scholarship for both academic and industrial instruction | - | - | - | \$100 |
| Annual academic scholarship | - | - | - | 70 |
| Annual industrial scholarship | - | - | - | 30 |
| Endowment full scholarship | - | - | - | 2500 |

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FORM OF BEQUEST

I give and devise to the trustees of the Hampton Normal and Agricultural Institute, Hampton, Virginia, the sum of _____ dollars, payable

The Southern Workman

Published monthly by

The Hampton Normal and Agricultural Institute

Contents for October 1915

| | |
|---|-----|
| INDIAN EQUALITY BEFORE THE LAW | 515 |
| NEGRO HOME-OWNERS | 517 |
| CONFERENCE ON INDIAN PROGRESS | 518 |
| NATIONAL NEGRO BUSINESS LEAGUE | 519 |
| THE OGDEN MEMORIAL H. B. FRISSELL | 521 |
| HACHALIAH BURT | 522 |
| THE NORTHERN NECK CAMPAIGN | 522 |
| HAMPTON IN THIRTY STATES SYDNEY DODD FRISSELL | 523 |
| HAMPTON AT TUSKEGEE, Illustrated J. E. DAVIS | 527 |
| BUSONI'S INDIAN FANTASY, Illustrated NATALIE CURTIS | 538 |
| THE TIES OF BROTHERHOOD BOLTON SMITH | 545 |
| THE MAN WHO INTERFERED JOHN OSKISON | 557 |
| YOUNG PEOPLE'S ARMSTRONG LEAGUES KATHERINE G. CHAPIN | 564 |
| HAMPTON INCIDENTS | 569 |
| GRADUATES AND EX-STUDENTS | 571 |
| NATIONAL HAMPTON ASSOCIATION | 578 |
| WHAT OTHERS SAY | 576 |

THE SOUTHERN WORKMAN was founded by Samuel Chapman Armstrong in 1872, and is a monthly magazine devoted to the interests of undeveloped races.

It contains reports from Negro and Indian populations, with pictures of reservation and plantation life, as well as information concerning Hampton graduates and ex-students who since 1868 have taught more than 250,000 children in the South and West. It also provides a forum for the discussion of ethnological, sociological, and educational problems in all parts of the world.

CONTRIBUTIONS: The editors do not hold themselves responsible for the opinions expressed in contributed articles. Their aim is simply to place before their readers articles by men and women of ability without regard to the opinions held.

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- 1 Experiments in Physics (Heat)
- 2 Sheep: Breeds, Care, Management
- 3 Transplanting
- 4 Birds Useful to Southern Farmers
- 5 *Withdrawn.* See Vol. VII, No. 4
- 6 Care and Management of Horses
- 7 How to Know the Trees by Their Bark
- 8 *Withdrawn.* See Vol. VII, No. 5
- 9 Commercial Fertilizers
- 10 Swine: Breeds, Care, Management
- 11 Fruits of Trees
- 12 December Suggestions

VOL. II

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- 2 Experiments in Physics (Water)
- 3 Spring Blossoms: Shrubs and Trees
- 4 School Gardening
- 5 Drainage
- 6 Mosquitoes
- 7 Roots
- 8 Seed Planting
- 9 Housekeeping Rules
- 10 Prevention of Tuberculosis
- 11 Thanksgiving Suggestions
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VOL. III

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- 2 Winter Buds
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- 4 Beautifying Schoolhouses and Yards
- 5 Responsibility of Teachers for the Health of Their Children
- 6 Manual Training, Part I
- 7 Rotation of Crops
- 8 Life History of a Butterfly
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- 3 The Story of Corn
- 4 The Story of Cotton
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- 6 A Child's Garden
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- 3 The House Fly a Carrier of Disease
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- 6 Farm Manures
- 7 Soil Moisture and After-cultivation
- 8 Patent Medicines
- 9 Hookworm Disease
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- 11 Oystering in Hampton Roads
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VOL. VI

- 1 Sewing Lessons for Rural Schools
- 2 Housekeeping and Sanitation in Rural Schools
- 3 Canning and Preserving
- 4 Manual Training, Part II
- 5 Patrons' Meetings
- 6 *Out of print*
- 7 Southern Workman Special Index
- 8 Community Clubs for Women and Girls
- 9 Housekeeping and Cooking Lessons for Rural Communities
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- 12 Number Steps for Beginners

VOL. VII

- 1 Manual Training, Part III
- 2 Helps for Rural Teachers
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- 5 Milk and Milk Products

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The Southern Workman

VOL. XLIV

OCTOBER 1915

NO. 10

Editorials

Indian Equality Before the Law

One of the most favorable aspects to be found at present in the whole field of Indian affairs is seen in the State of New York where, according to the daily press, the Committee on Indian Relations of the Constitutional Convention has favorably recommended the abolition of all tribal courts, with the provision that all legal controversies between the Indians shall be heard in the state courts. This is a measure of considerable importance because under it the Indian, except as otherwise provided by the United States statutes, the general laws of the state, or the treaties of the state and of the United States, will, for the first time in his history have absolute equality before the law, which will place him on a level in this respect with his white brother.

"Your committee is convinced that the time has come," the report says, "when the Indians of the State of New York should be treated as civilized persons and not as barbarians. The theory of the state and of the Federal Government for more than a century has been to treat them as dependents, in a state of tutelage, with the ultimate end in view of full citizenship. Although this policy has been pursued through four generations our method of governing these people, our attitude towards them, and their knowledge of our laws remain practically as they were a half century ago."

The report goes on to draw a contrast between our treatment

of the Indian and of the Negro during the past fifty years, with the result that the Negro, although at first fully as incapable of self-government as the Indian, has passed from slavery and dense ignorance to good citizenship and comparative intellectuality ; while the Indian, treated as a child and left largely to his own devices and government, has drifted along without an object and without hope as to his future. The reason for this contrast is found in the fact that the Negro associated with the white man, was governed by his laws, later had the benefit of these laws conferred upon him and was compelled to know and to obey them ; while the method of government of the Indian in this state during all that time has tended in quite the opposite direction, notwithstanding that ultimate citizenship has been the declared policy towards him all the while.

The evidence gathered by the various commissions appointed from time to time to investigate the reservations, as well as communications from the better class of Indians who desire some relief from present conditions, shows conclusively that the present state of the law is fostering shiftlessness, immorality, and crime upon the reservations and retarding the development of the Indian towards good citizenship. The subject of marriage and divorce is cited with special emphasis as needing reform. On some of these reservations this matter is left to the so-called Peacemakers' Court, with the result that two ignorant Indians called Peacemakers may, at the request of an Indian, release him from his wife and set her adrift without provision or adequate remedy, the privilege of appeal to the Indian Council having been seldom acted upon by her.

James P. Lindsay, Chairman of the Committee, in discussing the condition of the Indians, pointed out that there are upon the New York reservations some two thousand five hundred inhabitants over whom the laws of the state have no jurisdiction as to the questions of divorce, marriage, annulment of marriage, and even as to some categories of civil crimes. "If I should state further," he said, "that there is in New York State a divorce court which is the most liberal divorce court, not only in the United States, but in any civilized nation, my hearers would doubtless be horrified. And yet that is the exact condition, owing to certain rights the state has conferred on some Indians within its borders."

The Indian title to the land is another matter on which the Committee has made an extensive report. "Ordinary justice," the report says, in summing up, "requires that the Indian should be recognized in our Constitution, and that he be guaranteed the protection of our laws and the process of our courts to enforce his rights."

It looks as though a brighter day were dawning upon the Indian reservations in New York State. The friends of the Indian have long been distressed over the conditions prevailing among these people. It has often been shown that these conditions are a disgrace to the community, but certain technical difficulties and the conflict between state and federal authority have always loomed large as obstacles to improvement. If, now, the jurisdiction of the state courts is to be extended over these people, and if "ordinary justice" is to be shown them, this proposition will, we believe, have the approval, not only of the workers among the Indians and their friends everywhere, but also of the better class among the Indians themselves. It is to be hoped that the recommendations of the Committee will be adopted by the Convention and be written into the revised Constitution.



Negro Home-owners Home-owning and the reduction of mortality among Negroes go hand in hand. What Hampton and other schools have declared to be sound in theory is now found to be true in practice; namely, education, to be truly worth while, must furnish results in the shape of well and happy people living in clean, attractive; Christian homes.

The Negro death rate in the registration area, according to the Census of 1910, was 25.5 per 1000 population—a decrease as compared with the rate in 1900, which was 29.4. The white death rate in the same territory was 14.6 per 1000 population. While, therefore, there is some reason for rejoicing, the fight against the high Negro death rate must be even more intelligently directed. More attention must be given to Negro housing, the care of consumptives, the feeble-minded and other handicapped classes, child conservation, and public-health education.

The figures from selected cities show, with few exceptions, a decrease, according to the Census of 1910, in the Negro death rate as compared with that shown by the 1900 Census. A study of typical Southern cities discloses, however, in spite of a decreasing Negro death rate, a health problem which white and colored people must face bravely, intelligently, and immediately. When Negroes are dying at least as fast again as their white neighbors, there is no health security for educated and wealthy people, regardless of their color.

Better health for Negroes! This cry should be heeded by school and health officers, business and professional men, church and Sunday-school workers, indeed, by all classes of citizens, regardless of race or creed.

"The question as to whether the decrease in mortality among Negroes in 1910 as compared with 1900," says a recent bulletin

issued by the Census Bureau, "was due to permanent causes, such as improved housing conditions, better medical attention, and generally improved sanitary conditions, and not to the absence of epidemics, is an important and interesting one." Then follows this significant statement, and the figures which accompany it warrant a respectful hearing: "Undoubtedly one of the factors which has caused the decrease in the Negro death rate is the increase in home ownership among the Negro population."

Alabama and Virginia, in which Tuskegee and Hampton are located, make a good showing. In Alabama, Negroes owned, in 1910, 33,941 homes (including 17,227 farmhouses), an increase of 44.2 per cent over 1900, or one owned home for every 27 Negro inhabitants. In Virginia, there were, in 1910, 56,933 homes (including 32,528 farmhouses), an increase of 23.1 per cent over 1900, or one owned home for every 12 Negro inhabitants.

For the Southern states as a whole, the figures were, in 1910: Total owned homes of Negro families, 430,449 (including 212,507 farmhouses), an increase of 31.4 per cent over 1900, or one owned home for every 20 Negro inhabitants.

To offset this good record for whole groups of states and for the entire South, there is the clearest kind of evidence that the city Negro is not essentially a home owner, despite the lowering Negro death rate in typical cities.

Important work remains to be done, not only in forcing down and down the Negro death rate, but also in helping the Negro, rural as well as urban, to own his home. The good work of reducing Negro mortality through home owning should be continued by white and colored people working together for better housing, better schools, and better home life.



Conference on Indian Progress

From August 9 to 15 there was held in San Francisco a series of meetings on "Indian Progress." As announced by the invitation, they were under "the auspices of the Northern California Indian Association in coöperation with the Conference of Officials and Employees of the United States Indian Service, and the Returned Indian Students' Conference, called by Hon. Cato Sells, Commissioner of Indian Affairs." As was to be supposed, there were teachers, missionaries, and workers, representing greatly varied conditions, who met in response to this call. Presided over by Dr. Samuel Eliot of the Board of Indian Commissioners, or Supervisor H. B. Peairs, the meetings were, in general, of a more or less formal character, with papers prepared in advance by invited speakers but few of whom had any active connection with Indian affairs. The reason for this lay in the fact that as many of the Indian

schools are situated in more or less isolated communities, where contact with outside activities is well-nigh impossible, greater inspiration along new lines of work could be given from without than from within. A series of talks by Dr. Joseph E. Daniels, of the Riverside (California) Public Library, and a canning demonstration by Mr. O. H. Benson, of the Bureau of Plant Industry, were in some ways the most suggestive features of the meetings.

Hon. Cato Sells was present on the last day and spoke with much force concerning some of the ends sought by the present administration, the means by which they might be accomplished, and the ideals which workers among Indians should endeavor to develop. Considering the counter attraction of San Francisco's exposition, the meetings were remarkably well attended and were full of helpful suggestion.



Dr. Booker T. Washington outlined graphically, before the sixteenth annual convention of the **National Negro Business League** National Negro Business League, in Symphony Hall, Boston, on the evening of August 18, the wonderful progress which the race has made since the League was started in Boston fifteen years ago. Several thousand Negroes, including about seven hundred delegates from thirty states, and a goodly number of their white friends, followed Dr. Washington with attention and enthusiasm, as he analyzed the League's relation to race advancement; to the six hundred local Negro business leagues having a total membership of more than forty thousand members; to other Negro organizations which meet some of the race's immediate needs and satisfy its ambitions; to better health for over ten million colored citizens; to the idea of public law and order; to Negro progress in farming, in merchandising, in business, and in scores of other undertakings which conform to higher standards; to the promotion of the idea of business among all classes of Negroes—men and women, young and old, rural and urban; and to national prosperity and progress.

Dr. Washington paid a warm tribute to the press of the country, especially the Negro press, for its untiring and self-sacrificing coöperation in bringing to the Nation's attention the facts of Negro progress and also the facts of Negro struggle and handicap.

He emphasized the importance of Negroes taking hold of the opportunities at hand and developing these opportunities to the maximum. "There are only fourteen nations in the world," said Dr. Washington, "whose population exceeds the number of Negroes in the United States. Norway has a population of

only 2,400,000; Denmark, 2,700,000; Bulgaria, 4,000,000; Chile, 4,000,000; Canada, 7,000,000; and Argentina, 9,000,000. When we contemplate these figures and then remember that there are, in the United States alone, over 10,000,000 Negroes, we can get some idea of the opportunities that are right about us."

Through the generosity of Mrs. Charles E. Mason, the local Boston committee of Negro business men was able to secure Symphony Hall for the big meeting of the League convention. Here it was that Dr. Washington delivered his annual presidential message to several thousand well-dressed, prosperous, hopeful Negroes, and summed up in a masterful way the race's progress during the years of its freedom and splendid opportunity.

Honorable David I. Walsh, governor of Massachusetts, brought the cordial greetings of four million freedom-loving men and women to his law-abiding, peaceable colored fellow-citizens. He declared that the American flag must continue to stand "for hope, opportunity, and equality for all mankind" and that "government must concern itself not so much with helping its citizens to accumulate wealth but rather with giving greater welfare to every man, woman, and child, irrespective of race, creed, or color."

That the Negro has "good, brave, sensible white friends in the South" there can be no doubt. At Symphony Hall, Dr. John E. White, who is one of the most influential ministers in Atlanta, outlined the attitude of the New South toward the Negro and pointed out to the Northern Negroes how much the South has to offer those who are willing "not to die for the South, but to live for the South." A little later a similar message was brought to the League by Dr. James Hardy Dillard, a Southern scholar and gentleman, who is doing so much effective work to advance the interests of Negro education through the agency of the Jeanes and Slater Funds.

Not only has the National Negro Business League enlisted the interest of present-day Negro leaders, many of whom were critics and scoffers fifteen years ago; of the press; and of Southern white leaders in education, state, and church; but it has also won the endorsement and loyal support of Negro women who are now exerting a powerful influence in national welfare movements. The stories which were told by Negro women, who had "arrived" despite all insults and handicaps, must quicken into action thousands of Negro men who have everything to gain and nothing to lose by going into business and carrying the workable philosophy which Dr. Washington and his associates are daily teaching: "Apply your education every day for the benefit of your community. Do not let discrimination debar you from giving yourself to your race. Young man, start now."

THE OGDEN MEMORIAL

IN the old capital of the Confederacy at Richmond, Virginia, an interesting gathering is planned for early November.

To the memory of one who labored with great love and far vision among the people through whose land he one time passed with the armies of the North ; to the memory of the leader of the Conference for Education in the South ; to the memory of the man who stood with Southern leaders in the vanguard of constructive statesmanship and was designated "unofficial statesman," this meeting to review the movement which bore the name of Robert Curtis Ogden is a beautiful tribute from the South.

The common platform upon which Mr. Ogden first labored with men of separate sections in efforts directed to the national good was at Hampton Institute, Virginia. Here he met his first friends from the South and here he planned with leaders who are today in the front rank of the forward movements for education, both in the South and North. Therefore a building at Hampton Institute in his memory will be especially appropriate.

With the object of erecting a permanent memorial in the form of a much needed auditorium at Hampton, a committee representing the faculty and graduates of Hampton Institute, and the many friends and co-workers of Mr. Ogden in the South and North, especially those who accompanied him and attended the notable Conferences for Education in the South, will endeavor to give to some of the thousands of Mr. Ogden's friends an opportunity to take a share in this memorial.

More than a quarter of the one hundred thousand dollars needed for the auditorium has been subscribed ; five thousand letters go South and North this month ; and the story of a life of far-reaching service will be told to thousands more by writers and speakers who know the amazing growth and benefit of Mr. Ogden's work.

Hampton is rich in memories of devoted men and women, but there is not an ivy-covered building upon the beautiful grounds of the school which could speak more eloquently of high endeavor and devoted service than such a building as is now planned in memory of Robert Curtis Ogden.



Hachaliah Burt On June 8 there died at Crow Creek, South Dakota, the Rev. Hachaliah Burt, one of the staunchest friends of the Indian race and one whose ministry among them extended over a period of forty-three years. As a young man just graduated from the Seminary, Mr. Burt went to the Sioux country to work under Bishop Hare. He had a peculiar gift for organization, and during the early years of his ministry much of his work was the starting of new mission stations. "To that fact," writes his life-long friend, Rev. Edward Ashley, in the *Spirit of Missions*, "was due the name given him by the Indians, *Ikdake-sa*, or "The Wanderer," To him, however, the name did not mean one who went about to shirk his work, but one who was moving about, a messenger, to carry the Gospel wherever possible."

To Hampton Mr. Burt has been a friend whose services cannot be measured. When Hampton workers have been in the West, they have always received the utmost cordiality, hospitality, and helpfulness from both Mr. Burt and his wife, whose devotion to the Indian work was as great as his own. Their home was always open, and to the returned students this same Christian home has been a constant refuge. Their care and watchfulness have been ever present for the young girls of the reservation, and their guiding hands have helped to steer many a life that would otherwise have gone to wreck. It is to such as he that the present progress of the Sioux people is due, and, again to quote from Dr. Ashley, "Not until the day when Christ comes to make up His jewels will it be known how much we owe to Burt's work in these pioneer days."



The Northern Neck Campaign

For several years the officers of the Negro Organization Society, under the direction of Major R. R. Moton of Hampton Institute, have made speaking tours in various sections of Virginia. This year they spent the week, September 13-18, on their campaign for better schools, better health, better homes, and better farms and business for colored people, in the counties of the Northern Neck, between the Rappahannock and the Potomac Rivers. The tour was made on the *Hampton*, a yacht owned by the Institute, as this section may be reached only by water, no railroads passing through it. Accordingly, few of the movements for the betterment of the colored people have been carried into this region. However, the colored people living there are on very friendly terms with the whites, and are well-mannered, industrious, and fairly prosperous. They make a fine group among which to spread the teachings of the Negro Organization Society—the betterment of the Negro physically, materially, and intellectually, and the cultivation of kindly feelings between the races.

It is significant that the white people of the Northern Neck took a friendly interest in the meetings of the Negro Organization Society. This explains somewhat the progress already made by the colored people of this section, and promises much for their future success. Leading, influential white citizens attended all the meetings and expressed pleasant surprise and gratification at the wholesome teachings of this group of educated Negroes, urging the colored people to profit by them. In allaying suspicion and in eliciting the interest of the white people in the forward movement of the colored people, the Negro Organization Society is rendering an important service to all the people.

The colored people of the Northern Neck, and of many other sections, have done perhaps as well as could be expected. But the rapid progress of their white neighbors makes proportionate advance on the part of the colored people imperative, or retrogression is inevitable. The latter will be for the good of neither whites nor blacks. But desirable as improvement is, no real or lasting progress can come to the Negro till he himself is aroused to attain this end. And no one so effectually as members of his own race can reach and inspire him to make the necessary effort.



HAMPTON IN THIRTY STATES

BY SYDNEY DODD FRISSELL

FROM sea to sea, from Maine to Florida, along the Mississippi and Missouri, singing two months by the Golden Gate under the "Tower of Jewels" at the Panama Pacific Exposition in San Francisco, the quartets and message-bearers of Hampton have labored continuously the past six months.

The ominous cloud of war and the loss of financial aid at the opening of the new year stressed the need of campaigning for Hampton as never before.

While the old true friends of Hampton at Bar Harbor, on the North Shore, in Keene Valley, and at Washington, Connecticut, have met the call for help as generously as in more prosperous years, the songs and pleas of Hampton have reached tens of thousands in wholly new fields at the West and South.

In the great Palace of Education at the San Francisco Exposition the Hampton Singers are known as the "Gold Medal Quartet." The Hampton exhibit, under the auspices of the

United States Bureau of Education at the Fair, was the only exhibit of an industrial school in America to receive the honor of a gold medal. Surrounded by furniture constructed by the tradesmen of Hampton and pictures showing the everyday life of this pioneer school of industry and the work of its graduates, the quartet sang every day for two months the old plantation melodies, which are seldom heard on the Pacific Coast. Scenes depicting the hopelessness of the old life, with ramshackle cabins, ragged children, and rickety steer carts dragging past shanties where Negro women washed, followed by scenes on "the drill ground of a people's leaders," training in shop, classroom, laundry, farm, and on the parade ground, were shown by motion pictures. Then back to the cabins and the pines again Hampton's graduates were seen carrying a message of new life to their people. Interpreted by the singing of plantation songs, these motion pictures of Hampton drew crowds which overflowed the auditorium twice every day. Although no opportunity was given to ask financial aid at the Exposition, the carrying of Hampton's message of hope and good will to men, to many thousands from all parts of America, is a notable accomplishment.

Through the great new Western country—the wheatfields of the Dakotas, the high-range lands of Montana, and the green, fertile valleys of Washington and Oregon—among total strangers to whom the story of Hampton was wholly new, the singers received the most generous aid in working their way to the coast. In spite of their struggle with new land and the building up of young commonwealths, these Westerners gave the story and the singers of Hampton a royal welcome. In typical words of their own breezy enthusiasm we quote some of the West's expressions of sympathy.

"The entertainment which the Hampton (Virginia) singers gave last evening at the Metropolitan Theater was deserving of the widest patronage, if only for the reason that it brought back in the most vivid manner, by means of pictorial scenes, the actual presentation of a life which, with its occasional gleam of light, was still a life of the deepest shadow. Scene after scene, portrayed with fidelity and minuteness of detail, made real the drama of the past. A picture of the new life with its lessons of usefulness and hope followed the portrayal of the old life of wretchedness and want. These pictorial sermons were interspersed by songs typical of the Negro temperament. With the voices of the race, full, round, and liquid, warm and vibrant, the plantation songs took on a meaning and a coloring which brought vividly to mind the source from whence they sprang. The well of dumb grief, the reaching out to the unseen for the help that was so long in coming, the burst of a jubilant thanksgiving, and then the irrepressible merriment of a gay, merry-hearted people were all given.

"The Hampton singers were at their best in such old-time melodies as 'There's a Meeting Here Tonight,' 'Ezekiel Saw a

Wheel,' and 'Lord, I Don't Feel Noways Tired.' The religious note, the refuge of the heartsick and forsaken, rang out with insistent triumph. Nor were they less happy in their lighter contributions. The African is essentially musical; his ear is attuned to a different and quainter profession than that of his Caucasian brother. It is effective, plaintive, and melodious." This from the *Spokane Spokesman Review*.

The following appeared in the *Seattle Daily Times*:

"The songs sung by the Hampton quartet were mostly the old plantation melodies, many of them marked by a plaintive religious note which revealed the Negro's hopelessness of having his condition bettered on earth, and which dimmed the eyes of many in the audience. Possibly the most popular numbers were the illustrated songs, 'The Suwanee River' and 'My Old Kentucky Home,' although two numbers almost as heartily applauded were 'Roll de Ol' Chariot Along' and 'Dem Golden Slippers.'

"The singers have good voices, and years of singing together have enabled them to achieve almost perfection of melody. J. H. Wainwright, second bass, is the dean of the quartet, having been a member since it was organized twenty-seven years ago.

Another Seattle paper, the *Post Intelligencer*, said:

"The Hampton Singers, a male quartet from the Hampton Institute, Virginia, gave a very sweet and homely entertainment at the Moore last night. The songs were supplemented by scenes of industrial training and the social life of the Institute and also scenes of Negro life in the present-day South.

"The singers have voices rich in the qualities of sympathy and sweetness peculiar to their race. Many of the songs they rendered were made familiar by the original Jubilee singers years ago—'Sing Low, Sweet Chariot,' 'Roll, Jordan, Roll' and others of a like nature that are real primal melodies inspired during moments of religious enthusiasm. These songs lose half their character and most of their rich melody when sung by any but the people who gave them birth. But they are great songs for the colored folk, and the Hampton singers have the voices and the natures to make them effective. This part of the entertainment also included the ancient Negro 'Juba' patting song and some other like chants of African origin.

"The location of Hampton on an old plantation at the mouth of the James River is one of extreme picturesqueness. The pictures show it to be under a high state of cultivation, with numerous buildings and beautiful grounds, all kept in perfect neatness and order. The students appear well clothed, neat, industrious, and happy."

In the *Tacoma Daily Ledger* appeared the following:

"Plantation melodies, plaintive Southern airs, accompanied by colored slides and motion pictures, presented by the Hampton quartet, pleased a large audience at the Tacoma theater last night. The entertainment was unique and the keen appreciation of the audience marked it as a distinct success."

The hard, long journey through the Middle West, which with our whole land was straining to answer the call of Belgium, was the first cultivation for many years of a field rich in

promise. Cincinnati, St. Louis, Kansas City, Omaha, St. Paul, Minneapolis, and Duluth were moved to feel their share in the great race problem of America, and expressed their belief in the practical idealism of Hampton's method.

Not only along the thousands of miles on "the road to Frisco" and among the most beautiful watering places of the Atlantic Coast and New England, but through Florida and the far South, Hampton has pressed her campaign.

Many new scholarships were won at Ormond, Florida, among the palms of "The Alcazar" at St. Augustine, and in the ballroom of "The Royal Poinciana" at Palm Beach. Daytona, Augusta, and other Southern cities and resorts applauded the scenes and songs of Hampton.

The far South was entered with trepidation, but from this untried field came whole-souled response in the early spring. The sight of a Southern audience rising to its feet to applaud the conclusion of Hampton's plea in Louisville, where the quartet sang "My Old Kentucky Home" to a packed house, and the generous aid of the best of Kentuckians are memories which speakers and singers will always treasure.

A hundred cities and resorts have heard Hampton in the past six months. Thirty states have seen the labors of Hampton's field workers and full-throated singers. A little more money has been gathered in to help the school through hard times. But far more than the aid of a few thousand dollars, the apparently meagre reward of month after month of hard travel by field workers and the strain of a half-year of singing by the quartet, more even than the new lives made possible at Hampton, are the hope and belief in the Negro and the work of Hampton which has been carried to all parts of America.

Hampton stands for the best in Negro and Indian life as perhaps no other institution. Hampton can plead for the Indian and Negro races as none other today. If the larger campaign which Hampton has inaugurated of late can accomplish the broad mission of winning respect and sympathy for those for whom the school stands sponsor, the efforts of the past six months will not have been in vain.



HAMPTON AT TUSKEGEE

BY J. E. DAVIS

IT is with a mother's feeling of pride in the success of her first-born that Hampton contemplates the wonderful progress made by Tuskegee in thirty-four years. On July 4, 1881, the school opened in a rented shanty church with thirty pupils and one teacher. It owned one hundred acres of land and three small buildings. Today it has, including its summer school, an attendance of 2415 pupils and a staff of workers numbering 230. It owns 2350 acres of land, has 111 buildings, many of them large and stately, and values its plant, including its endowment fund, at nearly four million dollars. Such growth in three decades is marvelous, especially when it is remembered that all of Tuskegee's officers and helpers belong to the Negro race, but fifty years removed from slavery.

Hampton is proud to claim as her own most distinguished son the magician who has brought such things to pass; as her own also, the magician's right-hand man and hundreds of other of his helpers in the years of work and struggle. Today nineteen of Hampton's sons and daughters help to hold up the hands of Tuskegee's principal; and of this number, seven, including Dr. Washington, are members of the Executive Council of the school, holding now for many years the important offices of principal, treasurer, general superintendent of industries, commandant, chief accountant, registrar, and medical director. Surely Hampton training has had no small influence in the councils of Tuskegee's executive body.

Dr. Washington's personal work at and for Tuskegee and for his race is too well known to need rehearsal here. The main facts of his life are familiar, through his books, to all the civilized world. The little significant details of his everyday life at Tuskegee may not, however, be so well known. Early in the morning before his own breakfast, "B. T." (as he is affectionately and informally known by some of his associates) may be seen at his door mounting his grey horse for a tour of inspection of the school plant. Soon he appears where he is least expected—at some shop to see if the boys are at work on time; at some trash barrel to see what is being wasted; at the students' breakfast to see if they are using their knives and forks properly and if

they are eating all they have taken on their plates. Very particular about little things is this great man ; no half-burned coal or cinders can be thrown away without the matter being investigated ; nothing out of repair escapes his notice. Are the potato parings too thick ? He sees them. Is a student asleep in chapel ? He is called to the rostrum. Are the boys standing around and gazing at the sky while they wait for the dinner bell ? They are told to go to the Library and get a book or paper to read. Committees are appointed for the inspection of every department of the school and every detail of the report is considered by the indefatigable principal. This ensures interest in all departments by everyone in the community—wives as well as regular workers—for they never know when they will be asked to serve on a committee or what department they will be asked to report upon.

Dr. Washington is passionately fond of flowers, especially wild flowers, and likes quantities around him at all times. He loves pictures and is very much annoyed if they are not hung properly. He loves music, especially plantation melodies. He loves animals and cares for his own chickens and hogs. He is very tenderhearted and devoted to children and old people. He is impatient of delays and of explanations or excuses. The lazy or indifferent student is worse in his eyes than the one with energy enough to break a rule. Dr. Washington is beloved and revered by all his students and workers—and his word is law.

Another Hampton man in the department of administration is John H. Palmer, '90, registrar, who has been at Tuskegee since 1894. "Mr. Palmer is one of the most faithful and useful workers at the Institute, and discharges with credit the manifold duties of his office."

Next in importance to the principal in a large institution is its treasurer. Warren Logan, a graduate of Hampton in the Class of '77, has held this office at Tuskegee for about thirty years. In addition, he serves as acting principal in Dr. Washington's absence. The latter says of him in "Up from Slavery," "Mr. Logan has always shown a degree of unselfishness and an amount of business tact, coupled with a clear judgment, that has kept the school in good condition no matter how long I have been absent from it."

Mr. Logan was trained by Hampton's first treasurer, General J. F. B. Marshall, as was also Charles H. Gibson (Hampton '91), Tuskegee's chief accountant and resident auditor, who went to Tuskegee in 1896. The importance of his work is indicated by the following report: "The accounts of the school are centered in the auditor's office. Separate accounts are kept for different departments. This includes the 40 different industries, each of which makes a separate accounting of its work. The amount of



THE MAGICIAN OF TUSKEGEE

trade, back and forth, inside the school, of which the auditor's office is a sort of clearing house, amounts each year to more than \$600,000. This office has over 4000 ledger accounts, of which 1500 are with students and, in addition, keeps the accounts of 36 funds, 17 of which are endowment funds. The resident auditor is teacher of bookkeeping in the school, and the auditor's office offers a sort of postgraduate course to students who desire to become expert bookkeepers and accountants."

Another Tuskegee worker, showing the thoroughness of Hampton's business training, is William H. Carter, '98, who has served the Institute for fifteen years, first as bookkeeper and then as "industrial cost accountant," in which capacity he is considered "one of the most valuable employes that the school has." Dr. Washington especially depends upon him for facts concerning the cost of industrial operations. Mr. Carter has worked out some very interesting and valuable tables concerning the relation to trade assignments of school attendance and academic classification of students.

Mr. Carter is an active church worker, being the mainstay of the Baptist church in the community, in which he acts as deacon and superintendent of the Sunday school. He is a member of the executive board of the Baptist Sunday-School District Convention, and is also statistician and historian for the state Young People's Baptist Union.

A power at Tuskegee is John H. Washington, Hampton '79, a brother of the Principal, general superintendent of industries, and a member of the Executive Council. His career was described

in the Southern Workman for June 1915, under the title "The Man Behind the Gun."

Among the Hampton members of the Council is Dr. John A. Kenney, '97, resident physician since 1902 and now also director of the beautiful and finely equipped John A. Andrew Hospital at Tuskegee and head of the training school for nurses connected



TUSKEGEE'S TREASURER

with it. Under his supervision the medical department has been greatly developed. He has been especially helpful in putting the school hospital in touch with the people in adjoining communities, who had many prejudices and superstitions in regard to hospitals. Dr. Kenney is considered one of the best Negro surgeons in the country. It was largely through the efficiency of his work that money was secured to add the new \$55,000 hospital to the Tuskegee school plant, and thus give the Institute a wider opportunity for service to the Negroes of the Lower South. This



THE JOHN A. ANDREW HOSPITAL

hospital is said to be one of the finest Negro hospitals in the South and the third largest in the world.

That Dr. Kenney has won recognition in the medical world is indicated by his election as president of the National Negro Medical Association and managing editor of the journal of that society.

The seventh Hampton member of the Executive Council is Major Julius B. Ramsey, '93, Commandant, who went to Tuskegee



WILLIAM H. CARTER

immediately after graduation to take charge of the boys' department, which through his power of organization has been made one of the best in colored schools. "Military discipline," says Major Ramsey, "as administered at Hampton and Tuskegee, is just what is needed by colored students. It develops in them obedience, promptness, respect for authority and for their fellow-students, cleanliness in person and surroundings, courtesy, and reliability." Major Ramsey has been ably seconded for eight years by Captain William H. Walcott, Hampton '07, who in himself embodies the results claimed by Major Ramsey for the military system which he administers.

The discipline at Tuskegee is severe and the punishment swift. Do the young men appear in Chapel without any part of the required uniform, or do they slouch in their walk, or otherwise offend, they are taken out of the line as they pass Captain Walcott and placed on the platform or otherwise punished before the school and any chance visitors. Mr. William H. Holtzclaw, a Tuskegee graduate, in the wonderful story of his life and work called, "The Black Man's Burden," relates an incident which happened to him in his school course. His name and a fellow-student's were called at chapel service, held at quarter of nine in the evening, and they were told to rise. When they had done so, Dr. Washington said, "These young men may pass out of the Chapel and go and pick up the tools they worked with today."

For one year—1899—Henry W. Seals, Hampton '98, assisted Major Ramsey in the discipline of the boys. He was then given charge of the Commissary, buying and distributing the enormous supply of provisions necessary for the school. This position Mr. Seals held for fourteen years. He is now in charge of the feed supplies for the Institute barns. He is a patient and faithful worker.

Another Hampton influence, especially in religious work, is John D. Stevenson, an undergraduate of Hampton who went to Tuskegee in 1904 as an assistant to the cashier. He at once showed great interest in the Y. M. C. A. and later became the first paid Y. M. C. A. secretary at the school. He acts as a sort of house father to the younger boys, whom he has formed into an organization called "The Careful Builders," which meets on Saturday evenings and Sunday afternoons and from which is chosen the Junior Baseball Club of the school. Mr. Stevenson is also director of athletics and as such is well liked and has much influence with all the young men.

It may be surprising to some readers of the Southern Workman to find so large a proportion of the Hampton representatives at Tuskegee not in charge of industrial work but in administra-

tive and financial positions of large responsibility. This will be no surprise, however, to those who know the details of the "education for life" given at Hampton—"the drawing out of a complete manhood." This goes with the specialized education of the hand also, as is shown in the kind of service rendered at Tuskegee by the men and women who are teaching industries.



MAJOR JULIUS B. RAMSEY

Prominent among these is Caroline Smith Owens, Hampton '98—"one of the most useful women connected with Tuskegee Institute." She began work there in the academic department in 1901, winning success as a teacher, both in academic and industrial subjects. She introduced basketry at Tuskegee and soon after starting work there, asked to be transferred so that she would have only industrial work. Whenever Mr. Washington

wanted a new industry started among the girls he asked Mrs. Owens to start it. It was so with the broom making, the mattress making, and the upholstering. She now directs all of these industries, making two or three hundred brooms a month, and all the mattresses needed in the institution. Through her work in summer schools she has had a large part in teaching the people of the Lower South how to use pine straw, corn shucks, drygoods boxes, and other materials easily and inexpensively obtained, in the making of useful and artistic articles for the home. To her is due much of the credit for the fact that Tuskegee girls can do so many useful things with their hands.



" THE CAREFUL BUILDERS "

Mr. Stevenson is in the center of the back row

Charles W. Greene, Hampton '75, now in charge of poultry raising at the school, was one of the pioneers at Tuskegee. From 1888 to 1902, as farm manager and farm superintendent, he developed the farm, by buying land, clearing it, and building up the soil, from about 40 acres of the poorest sort of run-down land to a well-cultivated tract of over 2000 acres. Mr. Greene also had charge of the brickyard for ten years and of the school's experiment station for seven. He says of the early days : " When I came here times were hard. The school was poor and the land was poorer. My most difficult task was to produce food for



**"TUSKEGEE GIRLS CAN DO MANY USEFUL THINGS
WITH THEIR HANDS."**

the school family and for the farm animals. It was a common thing when going through the county to buy cattle to be greeted with threats and a gun. At the present time, however, I am glad to say, the school has no warmer friends than these same people who were so bitter against us."



THE TUSKEGEE SHOEMAKING DIVISION
Note the model shoe shop in the corner.

In the Tuskegee Trade School Charles H. Evans, '96, head of the carpentry division, is completing his sixteenth year of service. He had charge at first of the saw mill and of wood turning, an industry which he introduced; he now furnishes all of the turned wood needed in the extensive building operations on the grounds. Mr. Evans takes an active part in community work, is one of the head deacons in the Baptist church of the town, superintendent of the Sunday school, and a trustee of the town public school. An assistant to Mr. Evans, in charge of the wood turning, is Nicholas E. Wilkins, a Hampton undergraduate who began work at Tuskegee in 1912 and is reported to be giving efficient service.

In charge of the division of shoemaking is Frank L. West, Hampton '01. After two years as assistant in this division Mr. West went into business for himself at his home in Macon, Ga. In 1906 he was recalled to Tuskegee to take charge of the shoemaking. A unique innovation by Mr. West, an enforcement of the Hampton principle of "learning by doing," was the establishment in one corner of his workroom of a complete shoemaker's shop, where a student can learn by experience how to equip and run a shoe shop. Mr. West has also shown exceptional initiative and ability by publishing booklets pertaining to his trade—How to Care for Your Shoes; How to Repair Shoes; How to Bottom a Welled Shoe by Hand; How to Make Uppers.

The postmaster at Tuskegee is James B. Washington, Hampton '82, a younger brother of Dr. Washington. When he came to the institution in 1890 he assisted Mr. Logan in the Treasurer's Office, and these two, with the help of students, did all of its business, also handling the mail and writing appeals to prospective donors. In addition, Mr. Washington had charge of the band and was manager and catcher of the baseball team.

Besides Mrs. Owens, three other Hampton women are now workers at Tuskegee. Clara B. Coy, '93, is in charge of the record office of the academic department, where, as at Hampton, record is kept of the lives of all students, not only during their school course, but both before and after it. This work needs the painstaking efficiency which Miss Coy is able to give it. She served acceptably for seven years as a teacher in the academic department, beginning in 1899.

Mrs. Susie Edwards Palmer, '90, began work in the Children's House at Tuskegee in 1902, having charge of the classes in education. There followed three years as teacher of English in the Phelps Hall Bible School. Since then she has been teaching the same subject in the academic department, constantly preparing herself for better work by attending summer courses at Chautauque or at Columbia University. Mrs. Palmer is chairman of

the temperance committee of the Tuskegee Woman's Club, a live and helpful organization. Under her direction the students hold annually a prize temperance oratorical contest. In addition, she holds temperance meetings among the people of the surrounding community.

Ernestine Suarez, '01, also began work at Tuskegee in the Children's House, the training school of the Institute, and remained there from 1907 until the present year, when she became the librarian, taking charge of the Carnegie Library. During a year's absence of Miss Susan H. Porter, Tuskegee's very capable dean of women, Miss Suarez served as acting dean. "She is a capable and efficient worker, rendering good service to the institution."

Thus, for periods varying from three to thirty-four years, have these Hampton-trained men and women given of their best for the development of the Tuskegee School. Seven of them have served over twenty years, and three for more than thirty—a fact which speaks well for the organization and fair dealing of the institution, as well as for the devotion of the workers to efforts for the uplift of their people.



COMMENCEMENT AT HAMPTON

THE sowers go forth to sow their seed ;
Full wide and far they'll fare.
Haply for some there is fallow ground,
For some, perhaps, the tare.
But always for all a spirit prays
At "Hampton by the Sea"—
The fine, free spirit of him who saw
In the seed the mighty tree.

M. F.

BUSONI'S INDIAN FANTASY

BY NATALIE CURTIS

SOME ten years ago there arrived in America a talented youth of mixed Polish and English blood, a tall, slender boy in his early twenties, the youngest man who ever received in England a degree as "Doctor of Music." He became choir-master at St. Bartholomew's Church in New York, and his sensitive musician-ship, and especially a certain Slavic verve and fire made people say, even then: "A conductor!" One saw at once that here was a marked individuality.

From this position the young man was called to lead the orchestra in Cincinnati, and from there he was summoned to Philadelphia to take the place of Carl Pohlig as conductor of the Philadelphia Orchestra. Today Leopold Stokowski, young though he is, stands with Damrosch, Stock, and Stransky, as one of the foremost figures in America's orchestral world.

It was during his first season in America that I met him; he wanted to hear something of our native Indian music and a mutual friend brought him to see me. I told him about our Indians, and of how, through our mistaken and petty tyranny, all forms of racial self-expression were forbidden on the reservations, the Indian's art instincts suppressed, the native music silenced. And I told him of my own small effort to make a faithful record of the Indian songs and poems in such form that our reading public might at least see and understand what we were losing. Indeed, as regards native literature and art, our avowed reservation policies were, at that time, in spite of the protests of John Fiske and a few other far-seeing scholars and humanitarians, on a par with the policies of Cortez and the Spanish conquerors in Mexico. For though in our more northern country Indian art had never reached the heights that it did in Mexico, and there were here no carven temples to shatter, nor painted hieroglyphic missals to burn, yet we were destroying with equally well-meaning zeal the cruder counterpart of this ancient aboriginal culture in the native life entrusted to our care.

I showed some of the Indian songs to Stokowski, and I well remember his reverent silence. He was deeply moved, for this music seemed to him the very voice of the "New World." When he left he asked me for some little thing to mark "this truly

American day," and I gave him a silver ornament wrought into art-shape (a flower form) by some facile though untaught Navaho Indian silversmith. Perhaps the subsequent onrushing events of a full and varied concert career have wiped that "American day" from Stokowski's memory, but I have never forgotten it, nor the picture of the talented, fair-haired boy leaning over the piano with the Indian songs in his hands.

A few years later, out of a clear sky, I received a letter from



Photo by the Phillips Studio, Philadelphia

LEOPOLD STOKOWSKI

Busoni, the great pianist then touring this country from the Atlantic to the Pacific coast. As a girl in my early teens I had had the privilege of a few lessons from him and he had remained my kind and unforgetting friend whose interest had followed my work. "Will you write out for me," he wrote, "a few Indian melodies, six or eight, perhaps more—choosing those which you think capable of greater development and expansion. I have a

wish to try an experiment with them—a rhapsody or fantasy for piano and orchestra.” Then followed some interesting talks in which I gained new insight into the workings of Busoni’s truly great mind. His sensitive perception, and at the same time his marked clarity of thought, offer a truly rare combination of scholarly analysis and poetic vision. Three years later came to me from Berlin another letter saying that the Fantasy was finished. News of the first production in Berlin, and of subsequent performances elsewhere, programs, newspaper clippings, descriptions, reached me, and keenly I looked forward to the day when I should hear the work.

At last, on February 19, 1915, I sat in the Academy in Philadelphia, listening to the rehearsal of the “Indian Fantasy” played by the composer for the first time in America, and, by some appropriate stroke of fate, performed by the Philadelphia Orchestra under the strong and imaginative leadership of Stokowski. Though the work had been accepted for performance with other American orchestras, it seemed indeed fitting that Stokowski, who had at once recognized the composition at its true value, should give the first signal for the “Indian Fantasy” to sound in this country.

In the empty hall we sat at the morning rehearsal, just a handful of friends, Madame Busoni on one side of me and on the other Percy Grainger, the young English composer who has done so much for the folk-song of his own land and who has already shown deep interest in the folk-song of America. Stokowski lifted his baton, and the cellos and double basses sounded. With the first bars of the orchestral introduction (based on a song of the cliff-perched Hopi Indians) the walls melted away, and I was in the West, filled again with that awing sense of vastness, of solitude, of immensity. The boundless horizon, the endless stretch of plains and deserts, the might of the Mississippi, the towering grandeur of the Rocky Mountains—all this, the spirit of the real America (a spirit of primeval, latent power) Busoni had felt while traveling across the continent, and now had tried to reproduce. Our whole great country, not some localized phase of it, had made its impress on the sensitive nature of an artist, and in the Fantasy we have America “seen through a temperament” and expressed in music. As I listened, I recalled Busoni’s words to me after that transcontinental tour four years ago: “I understand this country now as never before,” and his new composition speaks to us of that understanding.

With all the resources of piano and orchestra Busoni conjures before us a succession of different pictures and ideas—primitive America—the sweep of the prairie winds, the roll and gleam of waters, the aerial song of birds. Positively atmospheric is the

interplay of color between piano and orchestra throughout the Fantasy. Technically, the design of the work consists of three parts which lead continuously one into the other. The first part is a free "Fantasia," the second ("The Blue-Bird Song") a Canzona, the third, a "Finale."

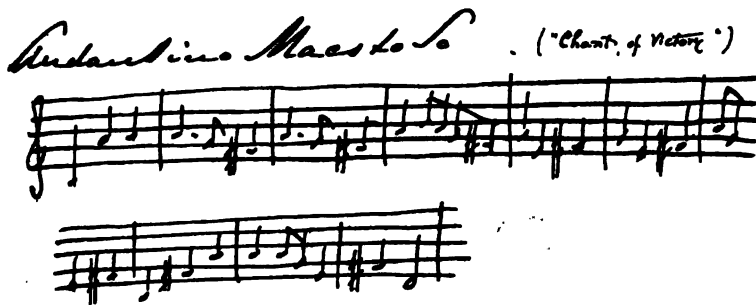
To me it was of course peculiarly interesting to see how the intrinsic character of Indian music, on which the work is built, compels its own treatment, remaining unalterably Indian, standing out with its own sharp rhythmic and melodic outline on the background of the composer's thought like sculptured bas-relief. And this, of course, was Busoni's own ideal in regard to this



AUTHOR OF "THE INDIAN FANTASY"

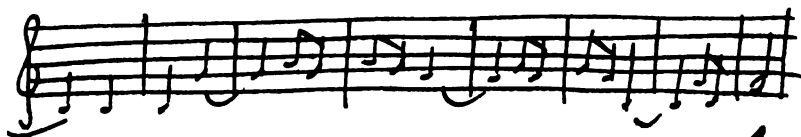
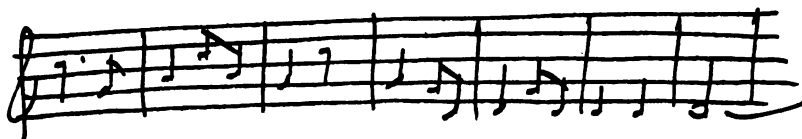
work. Before he put pen to paper he said that he would not overlay the Indian themes with any feeling of European culture nor "develop" them according to the usual standards of composition. He wished to regard them as individual musical entities which should develop through the composer *according to their own nature and character*; they should be like musical seeds, as he expressed it, sown in the soil of a receptive, re-creative mind.

This desire to let the Indian themes create their own musical environment and speak in their own idiom makes the Fantasy not only a work of originality and power, but also, according to my thinking, by far the most important effort ever yet made in any use of our native musical material.

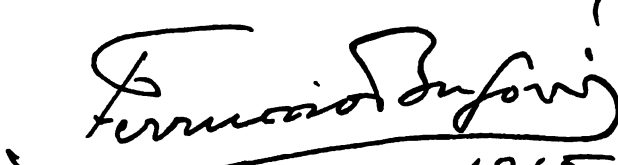


One Indian theme which Busoni has expanded into a broad and stirring melody, and which he calls "The Chant of Victory" seemed to him possible for adaptation as one of our national anthems, as it is admirably simple and has its roots deep in the earliest life of our country. Another theme of real beauty is "The Bluebird's Lament," a charming pentatonic melody of the agricultural and peaceful Pima Indians of Arizona which, under Busoni's fingers, and later in the wood winds of the orchestra, sang itself indelibly into the memory of the listeners. A dance song of the Acoma Indians of New Mexico broadened into almost martial character with great dignity and nobility; a light-hearted gaming-song of the Cheyennes in alternate three-four and four-four rhythm, in which the triangle throws into clearer outline the glitter of the piano-part; fragments of other themes from the Indians of the Plains; all these musical motives drawn from the

Finale



cdo,


 1915

THIS THEME AND THE THEMES ON THE OPPOSITE PAGE ARE THE PRINCIPAL ONES IN BUSONI'S "INDIAN FANTASY," AND WERE WRITTEN FOR MISS CURTIS BY THE COMPOSER HIMSELF.

songs of many different tribes fill the work with variety, interest, and richness. Though Busoni has been sparing with the drum (the pulse-beat of true Indian music) this characteristic feature enters at the last, and with perhaps the greater dynamic effect through having been withheld at first. The stirring tattoo, beginning softly, as though from afar, then drawing near, wakens a vivid picture of Indian life. We see a host appearing over the hill-crest, singing as they come; they pass before us, and at the end they vanish again into the distance, mysterious, causing us to ponder on the early dawn of human life on the American Continent, and on the passing of the primitive Red Man. This almost abrupt and phantom-like ending leaves one still lost in the mood created by the music. The keynote of the Fantasy, as of the real America, is *elemental force*, and this the Indian themes proclaim as they stride across the delicate shimmer, beauty, and clarity of Busoni's marvelous piano-playing and cut their way through all the technical finish of his exquisitely balanced use of the modern orchestra.

Said Stokowski after this first performance: "I consider this the most important new step in the development of music since DeBussy first began to break fresh paths in tonal and harmonic relations. It will have a very deep influence on the trend of music in the future." And the great American audience that packed the hall in Philadelphia seemed also to have felt that a new and really important art-work had been born in music through the stimulus of American life—not the life of our cosmopolitan cities (which is all that the visiting European artist usually seeks) but the open life of the great expanse beyond the Mississippi. One of the guarantors of the Philadelphia orchestra perhaps best expressed the verdict of the public on Busoni's Fantasy when he pronounced it "an epoch-making work."

We may be glad indeed for the sake of music and for the sake of America that Busoni has seen our country through the poet's apperception and has given to us ourselves a new realization of our artistic possibilities. But those of us who have the future of the Red Man at heart rejoice in Busoni's composition for still other reasons. We know that such an art-work by so great a man will help to make the Indian better recognized and will emphasize the value of his contribution to our national life: we welcome the "Indian Fantasy," therefore, for the sake of Indian humanity.



THE TIES OF BROTHERHOOD *

BY BOLTON SMITH

IT seems fitting that at the first meeting held in this building dedicated "To the Glory of God through the Service of Man"—we should reaffirm our allegiance to the great principles of which this dedication is but the outward expression. We cannot do this in any better way than by examining the foundations of these beliefs and considering honestly to what extent we, as a people, have incorporated them into our lives and made them the rule of our conduct.

In speaking to you who are going out as teachers, I do not apologize for letting my remarks range over a field as wide as that of civilization itself. No body of citizens should have any broader or more catholic outlook on the world than those who belong to your profession. This is true everywhere but especially true in a republic such as ours where, in the long run, the people do decide all important questions. To many of the thinkers of the world this has seemed preposterous. Herbert Spencer asks by what means "the collective wisdom can be separated from the collective folly and set over it in such a way as to guide it aright." I don't suppose any democrat believes the people guide everything aright; but at least we can say that they do not go wrong intentionally and that is more than can be said of some of the diplomats of Europe. And then, we must remember that it is their business and who shall deny them the right to make mistakes—yes, and to learn through those very mistakes how to avoid them in the future? Is not that the upward way of all life? Responsibility and mistake before the lesson can be learned. God could have governed the world autocratically had He been so disposed, but He wanted men, not automata.

When the foundations of this building were laid, the world was at peace and the problems presented for our solution were peculiarly our own—and sufficiently numerous and important too—but now is added our share of the world's problems, which are being seared into our very souls by a destruction so relentless, so continuous, so frightful, as to belittle even nature's everlasting warfare. Famine, flood, tempest, earthquake, and disease,

* The baccalaureate address delivered on June 2, 1915, at the George Peabody College for Teachers, Nashville, Tennessee

all seem puny enemies compared with our brother man, once the ties of brotherhood are severed. It is as if Wagner's Ring had come true, only with a different ending, and Mimi the dwarf had possessed himself of the Tarnhelm and the Magic Ring, and the Hosts of Darkness were wielding the power which, of right, belongs only to Siegfried, the son of the gods. But there the analogy ends. Walhalla may burn. But for us there is no Götterdämmerung; our God knows no twilight and we who are His children, and made in His image, do by the deepest law of our being turn to Him for strength and counsel when in trouble.

Many years ago I heard Robert G. Ingersoll deliver his lecture on Shakespeare, to what was perhaps the finest audience that ever gathered in Memphis. In the course of his remarks he said, "When man is prosperous he praises himself," and the speaker threw out his chest. Then, bending over and assuming the attitude of supplication, he added, "And when in trouble he prays to God."

The lecture was, I am sure, a wonderful production, but I have forgotten everything except those two sentences which struck at the very heart of my confidence in the soundness of the intellectual processes of the speaker and greatly lessened my interest in what followed. Yet I admit the truth of the statement. In time of prosperity we do forget God. In time of trouble we do turn to Him. But it would seem that so able a man might have realized that if we could only remember to go to God with our prosperity and to ask Him what use to make of it, we would not so often have to go to Him when our mistakes had brought us to adversity. A wiser man, or a humbler man, would have realized that what he considered an evidence of man's self-reliance and power was only an evidence of forgetfulness and of weakness; and that if when we finally do go to Him it is with bowed head, this is not because we conceive that attitude to be especially pleasing to our Father, but because we are humbled in our own eyes at the thought that we had so long forgotten Him. Blessed are the words of St. Augustine: "Thou hast made us for Thyself and our hearts are troubled until they find rest in Thee." Ingersoll was a kindly, an honest, and an able man, but if he had been a "God-intoxicated man," think what great constructive work his eloquence could have carried forward to success! Why was he not such a man? Had he but once looked into the face of Christ I am sure he would have become such an one. Our Master died that our souls, and therefore our lives, might be resplendent with the love and service of the Father, even as was His own. He said, "And I, if I be lifted up, will bring all men unto Me." Had His followers failed to lift Him up that Ingersoll was not drawn to Him?

It is indeed a pity that more of the world's strong men are not men of deep religious conviction—such for example as the late William E. Gladstone and our President, God bless him—men in whom religion is a living force, consciously modifying conduct. I do not mean that our strong men are not honest. Many do go to church; some of them are public-spirited, even liberal of time and money; but how many of them stand in the attitude of the old charwoman in Mrs. Frances Hodgson Burnett's story, "The Dawn of a Tomorrow" and say: "Speak Lord, Thy servant heareth." Yet it seems to me that this war raises the question: Can our civilization be permanent without a more complete recognition of spiritual forces by the people and by their leaders? The world has had many consecrated clergymen and priests whose lesson was primarily one of personal holiness. That had to come first in the order of growth. But now that our social organization is becoming more complex and our control over the great forces of nature more complete, it is important that we shall have an ever-growing number of consecrated business men, consecrated statesmen, consecrated leaders of labor, consecrated teachers, until over every life there shall be written the dedication, "To the Glory of God and the Service of Man." The ages of faith are not behind us; they must be ahead. Faith was never needed more than now. The Everlasting Arms are still underneath us and the time *will* come when we shall trust ourselves wholly to them.

In order that there may be no one within the sound of my voice who will not understand what I am attempting to say, let me present the thought in the form of an allegory. As life worked upward from the cell there came a time, let us suppose, when insects with feelers represented the highest type of life on this earth. They had no eyes and had not even developed any specialized type of feelers possessing olfactory power. They were satisfied with feelers, knowing of nothing better. They knew of the world only what feeling told them. They ran into all sorts of danger for they must touch a thing before they knew whether it was enemy or food. If any dreamer suggested to them that there might be another guide which would supplement feeling, they would think the suggestion very silly and if they exchanged views on the subject would probably say that insect nature does not change and that feelers were good enough for them. But in the process of the ages, the time came when one of their number—a sport, to use the language of biology—had a new sensation. At times it had an impression that it knew what it was about to touch before touching it. At first that impression was not trusted, but as by exercise it became perfected it was trusted more and more. This new type of insect avoided danger

better and thus secured more food and multiplied more rapidly than the others. The sense of smell had entered the world as an aid to life in its upward trend.

The highest animal, man, now has five senses and an intellect, all of which serve to familiarize him with the material universe. The mess philosophers make of things shows of how little use the intellect is in recognizing even the existence of spiritual truth in attempting to understand ultimate realities. Bergson asserts that the function of the intellect is to deal with dead matter, not with life. Man has for some thousands of years been developing another sense; one by which he is becoming conscious of the spiritual realities, of God and the soul. He distrusts this sense at first but, finding that those individuals and races survive which trust it most, man's confidence in this new sense grows. It makes for brotherhood and coöperation among men. It enables men to avoid many dangers, to work with greater efficiency, and to secure more food. It points the path of progress. To those who have become consciously aware of the presence of God, it is at times the only reality for which we feel we could make any effort, endure any sacrifice.

"Earth's crammed with heaven,
And every common bush aflame with God;
But only he who sees,
Takes off his shoes."

Speaking reverently, but wishing above all things to be understood, let me say that the religion of Christ is not an effort to make terms with the hereafter. When man is doing God's work that question does not trouble him. Religion is that rightness, that soundness of attitude toward God and our brother and our own soul, which is a prerequisite to all clear vision and sound thinking. Religion brings to bear on action that wisdom of the heart which so often confounds the wisdom of the head and is the necessary condition of the highest efficiency. Chateaubriand says: "There are two consequences in history—an immediate one, which is instantly recognized, and one in the distance, which is not at first perceived. These consequences often contradict each other; the former are the results of our own limited wisdom; the latter, those of that wisdom which endures. The providential event appears after the human event. God rises up behind man. Deny, if you will, the supreme counsel; disown its action; dispute about words; designate by the term force of circumstances or reason what the vulgar call Providence; but look to the end of an accomplished fact, and you will see that it has always produced the contrary of what was expected from it if it was not established at first upon morality and justice."

No man occupying the attitude of this writer could coin the phrase, "World power or downfall!" Rather would he exclaim, "World service or downfall!" "World-wide service lest downfall come!" What sort of Christianity must that of Bismarck have been when he could say, "If I were not a Christian I would be a republican!" No wonder many of the common people of Europe class religion with monarchy and with aristocracy and consider it one of the great forces of reaction and an enemy of the people.

Whatever this war proves, there is one thing that it does *not* prove. It does *not* prove the failure of Christianity. On the contrary, the more we know of the facts, the more emphatically we feel that Christianity, the Christianity of Christ, the Christianity of the gospels, is the only thing in the world that could have prevented this war. For Christianity is kindness; Christianity is sympathy; Christianity is iustice; Christianity is freedom. The first lesson of this war is, therefore: Let us be Christians—Christians taking our Christianity seriously as did the old Covenanters; Christians in the church, Christians in the State, Christians in the school, Christians in business, and Christians in our homes.

We are told that our young men loaf around pool rooms, have no ambition; that parents have no longer any control over their children. We cannot return to the use of force; we would not if we could; but is there not a better way? May it not be that our children are unconsciously sitting in judgment upon us while we are blaming them? May they not be saying to us: "We have looked upon your moralities, which begin with yourselves and end with us, your children, because we are *your* children, not because we are God's children—immortal souls committed to your care. These moralities do not appeal to us; they do not fill our hearts. You make use of them for your own purposes, not for God's. Your own use of leisure does not seem to us any nobler than ours seems to you. But if you will present to us moralities which can fire the heart, we will embrace them, and for them we are ready to give up these silly methods of killing time. They bore us as much as they displease you."

Fathers, if you would control your sons, you must fill your hearts with generous longings, your lives with helpful service, and associate your boys with those thoughts and that work. Thus and thus only can you reach your children. These young people are very wise. A religion of words does not impress them. We must try a religion of deeds. So shall we arouse their interest and open their hearts to the message of the spirit, and when the spirit speaks they will listen as youth always has listened. The presence of the Negro in our midst presents an opportunity for practical ethics of which we may yet avail ourselves in our

schools. Perhaps God wishes our children to learn of Him by doing their duty to the humblest of His children. "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." If His love goes out in such ample measure how can we withhold our own? I am speaking to those here who believe in God, who are as convinced of His existence as of their own, who believe in the moral order as they believe in mathematics. To the others, I am afraid my standpoint may seem unreal, abnormal, forced. They will not really understand me. They have not the key.

We hear a good deal about the race problems in Europe and we prick up our ears, for we too have a race problem as to which our conscience is not entirely tranquil. We feel that perhaps race antagonism between the Gaul, the Teuton, and the Slav, has made this war inevitable, that perhaps race antagonisms do present problems impossible of solution, and we are troubled; for we have the Negro in our midst, the Japanese across the Pacific, and beyond we see the four hundred million Chinese whom the Japanese may some day drill and send against the world. We forget that we have already reconciled greater antagonisms of race than those which brought on this war. If the statesmen of Europe had been willing to learn of so young a nation they could have avoided this war; Germany, by granting genuine local self-government, could have made Alsace-Lorraine as loyal to her as the people of the South are to the Union. That would have ended the *revanche* in France and her unnatural alliance with Russia. Austria, by granting similar liberties to Bosnia-Herzegovina, could have greatly lessened Servian antagonism; might even have secured Servian friendship. The Germans of Switzerland outnumber the Italians and French, the head of the Swiss army is a Teuton, and to make matters worse, his wife is a niece of Bismarck. But the French-Swiss do not want to join France; nor do the Italian Swiss go over to Italy. They have justice, sympathy, freedom, where they are. These are the talismans which the central empires have declined to try. But had they been truly Christian they would have tried them and there would have been no war.

For the purpose of this paper it is not necessary to assume that Switzerland is any more Christian than Germany and Austria. A truly just and wise course of action will produce good results whether adopted on the advice of the head, through reasoning, or of the heart, through prayer and consecration of spirit. They are both divinely ordained methods of reaching the truth, and supplement one another as did the senses of feeling and smell in the insect. But when the path is difficult or involves

self-denial we may not wish to travel it and then we must call upon religion, the practical function of which is to make us wish to know God's will and desire to do it. Let us then, in this spirit, turn to Him, not overwhelmed by our problems, for all problems are easy to Him. Their seeming difficulty is due, not to anything inherent, but to our own attitude of disbelief and antagonism.

This is a Southern institution, controlled and managed by Southern men. It has loyally served the South for more than a generation, sending out thousands of consecrated men and women inspired by the world's highest ideals, who, in their turn, have given of their best to the South. It is today sending you to continue that work. It is established to "pay the debt due from present to future generations." Where, in all the world, should Southern problems be discussed with frankness and sincerity if not here? When, if not now?

But for the race problems of Europe and the refusal of the dominant races there to deal with them in the spirit of justice and sympathy, I believe the war would not have occurred. It is unlikely that those responsible have ever dreamed to what a pass these acts of injustice would bring their world and imperil their own most cherished interests; yet this has happened. Some one has said that misery is the greatest social solvent, that under its influence society tends to become dissolved into its primitive elements. I believe that this can be said with even greater truth of injustice, of which misery is but an effect.

Injustice works like subterranean waters, opening fissures, excavating caverns, rendering everything insecure; but when the crash comes we look for an outward explanation though the reason should be sought within. Is it not ever the same old story? If we wait long enough do we not always find that God's laws are self-executing, that injustice to the weak brings punishment?

"He who watches over Israel neither slumbers nor sleeps." Are we not "all His children and the sheep of his pasture?" "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap." "Keep thy heart with all diligence, for out of it are the issues of life."

Look into the heart of man, for the cause of everything that happens to him is there.

"All the poised balances of God would swerve
Did men not get the blessings they deserve;
And all the vigorous scales of Fate would turn,
Did men not get the punishments they earn."

There is also forgiveness, but only to those who have realized deeply that, first, there is law.

In this spirit let us turn to the consideration of our own race question ; and we may well begin with slavery, which was a Colonial and not a Southern institution. To call slavery a Southern institution is to sin against history in a still more important aspect. The South was pure Anglo-Saxon and slavery was as alien to the Anglo-Saxon as were despotism and sloth. You may call slavery anything you will—Portuguese, Spanish, Roman, Oriental,—but you cannot call it Southern in the sense in which we use the word. There never was any reason why our people should have felt called upon to defend slavery ; and our idealists, beginning with Thomas Jefferson, never did defend it. I firmly believe that as practiced in the South it was a more kindly and less harmful institution than it ever had been anywhere else. But even with us it arrested intellectual and spiritual, and therefore literary, development. Aristocracy always has this tendency, as does any institution which degrades toil and holds back the common people.

In time of war the laws are silent. Slavery set up and consecrated war as the permanent God-established relation between labor and capital. No discussion could be permitted which did not directly or indirectly tend to strengthen its hold upon the public mind. You might as well expect a child in swaddling clothes to learn to walk, as to expect intellectual, spiritual, or literary progress from a people whose thinkers and writers were thus muzzled ; whether consciously or unconsciously does not matter, the effect would be the same, perhaps greater, if unconsciously.

Therefore, we can say that slavery was legalized injustice, the effects of which were not limited to the black man, and that in bringing it to an end the Anglo-Saxon people who chanced to settle in the Northern states rendered their brethren of the South, and especially the poor white people of the South, perhaps the greatest service one people ever rendered another. The mountaineers and other poor whites of the South represent part of the price we have had to pay for slavery. The emancipation proclamation freed them as really as it did the Negroes ; more so, in fact, as their future is more unlimited. They are naturally a fine race, but slavery had no permanent place for the white man who worked with his hands. He was forced to the poorer soils and the remote regions where the wealthy planter with his slaves did not care to follow. Slavery acted as a wedge driven through society, elevating those above, but forcing down those below.

The way in which the South has leaped forward since the war shows it must have been straining at the leash before the war. These verses addressed by the great English poet, Alfred Noyes, to the purified England which he believes will emerge from this war, could have been addressed to the South after her emancipation.

And captains that we thought were dead,
And dreamers that we thought were dumb,
And voices that we thought were fled
Arise and call us, and we come ;
And "Search in thine own soul," they cry,
"For there, too, lurks thine enemy.

Search for the foe in thine own soul,
The sloth, the intellectual pride,
The trivial jest that veils the goal
For which our fathers lived and died ;
The lawless dreams, the cynic art,
That rend thy nobler self apart."

Therefore a Power above the State,
The unconquerable Power, returns.
The fire, the fire that made her great,
Once more upon her altar burns,
Once more, redeemed and healed and whole,
She moves to the Eternal Goal.

If the war in Europe seems to have a message for us, it is not because I believe that our race problem will involve physical conflict. I do not know what will come of it ; probably something quite different from what we anticipate. But I do not believe there are two compartments in the brain which concern themselves with justice ; one with justice to the white, the other with justice to the black. I am not thinking of the man who is lynched so much as of the law which is lynched ; of our ideals which are degraded ; of our youth who are perverted.

I know the spiritual leaders of the Southern people do not approve of these things, but I fear many think they are the price we must pay for white domination and should not be condemned openly. It is the old dualistic idea that God holds only a limited sway in this world. With that in our hearts our faith can never become robust enough to lead us through the dangers of this complicated civilization. But a change is taking place. Recently the ladies of the Nineteenth Century Club in Memphis held a meeting, presided over by Mrs. Isaac Reese, formerly of this city. They protested against a lynching which had taken place in Somerville and unanimously adopted resolutions. They declared they did not desire the protection of lynch law, as it undermined the moral spirit of their husbands, their brothers, and their sons, and of the community in which they were to bring up their daughters.

These resolutions remind me of an incident which took place in the old statehouse at Jackson, Mississippi, in the middle of the last century. It was told me by General West of Holly Springs, who was present. A Whig state convention was in session. The great orator, Sargent S. Prentice, rose as chairman of a committee, to make a formal report, but in the course of his remarks

drifted to the subject, ever near to his heart, of the threatened repudiation of the Planters' Bank bonds. The news that Prentice was speaking spread like wildfire. Everyone dropped his work and ran to the capitol, the ladies thronging the gallery. Prentice was not aware of their presence until, in one of his flights, he looked up and saw them. He stopped, and, changing the character of his argument, addressed his remarks to them. He told them that the esteem and veneration in which they were held was the flowering of the highest and best in man. He pointed out that any act by which man compromised with his highest convictions and consented to a life upon a lower level, lessened his self-respect and would be sure to lessen his respect for woman. Therefore, he appealed to the women of Mississippi to join him in a crusade against repudiation.

One night two years ago, while on a street car going to one of the commencement exercises at Fisk University, I witnessed the following incident. The car was almost filled, there being, I believe, no vacant spaces except the end seats of two benches across the aisle from one another; on one of the benches sat a white man, on the other a black man. A Negro entered and, no doubt blinded by the sudden light, sat down beside the white man. It was plainly an excusable mistake which the Negro would have rectified of his own motion in an instant. The white man, however, did not wait nor call his attention to his mistake, but threw him across the aisle into the opposite seat. The man appeared to feel justified in what he had done; no doubt he thought that white supremacy required such a course of action. I do not believe he had ever been told otherwise by any of the organs of opinion which commanded his confidence. The late Edgar Gardner Murphy, himself a Southern man, showed that the basis of ascendancy is service; but our schools, churches, and papers must teach this doctrine if such incidents are to cease.

In "Commerce and Finance," published in New York City by the great cotton authority, Theodore H. Price, a Southerner, I read the following:

"Hannibal Beatty died the other day at Yorkville, S. C. He was born a slave and never rose above the station of an humble worker, yet the whole city joined in paying tribute to his memory. He was sexton of one of the churches of the white folks for 46 years—the church of the "quality,"—and for 41 years he was also the janitor of the courthouse. By the compelling power of a long life of faithful, honest service he won the respect of everybody. If ever he gave offense to white or black the circumstance is not of record, says the *Yorkville Enquirer*, one of the best newspapers of the South. Courteous, faithful, kindly, and obliging, he exemplified in his character the best qualities of his race.

"When he came to die he had one request to make ; that was that he should be buried from the church of which he had been the sexton so long. The services were conducted by the white pastor, with the Negro clergyman of the Methodist Church of which Hannibal was a member, assisting. The church was crowded with whites and blacks in about equal numbers. There were many floral offerings from both races.

"Most remarkable of all the tributes was that bench and bar, city and county, officials and officers of the church, acted as pall-bearers.

"Yorkville honored itself in honoring Hannibal Beatty. He played well his modest part and man can do no more. He was a credit to his race in his living, and in the tribute paid to him in his death there is abiding proof of the affection in which the Southerner holds the worthy and faithful black. "

The street-car incident I have described might have happened in Memphis or any other Southern town and the victim might have been Hannibal Beatty, this much respected Negro ; and there can be no effective redress in our present state of public opinion.

If the Northern states had all been sunk in the sea before our Civil War, the Southern states would have freed the Negro sooner or later. A prerequisite to the settlement of the race problem is that we shall treat it precisely as if the Negro *had* been freed by Southern legislation. I believe that we are at bottom more interested in these weaker people than we are willing to admit, and that the time is coming when our best people will speak out. I hope to see the day when our teachers will prepare our children for the right attitude toward the Negro by telling them all about his African home, the conditions which have delayed his development there, the opportunity which his presence in our midst gives us to raise him, the obligation of every person of the higher race to bear with him and to help him. I believe that such talks will have real effect on the lives of these children and help them to deal with their own problems of right and wrong, of God and the soul. Let their maxim be "*Noblesse oblige*." Is not this the way to fit our children for the maintenance of white ascendancy ?

We sincerely wish to improve the Negro—for his good and for our own—but we do not stop to consider that self-respect is as essential to his improvement as it is to ours. It is God's way of pointing the upward path. The matter must be explained to our people in order that the white man with whom the Negro may be brought in contact shall understand that it is not manly to humiliate him. Harris Dickson makes Old Reliable'say of Colonel Spottiswoode: "Cunnel never makes a nigger feel like a nigger." Can't we imitate the Colonel a little more ?

The question of the mingling of the races is in no wise involved. The more respect we show for those Negroes who deserve respect, the more self-respect will they develop, and the less mingling of blood will there be. Instead of longing to be white they will look forward to being decent, God-fearing Negroes, filling such places as their capacities fit them for and thankful for the protection, education, and development which their residence in a land of high-minded Christian white men has obtained for them. If, in the period of transition through which we are passing, it seems to us that many of them have looked forward to losing themselves in the white race rather than to developing a deserving colored race, it is not because they, following what they took to be our opinion, have found so few examples of what was good among their own people. I would lose my confidence in God if I did not believe that the religion which I profess is as open to the soul of a black man as it is to mine ; and I do believe that in a universe where I see harmony on every side, there is a way by which our instinct for race preservation and our instinct for justice can each be given full play. It is true, wherever people of different races have dwelt together for long periods of time, there has been a mingling of blood, but this has been along the lowest levels—outside the marriage bond—and in lands where no attempt was made to raise the lower race. No people have treated the subject race with the justice with which the Southern people have treated the Negro ; he has never been given the same opportunity for Christianity and education elsewhere. The present case, therefore, is without precedent ; and I believe that if we will continue to follow our God-given instincts we will find here as elsewhere, that they furnish the best protection. Since our present methods have not prevented the mingling of races, why not try a treatment more nearly in accord with Christian ideals ? Perhaps that will work better. If so, we would have one more evidence of the efficiency of our religion.

Might it not be that the Negro has been placed in our midst that he may receive the education in Christian character and service which perhaps this people, alone, of all the peoples of the world, can give him. Negroes thus formed and under the guidance of white missionaries are now going to Africa ; and as their number increases and character improves, may not we, through their help, be the principal influence in the redemption of the one hundred and fifty millions of natives now in Africa—all brought about through the institution of slavery played upon by the religion of Jesus Christ ! Under God nothing seems impossible. If we do but meet this question in the spirit in which Christ would have us meet it, will not His blessing go with us even unto the end ?

THE MAN WHO INTERFERED

BY JOHN OSKISON

UNTIL long after midnight Jim Freeman sat reading a battered, graceful old volume containing "Troilus and Cressida" and "Julius Caesar"—a book bound in leather for a Gentleman of Virginia in 1771, and strayed from its mates of the set generations ago. Its type was bold and clear, fit for failing eyes to peruse.

Hoof-beats sounded in the square, clattered across the frozen mud; a horse stopped at the sidewalk; Jim put down the book, changed his spectacles, and waited. The rider dismounted, crossed the sagging boards outside the door, but there came no knock. Jim threaded his way among the type-racks and piled miscellany of his small printing shop to confront his visitor.

As he came into the starlight, he could discern only that it was a woman who stood there.

"Howdy!" he greeted. She shifted a little, but did not answer.

"Step inside—seems chilly out here, but I've got a little bit of fire left in the stove." Jim opened the door wide; in his words had been neither surprise nor question.

The woman came in and sat down on the other side of the battered walnut desk from his own. Jim sat down, too, and began to finger the book.

The editor of the *Circletown Round-Up* was fifty-four, spectacled, and dingy. He lived alone in a room partitioned off from his printing shop, and after supper every evening, by the yellow glow of a big oil lamp, he gave a concert on his fifteen-dollar music machine for the men who came to the post office next door for mail—every evening except Friday. On Friday the *Round-Up* was printed; and the job of wrapping it ready for Saturday's distribution to its four hundred subscribers lasted into the night.

He was a pioneer of the tiny Oklahoma town; he had come upon it when it was first taking shape as a yellow, pine-board blot on the prairie, and he loved it. To the editor, Circletown was not what it seemed—merely a forlorn, drab outpost of civilization. Rather, it was a spot of splendid promise. Some day a railroad would come, and some day, too, twenty-five hundred feet or so below the grass roots, somebody's oil rig would strike

the black, saturated sand which spells wealth and excitement. Meanwhile, in his heart dwelt a troubled consciousness that among his neighbors were some who failed to find peace and prosperity in Circletown and the district of which it was the center.

"Sometimes I sit up late reading," Jim remarked after a long silence.

"I am Lizzie Squirrel," said the woman finally. She spoke very quietly. "I am 'Wolf' Harper's wife."

"Yes; I knew you as soon as you came into the light. In trouble?"

She nodded.

"About 'Wolf'?"

"Yes—I am leaving him."

"I saw him going out of town this evening." Jim opened the book, fingering the leaves; after a moment he spoke:

"You got to the end, I reckon?" She nodded. "Well, it had to come. Where you bound for?"

"Back to my home—my people live over yonder." She bent her head toward the East.

"In the Spavinaw hills—yes. It is thirty-five miles—a long ride."

"First I want to speak to my brother. I saw your light, and I thought maybe you would go and wake Billy. He is hard to wake."

"Yes, Billy is hard to wake!" Jim's mind held a picture of Lizzie Squirrel's brother, the Indian pool-hall loafer, as he had lurched home to his shack that evening.

"So, you put 'Wolf' to bed and pulled out?"

"No." Lizzie Squirrel turned to study Jim Freeman's face by the light of the big lamp. She was of the erect Indian breed, strong and comely; at thirty she still bore herself proudly and, in spirit, all but unscarred by the brutality of her husband. Six years of alternate joy and humiliation had driven the light back from the front of her eyes, but had not extinguished it. She wore a man's heavy overcoat, buttoned close under her chin, and a thick woolen scarf was wrapped about her head, almost concealing her black hair.

"Listen!" She loosed the coat at her throat. "When 'Wolf' got home this night he tried to beat me, but I fought with him; and because he was weak from drink I choked him until he lost his senses. Then I tied his hands and locked him in the stable. In one hour he came back to his senses and called to me to come and let him out. But I did not—I was afraid. So, I sat and thought what to do."

The woman's tight-balled hands were resting on the desk; she was leaning forward to watch the effect of her words on Jim Freeman. He did not speak, but in his face Lizzie Squirrel read sympathy and a wish to understand. Presently her hands relaxed, and she spoke calmly.

"So, I thought and thought about what to do, and at last I could only see one way—I will go back to my people in the hills. There I will have peace. Though I have not lived with my people since I went away to school as a young girl, I know that they will take me in. They will take back the 'white girl'—you know they call me that because I went away to school among the whites and married a white man. But they are good people, and they will give me peace anyway!"

"Peace!" echoed Jim Freeman. "Yes, that would be good—but only for a while."

"Will you go and wake Billy now? I must tell him to ride out and turn 'Wolf' loose."

"Yes, in a minute." A conviction that he ought to stop this woman from going back to the hills, and to a family who would not understand her failure to find a niche in the white man's world was in Jim's mind, and he was searching for the reasons which lay behind it. There was, of course, the general good which comes from preserving the social order; but beyond that was another argument, if he could only get it. He looked across at Lizzie, at her puzzled, unmarred face. Suddenly the argument came to his mind; she had not been beaten.

"Tonight," he asked, "did 'Wolf' hurt you?"

"No; I told you I whipped him and choked him—it was easy."

"Why then, you're leaving just when you don't have to!"

Jim Freeman smiled, as if a great load had been lifted.

"But 'Wolf' would kill me if I went back!" Lizzie said it calmly.

"Maybe—this time. But never again."

The woman's face lighted, and she laughed.

"Once would be enough!"

"No, no," Jim, protested, laughing too, "I mean, he might try this time, but never again. And I will go with you."

She shook her head.

"Don't you see! You beat him this time; you've got him tamed. He'll be a good old work horse after this. After this, when he wants to go out and kick up his heels, go along with him and see that he don't bust things. In your place, instead of running away, I'd sure stay and make a man out of 'Wolf' Harper."

Again the woman shook her head and spread her hands in a gesture of despair.

"Anyhow," Jim Freeman went on, peering at Lizzie earnestly, "you ought to go back with me, and tell him why you're quitting him. Going off this way won't do—he'll follow you and make trouble for your folks. What do you say—we'll not bother to rouse Billy, but you and I'll ride out now?"

Lizzie's gaze met Jim's steadily, then she rose, buttoning the coat with shaking hands.

"Yes, I think I ought to tell him."

"Good! We'll go and get a couple of horses out of Dick Grayson's barn."

Jim scrawled a note to be pinned to the door of Dick's stable, put out the light, and the two went into the cold, star-lit night.

Inspired by the dingy, lonely man who rode beside her, a battered derby crushed down almost to his spectacles and a knitted scarf about his throat to keep out the cold, Lizzie rode toward her home with the first genuine uplift of hope she had felt in years.

It was a raw November night, with high clouds driving before the wind. Jim was cold and uncomfortable; he hated horseback riding. He preferred a double-seated buggy, with two sedate horses jogging along at six miles an hour. Astride Grayson's big sorrel, he looked grotesque and old and frayed, the literal Jim Freeman; but, underneath, lived another Jim Freeman, one who talked gaily, wisely, to Lizzie Squirrel, and who seemed to her as peaceful as the hills for whose shelter she yearned. Jim spoke of the stars, in a strain to outrage an astronomer:

"Now, you take the 'Dipper'—it's my special, favorite constellation. Round and round the North Star it goes, like a cup on a chain pump, dipping up a little drop of life every day and spilling it out over the world. One day it's a storm, or a big fight somewhere in heathen parts, and next day it spills over us such a cupful of good luck (sunshine, or a baby boy, or a good price for the fat hog we've got to sell) that we forget the sorrow it brought up yesterday. That's how it seems to me—it's a symbol of life."

Other constellations and particular stars Jim pointed out as they jogged over the frozen road. After a time Lizzie interrupted:

"I do not know the stars; maybe I do not look up enough."

"You've got to look up if you take the 'Dipper' for a mascot. What it has for you must be spilled in your face, not on top of your head! Study it if you want to find out what comes up out of the well of the world."

They rode through a depression, where the cold struck in and set them shivering; they crossed a mile of prairie which rose like

a backbone—over it the wind blew dry and stimulating. Once Jim Freeman lifted his derby to let such a breeze tumble his thinning hair.

As they came close to the little weather-beaten house on the prairie where "Wolf" Harper and his Indian wife lived, Jim Freeman heard maudlin sounds coming from the log stable. They were the cries of the enraged brute, sickeningly familiar to the man who had spent his life among people of primitive passions. Men like "Wolf" Harper had almost shaken Jim Freeman's faith in his fellows—almost.

"I'm cold," said Jim Freeman, as they rode up to the gate of the wire-fenced enclosure, in which the house and barn stood, and dismounted. "Could you just make a cup of coffee, while I go down and let 'Wolf' out?"

"Maybe I better go, too," suggested Lizzie, but Jim Freeman shook his head and said:

"No, you stay here; and while we drink some coffee, you and I and 'Wolf' can talk things over."

"Then you take the lantern," advised Lizzie, as she lighted it.

A ludicrous sort of a whistled tune marked Jim Freeman's progress toward the stable. Hearing it, "Wolf" Harper broke into a spasm of shouted profanity; before Jim's hand touched the heavy wooden bar which Lizzie Squirrel had fastened across the door, he made out the words of the drunken man's tirade:

"I'm a wolf—that's what they call me! And it's my night to howl! Stand back there, an' let me at him! Let me at him, I say!" Then the man laughed, wildly. Jim Freeman was not fit to tackle a drunken man—he wasn't even sure that he had the courage to tackle one. Sweat stood on his forehead as he fumbled with the bar—Jim Freeman knew that it was the sign of fear! He trembled as the bar was thrown clear and the heavy door of the stable swung open. He understood that he had to go to the drunken man, untie his hands and feet, and then deal with him as the fates directed. He forced himself forward.

The lantern's light flashed in "Wolf" Harper's eyes, and he made a grotesque, squirming effort to leap upon the bearer of the light. Then he saw that it was Jim Freeman who had come. Snarling, he babbled:

"So, it's you, 'Old Four-eyes.' Well, what you goin' to do to me?"

"Going to turn you loose, 'Wolf,'" said Jim Freeman; and by some miracle of self-control the editor's voice was held steady.

"All right," promised "Wolf" Harper thickly, "an' then I'm a-goin' to kill you! Let me at you, you old, four-eyed, interferin'—"

"Keep still till I get these ropes off you!" Jim Freeman bent over the struggling man and began to drive unwilling fingers to the task of freeing him.

First, Jim took the ropes off the feet of the man on the ground; and instantly he had to dodge a sharp boot-heel swung blindly at his head. "Wolf" got to his feet then, standing unsteadily and holding out his hands. Jim got the rope free, and stepped back, picking up the lantern which he had set down close by.

"Now, — you, I'm goin' to clean you up!" cried "Wolf"; he sprang toward the battered man who stood with the sweat of fear beading his forehead. But Jim Freeman did not flinch.

"Wolf" Harper bore the editor to the floor of the stable; as they went down, the lantern rolled out of Jim's hand, but, freakishly, righted itself near the door. Its feeble glimmer shone upon the two as they struggled.

A crashing blow from "Wolf" Harper's fist shattered the editor's spectacles; but a cut on the cheek was the worst of that. "Thank heaven, they didn't get into my eyes!" muttered Jim. He was holding on to the arms of the drunken man with all his strength. And with all the strength and frenzy of the drunken brute, "Wolf" Harper was struggling to get his fists free.

Jim Freeman was a battered man of fifty-four, unused to physical strain; the sweat on his forehead became a sign of exhaustion within a minute. Suddenly he loosed his hold on "Wolf" Harper's arms, and, plunging swiftly, succeeded in getting from under. His fingers sought the other's neck—sought and found an uncertain grip.

He held that grip with the desperation of a great fear and a great necessity. "Wolf" Harper tried to beat him off, tried to fling him off with brutal kicks, tried to brain him with deliberate swings of his doubled fist. But, battered, bleeding, with all but a flicker of consciousness gone, Jim Freeman contrived to hold on until the other was staggering and gasping for breath.

Lizzie Squirrel had lighted a fire in the stove and had put water on to boil before it occurred to her that the two men ought to be there. She went to the door to listen, but heard no sound; she ran swiftly to the stable.

Just inside the door she found the lantern, shining feebly, peacefully, upon two unconscious men. She swung its light across them, and fell back with a startled cry at the sight revealed. She went to hang the lantern on its accustomed nail, then stooped to loosen the grip which Jim Freeman had never relaxed on the throat of her husband. She sobbed as she tugged at the battered man's fingers; and when she pulled him free from "Wolf," the older man rolled inertly to her feet, his bruised and bleeding face upturned in the dim light.

Lizzie Squirrel dragged the two men into the cold air and went to fetch water. It was not a time for wailing; she worked with quiet effectiveness. But when the clean, cold dawn came, and the sky grew pink where it met the prairie, only one man saw it.

"Wolf" Harper, sober and shaken, sat against the wall of the log stable gazing fearfully at his Indian wife as she worked over the battered form of the man who had interfered. He said nothing, but, burning deep into his primitive soul, he heard the words which came like a prayer from his woman's lips:

"Freeman—he has done it for me—and I was nothing to him!" As the sun rose and showed her the truth beyond the possibility of questioning, she went to lean her head against the door; over her tired, gray face the tears streamed.

Jim Freeman had believed in people. To Lizzie Squirrel he had said:

"After this night, 'Wolf' will never beat you again—if I were you I'd sure stay with him and make a man out of him!" Well, she could do that now; and the reconstructed life of a cow-country bum and wife-beater was perhaps the fittest memorial the editor of the *Round-Up* could have wished.



He was a friend to man and he lived in a house by the side of the road.—Homer

"LET me live in a house by the side of the road,
 Where the race of men go by—
 The men who are good and the men who are bad,
 As good and as bad as I.
 I would not sit in the scorner's seat,
 Or hurl the cynic's ban—
 Let me live in my house by the side of the road
 And be a friend to man.

"Let me live in my house by the side of the road
 Where the race of men go by—
 They are good, they are bad, they are weak,
 they are strong,
 Wise, foolish—so am I.
 Then why should I sit in the scorner's seat
 Or hurl the cynic's ban?
 Let me live in my house by the side of the road
 And be a friend to man."

YOUNG PEOPLE'S ARMSTRONG LEAGUES*

BY KATHERINE GARRISON CHAPIN

President of the Armstrong League of New York City

THE story of the movement to form Armstrong Leagues among the young people of the United States claims a place in these pages merely because it is a new attempt to help meet the problems confronting the Indian and Negro races. Like the history of anything in its early youth, this story must be mainly of antecedents and of plans for the future. The movement, begun in the winter of 1914, was seriously balked by the outbreak of the European War and the consequent widespread interest in relief organizations. Nevertheless, the idea has taken root, and though for awhile it must be slow growing and in a limited area, we hope that the movement will eventually become national in its scope and influence.

To those interested in Indian and Negro questions, the name of General Armstrong, the founder of Hampton Institute, needs no explanation as a title for any movement that hopes to carry on some of the splendid spirit of his work. General Armstrong was not only a great pioneer, but a man of active ideas and ideals—ideals which are still a working basis in the field of education. Nor has his inspiration been allowed to become a thing of the past. One cannot help feeling that a great reason for Hampton's success is that it holds fast to its prophets and pioneers, and does not lose the savor of their personality in its memory of them. The name of General Armstrong is still vibrant with meaning. The name of Dr. Frissell will always be spoken with the same fervor and devotion; and so their work is carried on. The Armstrong League hopes to help keep that spirit alive in the world and at the same time to keep alive other truths, other inspirations which can so easily be lost. This movement has its creators as well as Hampton, and its history at the present moment is mainly the story of their work and inspiration.

The idea of forming these leagues among young people originated with Mr. Elbridge L. Adams, who, as executive secretary of the National Hampton Association, planned to organize the young people in schools and colleges into leagues for the

* This article includes the first annual report of the Armstrong League of New York City.

study of race questions and for the furtherance of movements for the industrial development of the Indian and the Negro. In his splendid work for the Hampton Association and as director of the Music School Settlement for Colored People in New York, Mr. Adams had been impressed with the great need for such an organization among the young people to help them to a better understanding of these races and their problems. The movement also owes much of its idea and impulse to Miss Natalie Curtis, the compiler of "The Indians' Book," and to Mrs. Osgood Mason, whose study and understanding of our primitive races in their transition to civilization has been a particular help and inspiration to the Armstrong League of New York City.

Both Mrs. Mason and Miss Curtis, in their experiences among the Indians in the West, were constantly impressed with the fact that the white people who form the public opinion behind the Government, which must decide questions of educating and disposing of these Indians and their lands, have too little understanding of the Indians and no recognition of their point of view, one reason being that the things we are taught about them as children are nearly all incorrect. Mrs. Mason and Miss Curtis realized that the problems which were confronting these Indians, and the vast mistakes and the injustice which have taken place, were due almost entirely to the ignorance and indifference of the average American citizen, and that therefore the youth of the present day, who will form the public opinion of the next generation, must become intelligent on these serious and vital questions.

It is this idea, coördinated with the plans of organization which Mr. Adams had conceived, that form the background of the Armstrong Leagues. To be a really useful force this movement should eventually become national in its scope. Consequently it was decided to form leagues, not only in the schools and colleges, but among the young people in different cities as well. These leagues are similarly organized, with an elastic constitution which may be amended by each individual organization according to its needs. The first of these leagues to be formed was the Armstrong League of New York City, inaugurated in January 1914. At present the other leagues are at Phillips Academy, Andover, Groton School, and Williams College.

The Armstrong League of New York City aims primarily to understand the Indian and Negro races and to disseminate intelligent information about them; to realize our responsibilities and obligations toward them; and to help them find the bridge across from primitive life in one instance and from the after effects of slavery in the other, into their place in the white man's civilization.

We know that these things can only be accomplished through the power of a strong public sentiment, and although we feel very young and uninfluential at present, we realize that we must look forward to the time when we will form the public opinion of the future, and we wish to become intelligent to that end. In the meantime we want to give practical assistance to those institutions and individuals who are carrying on the best type of education and development for the Indian and Negro races in this country.

The Armstrong League of New York City is not a junior branch of the National Hampton Association, nor an auxiliary to any of the various Armstrong Associations in other cities. It is, however, the loyal and devoted friend of Hampton Institute and the splendid work which Dr. Frissell and his associates are doing in the normal, agricultural, and industrial fields. Theirs is the finest type of education yet developed for the Indian and the Negro, and in so far as is possible the New York Armstrong League aims to further this work by supporting scholarships for Indian and Negro students at Hampton Institute and by spreading its valuable influence. At the same time the League wants to help such institutions as the Music School Settlement for Colored People in New York, and other organizations which are aiming at the best development of the Indian and Negro races.

FIRST ANNUAL REPORT OF THE ARMSTRONG LEAGUE OF NEW YORK CITY

The report of the Armstrong League of New York City covers a period of about one year and five months. At present it has an enrollment of sixty-eight members, which membership consists of both young men and women, not merely "young society women" as has been erroneously stated in a previous number [of the Southern Workman. The constitution of this League is similar to that of the others except that it was decided to have membership dues of two dollars a year, at least until the organization is well rooted.

At the first meeting of the League in January 1914, the following officers were elected for one year:—

| | |
|-------------------------|---------------------------|
| President | Miss Katherine G. Chapin |
| 1st Vice President | Miss Mary Jay Schieffelin |
| 2nd Vice President | Miss Margaret Carnegie |
| Recording Secretary | Miss Eva T. McAdoo |
| Corresponding Secretary | Miss Lois Hall |
| Treasurer | Mr. Alan Fox |

Unfortunately Miss Margaret Carnegie was obliged to resign from her office, owing to the fact that she was still in school and unable to do any active work in the League. We therefore decided to leave the office open until the next year.

The first general meeting of the League was held on February 16, 1914, at the residence of Mrs. William J. Schieffelin. At this meeting Miss Natalie Curtis was to have spoken, but, owing to her illness, Canon Charles Douglas, who has lived for some time among the Indians in the Southwest, and Madikane Cele, a Zulu graduate of Hampton, offered to speak instead. To this meeting we invited the young people whom we thought would be interested in becoming members of the League, and in spite of a terrific snowstorm, we had a good-sized audience. At the end of the evening we spoke of the Armstrong League and invited those present to join. We met with an excellent response, and in this way the bulk of our membership was obtained.

There was no other general meeting of the Armstrong League until the fall of 1914. In the meantime the war had broken out and New York was being flooded with appeals and benefit performances. Fortunately we were able to strike just at the psychological moment, as a week later our plan would probably have failed.

On November 23, 1914, the Armstrong League gave a small subscription dance at the residence of Mrs. Chapin, the tickets for which were sold at three dollars each. Although held in a small private house, where it was not possible to realize a large amount, the dance was a great success, serving to bring the members of the League together, and to spread interest in it, as well as to make money.

During the winter, members of the League were interested in the Music School Settlement for Colored People in One Hundred Thirty-first Street and attended their very delightful concerts of folk music on Sunday afternoons.

A large meeting of the League and their friends was held on January 31, 1915, at the residence of Mrs. Chapin, at which Miss Natalie Curtis spoke on "The Art and Industry of the American Indian: His Contribution to Our Civilization" illustrated with Indian songs. Miss Curtis's sympathy and understanding of the Indian in his poetry and philosophy, the great art and simplicity with which she sings his songs (exactly as the Indian himself sings them), her knowledge of his life and problems, and her direct and telling eloquence in presenting them, were a revelation to her audience. We had waited for a year to have Miss Curtis speak to us, and felt well repaid, as we knew that her presentation of the subject would do more than any other one thing to develop the intelligence and enthusiasm we wish so much to arouse among the young people of New York.

The officers and a few members of the League attended the Hampton meeting at Carnegie Hall on February 8 and the concert of the Music School Settlement at Carnegie Hall on April 12.

The last general meeting of the year was held on April 13 at the residence of Mrs. Schieffelin, when the following were elected officers for one year:—

| | |
|-------------------------|---------------------------|
| President | Miss Katherine G. Chapin |
| 1st Vice President | Miss Mary Jay Schieffelin |
| 2nd Vice President | Mrs. Alan Fox |
| Recording Secretary | Miss Eva T. McAdoo |
| Corresponding Secretary | Miss M. Louise Dixon |
| Treasurer | Mr. Douglas M. Moffat |

Members of the Armstrong League were very kindly invited to join the special Anniversary trip to Hampton Institute on April 22. Unfortunately, owing to the fact that the trip came in the middle of the week, none of the young business men of the League were able to get off. To those of us who went, however, the trip, which is so excellently managed by Mr. Alexander Trowbridge, was interesting and delightful and the days at the school were a revelation of what this splendid training has accomplished and is accomplishing among its students, and in the community. To know Hampton one must see it, and to see it, to come in contact with the untiring enthusiasm and devotion of Dr. Frissell and his associates, and the fine spirit of the students, is an inspiration we hope every member of the Armstrong League may some day have.

Financial Report

During the past year the Armstrong League of New York City has made the following donations:—

| | |
|---|----------|
| Three \$100 scholarships at Hampton Institute | \$300.00 |
| To the Colored Kindergarten in 134th Street for rent and teacher's salary during December | 28.00 |
| To the Music School Settlement for Colored People to make arrangements for their basket-ball court | 50.00 |
| To the Colored Kindergarten for rent during May | 14.00 |
| Total | \$392.00 |

The Armstrong League of New York City presents this report with a full realization of how slight a thing it is, and merely with the object of showing the trend of its activities. What we hope to accomplish still lies in the future. In so far as we are able to help Indians or Negroes to evolve the best of themselves—not to lose their own identity and become as white people, but to bring into their lives with us the best contributions of their own race—in so far shall we have succeeded. It is for the present generation to learn a new interpretation of justice, and to widen the value of our civilization.

At Home and Afield

HAMPTON INCIDENTS

DR. FRISSELL AT WHITEFIELD

DURING the strenuous campaign of the student quartet and Hampton speakers through the White Mountain resorts the singers made their headquarters at Whitefield, New Hampshire. Dr. Frissell appeared to enjoy greatly the sight of so many Hamptonians after his long absence from home. Although not strong enough up to that time to play golf on the regular course he took pleasure in playing several games with Major Moton upon the little putting green at the side of the cottage where he has passed the summer.

DR. FRISSELL ON THE "HAMPTON"

AS the schooner *Hampton* lay at anchor in Magnolia Harbor, homeward bound after her long cruise down East to Penobscot Bay, the crew and quartet were surprised by an unexpected visit. Dr. Frissell had gained sufficient strength to make the journey from Whitefield to the North Shore and came aboard just as the singers were preparing for the afternoon meeting on the beautiful estate of Mr. William Coolidge.

Dr. Frissell insisted upon making his headquarters upon the boat, where he was given the stateroom, and enjoyed true Hampton beans and corn bread with other table luxuries hospitably prepared by the crew. On the day following the meeting in the lovely gardens and woods of the Coolidge estate the Misses Frances and Harriet Curtis and Miss Annie Scoville were guests at table with Dr. Frissell and the other campaigners as the *Hampton* sailed down the coast under full

canvas from Magnolia to Nahant, where the plantation melodies of Hampton received applause in one of the finest old homes of that quaint seaport town. Dr. Frissell spoke for the first time in many months at this meeting and appeared to enjoy his short voyage and stay aboard the *Hampton*.

ENTERTAINMENTS

GREATLY enjoyed was the evening of September 3, when students and workers listened in Clarke Hall to an interesting account by Miss Andrus of her trip to the Panama-Pacific Exposition, and looked at the varied and beautiful views which illustrated her narrative. To the charming Exposition pictures were added scenes from other places visited by Miss Andrus—the majestic Grand Canyon, with its marvelous spaces and color effects; cactus-covered desert wastes; quaint and picturesque old Spanish missions; the house where Ramona was married; Indian *tipi* villages and pueblos, and, of especial interest to Hamptonians, several of the present homes, in Oklahoma, of Indian ex-students.

It was a satisfaction to hear that the Guatemala Band and the Hampton Quartet were among the most popular musical attractions of the Exposition.

A unique entertainment, planned by the students themselves, was given in Clarke Hall on the evening of August 27. Representatives of two states—North Carolina and Florida—

showed pictures illustrating imaginary trips and accompanied them with explanatory talks. H. H. Hamilton of Asheville, N. C., described the wonderful mountain scenery of his native state; and G. A. Ross of Miami gave an excellent account of scenery and life in that section of Florida. The young men were assisted by two of the girl students who read appropriate poems. The entertainment was interesting, creditable, and suggestive for the future.

ON Sunday evening, September 12, a public musical service was held by the King's Daughters Society. There were piano and vocal solos and songs by the girls of the choir. Especially enjoyed was the girls' quartet, which sang plantation songs.

ON the evening of Labor Day, September 6, and again on Monday, September 13, students and workers were entertained by amusing moving pictures.

AGRICULTURE NOTES

THE agricultural department will send a live-stock exhibit to the Virginia State Fair to be held this fall in Richmond. A special building is being prepared for this exhibit, and the department intends to show several dairy cows, mules, and possibly hogs. These animals will be assembled in one building, and the exhibit will be made as attractive as possible.

The school's Director of Agriculture, Mr. C. K. Graham, went to California this summer to attend the annual meeting of the Association of American Agricultural Colleges and Experiment Stations.

TRADE CLASS PICNIC

THE Senior Trade Class sail on Labor Day is an annual affair, always looked forward to with great expectations. This year the boys of this class invited the Senior agriculturists to go with them. Although clouds

and rain greeted them on the morning of September 6, they marched gaily down to the wharf, cheered on by the music of their faithful band, and also, no doubt, by the fact that the girls were watching them from Virginia Hall lawn. The boys went to Gloucester for their picnic, as they did last year, and all agreed that, in spite of the inclement weather, they had a very jolly time.

ATHLETICS

THE summer baseball league of Hampton Institute was composed this year of three teams—the Y. M. C. A., the 1916 Trade Class, and the Giants. Very close battles were fought every afternoon from five to six o'clock and great excitement reigned among the enthusiastic supporters of the various teams. The season closed with the Y. M. C. A. team again the winner and proud possessor of the banner for the second year. They won 21 games and lost only 6. The 1916 Trade Class won 11 and lost 17, while the Giants stood third with 9 games won and 19 lost.

EXTENSION WORK

AT the recent meeting of the National Negro Business League, Major Moton was present and spoke on the work of the Negro Organization Society. He told of the campaign in Virginia for the purpose of raising money to buy a farm on which the white people of Virginia have promised to build a sanatorium for colored people suffering from tuberculosis. Captain Washington also attended the meeting, and the quartet which was taking part in the New England campaign sang at several of the Business League meetings, winning hearty applause.

ON Monday morning, September 13, the Hampton left the school wharf, carrying a party of men who went to take part in the annual campaign of the Negro Organization Society for community betterment. Meet-

ings were held and addresses made at points in Northumberland, Lancaster, Richmond, Essex, and Spottsylvania Counties. Representatives of Hampton Institute who went on the trip were Major Moton, president of the Negro Organization Society, Captain Washington, and Mr. W. T. B. Williams.

HAMPTON WORKERS

A former worker at Hampton, Miss Helen Sutherland, has returned to assist in the school laundry.

Captain J. E. Scott, assistant in

the Commandant's Office, has resigned his position in order to go to Titus-town, the attractive Negro settlement near Norfolk, Virginia, where he will have charge of the building operations, and will help the people in their efforts for community betterment. His successor is Captain Walter R. Brown of the Class of 1913.

The position of secretary in the Commandant's Office, left vacant by the resignation of Captain William H. Harrison, has been taken by Miss Alice M. Alston, a former teacher at the Whittier School.



GRADUATES AND EX-STUDENTS

THE numerous activities of a Hampton graduate's life are illustrated in the following extract from a letter from Blanche M. Briggs, '14, who is teaching in the new Booker T. Washington School in Suffolk, Va. "During the winter, I organized a reading club for my girls which I named the Frances Harper Reading Club, because I always thought so much of the Frances Harper Literary Society at Hampton. I have raised money by giving concerts to help pay for the books in our school library, and on Monday night, April 26, my domestic science classes gave an entertainment, "The Village of Hiawatha" for the special benefit of the domestic-science department. We have a large kitchen, but it has never been ceiled, so we are trying to raise money enough to ceil it the first week in May.

"I am the general secretary of the Emancipation Organization, and with the aid of another teacher I am planning to organize our girls into a Camp Fire Club. I am a member of the Patrons' League. We not only discuss topics pertaining to the school and the club, but we raise money to help beautify our school building and grounds.

"I feel that no teacher is fit to teach children in the day school who does not also teach them in the Sunday school. I am the teacher of class number two and often I am substitute teacher for any class when the regular teacher is absent."

TOWARDS the end of January Annie Olley Anderson, 1909, announced the birth of her first child. She wrote: "Having nothing but my housework to do the past year, I devoted my time to charity. A few ladies with a director decided to make a few people happy at Christmas time. We gave out one hundred seventy-five Christmas dinners and hundreds of toys. Each bag contained a chicken, bread, potatoes, turnips, sugar, tea, one can of vegetables, and apples. This was the happiest time of my life except when I was at Hampton and when my baby was born. I, myself raised \$15.65, six cans of corn and peas, and twelve dolls dressed by friends. So you see I feel that God has done lots for me."

IN January, Joanna J. Boyd, 1909, wrote in regard to various improvements in her school: "Since I wrote last, my school league has painted my schoolhouse white with green blinds. In November the school board of LaCrosse District helped the league to put up two outhouses near my school. We have a large school bell all ready to be put up. This bell was given my school by the King's Daughters at Hampton Institute. I have a large water cooler. Each child has his own cup. My rule is 'No cup, no water.' They understand what I mean, and are found bringing clean cups either of china or tin."

On June 30, 1915, Miss Boyd was married to Ulysses Grant Smith (1909), of Chase City, Va.

THE *Norfolk Journal and Guide* has been printing a series of short sketches of colored men who are engaged in business enterprises in Norfolk and its vicinity. Of the first of these "Business Builders," Charles S. Carter, Hampton ex-student '98, the *Journal and Guide* says:

"Mr. Carter came to Norfolk about fifteen years ago from Hampton Institute, and embarked in the tailoring business. Although he started out on a small scale his business has grown steadily until now it averages \$50,000 a year. His store is one of the best appointed men's furnishing stores in the city. He gives employment to a large number of young colored men as tailors and salesmen.

"Mr. Carter is active in business and church circles. He is treasurer and director of the Norfolk Home Building Association and is identified with other enterprises in the city. He is director of the choir of Grace Protestant Episcopal Church and occasionally serves the church as lay reader. Mr. Carter is a large real estate owner and has been successful as an investor as well as in his business."

ANOTHER "Business Builder; who is also a Hampton graduate, is Edward M. Canaday, Class of '76, who is spoken of as follows:

"Mr. Canaday is one of Norfolk's most substantial, active and progressive citizens. He is an alumnus of Hampton Institute and came to this city eighteen years ago from Williamsburg, Va., where he was a successful business man. For sixteen years after graduating from Hampton Institute, Mr. Canaday devoted his time to teaching in the public schools, engaging at the same time in the mercantile business in Williamsburg. He was also commissioner of revenue for the district of Williamsburg for four years.

"Mr. Canaday is at present a director of the Richmond Beneficial Insurance Company and manager of one of the local divisions. He is also a director of the Home Building Association of Norfolk and is active in all affairs pertaining to the advancement of his race in this city. It was through his personal efforts that many of the important improvements in the Brewer Street section of the old Fourth Ward were secured. He has accumulated considerable property through industry, thrift, and economy."

A member of the class of 1897, Dr. John A. Kenney, who has made an excellent reputation, both at Tuskegee Institute and throughout the South, as a physician and surgeon, is rendering splendid public service as managing editor of the *Journal of the National Medical Association*—a publication which is devoted to the interests of the allied professions of medicine, surgery, dentistry, and pharmacy. This journal, now in its seventh year of publication, is a credit to the devoted colored men and women who serve their race so faithfully and relieve so much pain and anxiety.

Dr. Kenney, together with a corp of faithful co-workers, has given, in his editorial work, special attention to preventive medicine. He has coöperated most heartily with Dr. Washington, Major Moton, and other distinguished Negro leaders in preaching the doctrine of "better health, better schools, better farms, better homes" for the masses, regardless of race or class.

FOR three years William N. Sanders, Graduate Class '11, has served as the executive secretary of the Nashville Colored Y. M. C. A. and has worked hard, together with other colored citizens, to help raise money for a \$100,000 Y. M. C. A. building. Julius Rosenwald, president of the Sears-Roebuck Company of Chicago, has promised Nashville \$25,000 for its Colored Y. M. C. A. branch, "on condition that \$75,000 additional be provided for the same purpose."

THE following letter was received May 31, 1915, from Paul V. Smith, Class of 1909, now principal of the public school in Roanoke in which he formerly had charge of the manual-training department.

"My school closed last Thursday. We had a very successful year, and a very good ending. My work in the manual-training department has been of special interest to the public. We constructed a nine-piece suite of furniture for the choir study of the largest colored church in the city, which has been lately erected. It consists of

six chairs, a table, settee, and bookcase, made of oak and finished in brown weathered oak. The settee is upholstered in brown fabricord, with springs.

"We also made two oak pieces for the Negro Exposition which is to be held in Richmond."

At the recent meeting of the National Negro Business League in Boston, David E. Crawford, a Middler of '87, who is now a lawyer and in the real estate business, spoke on the work of the Eureka Coöperative Banking Company, of which he is the treasurer. The object of that company is to help Negroes buy homes and to encourage systematic saving. Mr. Crawford went to Boston in 1889 with only one dollar and sixteen cents, and now has several thousand dollars saved.

Other former students who took part in the meeting of the Business League were Jesse H. Harris, '88, who was chairman of the committee on fraternal organizations, and Dr. Samuel E. Courtney, '79, who was chairman of the committee on place of meeting, and presided at the largest meeting, held in Symphony Hall.

George W. Buckner, '04, was graduated last year from Virginia Union University, and Thurman W. Patterson, ex-student '09, from the Theological Department of Lincoln University.

INDIAN NOTES

THREE former Hampton students are now employed at the Carlisle Indian School. Lavinia Cornelius, an undergraduate, is in charge of the hospital; Elizabeth Bender, '08, is one of the academic teachers; Carmen Montion, '15, is an assistant in the domestic science and domestic arts departments.

Amos Coffey, a member of last year's trade class, is employed by the Hood Rubber Company, East Watertown, Mass,

Winifred Garlow, '11, has been transferred from the Indian Office in Washington, D.C., to the Crow Creek Agency, S. D.

Arthur Coons was married on July 24 to Miss Gertie White, a Haskell graduate. They are making their home near Ralston, Oklahoma. Mr. Coons is one of the progressive farmers among the Pawnees, and a member of the Indian Farmers' Institute.

A Pima student at Hampton from '06 until '10, Cyrus Thomas, is now clerk in the store at Blackwater, Arizona, one of the little villages on the Pima Reservation. He is married and has two children.

Joshua Ramon Cachora is president of the Papago Progressive League, an association formed by the Indians themselves, and one which is doing a great deal for the tribe.

Mrs. Madeline Scott Stevens, who was a student at Hampton for a short time about twenty years ago, died at her home in Kansas last April.

WITHIN the last few months invitations to the graduating exercises of several training schools for nurses have been received. Millie Anderson, an Arickaree, has been graduated from the Bismarck, North Dakota, Evangelical Hospital and Deaconess Home; Susan Smith, Oneida, from the Wisconsin Training School for Nurses in Milwaukee; and Emma Corn, Sioux, and Florence Smith, Oneida, from the Dixie Hospital in Hampton.

The National Hampton Association

FOR the friends of the Negro and Indian and for the members of those associations which are united to help the Hampton School, there is always a place in the big family of three races on the shores of Hampton Roads. In the classrooms and shops, upon the wide porch of the Mansion House, in the Teachers' Home or Holly Tree Inn, the workers at Hampton welcome the workers for Hampton as if they were homing members of the same great family.

More than ever this year the workers at Hampton will endeavor to reach the workers for Hampton, not only with the singers and speakers from the school, but also through the office of the executive secretary of the National Hampton Association, newly appointed to keep in close touch with the associations composed of Hampton's friends at the North.

Whether they visit the center of campaigns in Marshall Hall or the office of the executive secretary to delve in the library of Negro and Indian education, folk lore, history, and life ; whether they stop to see the pictures of Hampton's tented camp or cruising chorus afloat or afield in the North ; or whether they analyze the charts of expenditures and receipts marking the success of expeditions which their organization have aided, the visiting friends from the Hampton Associations may consider these offices as peculiarly their own.

A distinct gain to the school in the coming year will be the ability of the new secretary to keep constantly in touch with the friends of Hampton. Every month in the columns of the Southern Workman discussions of the plans and results of meetings in the North will appear, with news of the various Associations and Armstrong Leagues.

Help in securing and organizing Hampton meetings at the North and especially in new territory at the South and West will be especially welcomed. It is hoped that the home office may become a clearing house for suggestions, requests, and information. Letters and queries will receive prompt attention and response. Whatever the associated friends of Hampton may desire, the secretary will endeavor to supply, whether it be a

pamphlet or the quartet which returns from San Francisco with the gold medal of the Exposition.

In the course of the year letters will be sent to the several organizations included in the National Association, with specific suggestions as to means of aiding the campaigns of the school and increasing Hampton's constituency. A pamphlet descriptive of the early beginnings and development of organized efforts for Hampton will be mailed to all members of the National Association.

From that dark day when General Armstrong fell paralyzed during his last speech in Boston, and the ladies of that city—staunchly loyal to the school—organized “that Hampton might not go down,” up to the present time, the organized efforts of Hampton's friends have increasingly supplied the means to send companies of trained leaders from Hampton to the South and West. Directly and indirectly through the members of the Boston Hampton Association hundreds of new friends and larger financial aid have been gained for the school.

The Brooklyn Association has rendered the school great service, not only by generous gifts and financial aid from year to year, but also by organizing and fostering the annual Anniversary expedition of the friends of Hampton, continuing the pilgrimages which the great leader of Hampton's trustees, Mr. Robert C. Ogden, brought to the school each year.

Philadelphia, Springfield, and Orange have also helped through their Hampton Associations in the past year. The value of these devoted organizations in aiding the school is too great to estimate.

Devoted friends of General Armstrong and Hampton have fostered and loyally carried on the associations of Hampton friends. Vivid presentations of Hampton's ever widening work at the South, given each year in Carnegie Hall, have brought to the leading people of New York City a continuing hope and belief in the Negro and Indian and their progress. Within the past few years such speakers as Ex-President Taft, Ex-Ambassador Choate, Mr. George McAneny, Dr. Booker T. Washington, and Dr. Talcott Williams have pleaded for Hampton at gatherings of which the patronesses have represented the best of New York's life.

With the growing work of the Associations and the gathering of their members each spring at Hampton, a sense of united purpose has resulted in the organization of the National Hampton Association. At the meeting held last spring in the Museum at the Institute, there were present sixty persons representing organizations already existing in New York, Boston, Brooklyn, Springfield, Massachusetts, and Orange, New Jersey.

It was resolved at this meeting that the headquarters of the executive secretary of the National Association, representing all the present Hampton Associations, shall be at Hampton. As the labors of another year begin in classrooms, shops, and fields the workers at Hampton gladly welcome this closer link with the workers for Hampton in efforts for peace and good will among men of different races here in America.

SYDNEY D. FRISSELL

Executive Secretary, National Hampton Association

What Others Say

AN INDIAN JUDGE

THE head of the 3000 Blackfeet Indians on the reservation at Glacier National Park, Chief Wild Plume, has been an authorized federal judge of the reservation for twelve years. He has never been known to grant a divorce, although many such cases have been brought before him.

Memphis Scimitar

COMPULSORY EDUCATION

WITH South Carolina and Texas enrolled on the list of states that have compulsory school attendance laws as a result of 1915 legislation, the states without compulsory laws are now reduced to four—Alabama, Florida, Georgia, and Mississippi.

The Texas law requires all children between the ages of 8 and 14 to attend school—60 days the first year, 80 days, the second year, and 100 days thereafter in every school year. It provides for attendance officers, fixes penalties for violations, and provides for the establishment of parental or truant schools where necessary. The law goes into effect September 1, 1916.

The South Carolina law is optional, but the state authorities are hopeful that a large proportion of the districts will vote to have the law apply to them.

NAVAHO INDIANS

THE Navahoes are today by long odds the most prosperous Indians in America. Their vast reserve offers ample pasturage for their sheep and ponies; and though their flocks are a

scrub lot, yielding a little more than fifty to seventy cents a head in wool on the average, still it costs nothing to keep sheep and goats. Both furnish a supply of meat. The hides fetch ready money. So do the wool and the blankets. And the Navahoes are the finest silversmiths in America. Formerly, they obtained their supply of raw silver bullion from the Spaniards; but today they melt and hammer down United States currency into butterfly brooches and snake bracelets and leather belts, with the fifty-cent coins changed into flower blossoms with a turquoise center. Ten-cent pieces and quarters are transformed into necklaces of silver beads or buttons for shirts and moccasins.

Travel

COLORED SCHOOLS IN ALABAMA

SINCE October 1, 1914, Mr. Julius S. Rosenwald has donated \$6191 toward the building of twenty-one school houses for colored children of Alabama. The State of Alabama gave \$3150; white people gave \$1570, and colored people themselves raised \$9279, a total of \$21,190. Mr. Rosenwald is offering to help build two hundred schoolhouses in Alabama and the South during a period of five years and will donate in all about \$70,000. The money is given on condition that the state and the colored people help. The fund is administered by the extension department of Tuskegee Institute.

The Crisis

SOME PUBLICATIONS OF

The Hampton Normal and Agricultural Institute

Annual Catalogue (Illustrated)

Principal's Report (Illustrated)

Founder's Day Programs

Education for Life, Samuel Chapin Armstrong

"Hampton"

Hampton's Message (Illustrated) Sydney D. Frissell

The Regeneration of Sam Jackson, (Illustrated) J. W. Church

What Some Men Have Said of Hampton Institute

Hampton Sketches II, Johnson of Hampton, E. L. Chichester

The Crucible, J. W. Church

General Armstrong's Life and Work (Illustrated) Franklin Carter

Practical Training in Negro Rural Schools (11) Jackson Davis

The Servant Question, Virginia Church

Hampton's Work for the Indians, Caroline W. Andrus

Single copies distributed free. Prices per dozen and hundred on application to Publication Office, The Hampton Normal and Agricultural Institute, Hampton, Virginia. In applying for publications please state reason for request.

Traveling Libraries

Traveling Libraries, consisting of nineteen books each, in a neat box in which they may be kept, will be loaned for a school term (October 1 to June 1) to any teacher or superintendent in Virginia on receipt of a nominal fee of fifty cents.

LIST OF BOOKS IN THE LIBRARY

Bailey's Principles of Agriculture
Bailey's Garden Making
Bancroft's Game Book
Barrows' Principles of Cookery
Birds Every Child Should Know
Black Beauty
Boy Scouts of America
Burrough's Squirrels
Dana's Plants and Their Children
Hodge's Nature Study and Life
Home Furniture Making
Hornady's Our Vanishing Wild Life
Keeler's Our Native Trees
Principles of Hygiene
Woolman's Sewing Course
Hampton Leaflets, Volume I
Hampton Leaflets, Volume II
Hampton Leaflets, Volume III
Hampton Leaflets, Volume IV

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HAMPTON, VIRGINIA

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NOVEMBER 1915

THE SOUTHERN WORKMAN

PERIODICAL ROOM
RECEIVED

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UNIV. OF MICH.
LIBRARY

Sanitary Housing in Washington

ESTHER F. BROWN

Our Debts

BENJAMIN BRAWLEY

The Crow Indians

ROBERT H. LOWIE

Early Days of the Ogden Movement

J. E. DAVIS

Press of
The Hampton Normal and Agricultural Institute
Hampton, Virginia

The Hampton Normal and Agricultural Institute

HAMPTON, VIRGINIA

H. B. FRISSELL, Principal

G. F. PHENIX, Vice Principal

F. K. ROGERS, Treasurer

W. H. SCOVILLE, Secretary

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What it is An undenominational industrial school founded in 1868 by Samuel Chapman Armstrong for Negro youth. Indians admitted in 1878.

Object To train teachers and industrial leaders

Equipment Land, 1060 acres ; buildings, 140

Courses Academic-normal, trade, agriculture, business, home economics

Enrollment Negroes, 1282 ; Indians, 45 ; total, 1327

Results Graduates, 1838 ; ex-students, over 6000
Outgrowths : Tuskegee, Calhoun, Mt. Meigs, and many smaller schools for Negroes

Needs \$125,000 annually above regular income
\$4,000,000 Endowment Fund
Scholarships

| | | | | |
|--|---|---|---|-------|
| A full annual scholarship for both academic and industrial instruction | - | - | - | \$100 |
| Annual academic scholarship | - | - | - | 70 |
| Annual industrial scholarship | - | - | - | 30 |
| Endowment full scholarship | - | - | - | 2500 |

Any contribution, however small, will be gratefully received and may be sent to H. B. FRISSELL, Principal, or to F. K. ROGERS, Treasurer, Hampton, Virginia.

FORM OF BEQUEST

I give and devise to the trustees of the Hampton Normal and Agricultural Institute, Hampton, Virginia, the sum of _____ dollars, payable

The Southern Workman

Published monthly by

The Hampton Normal and Agricultural Institute

Contents for November 1915

| | |
|--|-----|
| HAMPTON NEGRO FARMERS' CONFERENCE | 579 |
| SOCIETY OF AMERICAN INDIANS | 580 |
| THE NEGRO ORGANIZATION SOCIETY | 582 |
| THE LOUISVILLE CONFERENCE | 582 |
| SUSAN LAFLESCHÉ PICOTTE | 583 |
| THE MOHONK CONFERENCE WILLIAM L. BROWN | 584 |
| SANITARY HOUSING IN WASHINGTON, D.C. | |
| Illustrated ESTHER FLETCHER BROWN | 590 |
| HELPING WAYWARD GIRLS, Illustrated WILLIAM A. AERY | 598 |
| THE CROW INDIANS, Illustrated ROBERT H. LOWIE | 606 |
| NEGROES AS HEALTH OFFICERS SOUTHERN UNIVERSITY STUDENT | 612 |
| A THANKSGIVING, a poem SARAH COLLINS FERNANDIS | 614 |
| EARLY DAYS OF THE "OGDEN MOVEMENT" J. E. DAVIS | 615 |
| OUR DEBTS BENJAMIN BRAWLEY | 622 |
| WHY I CAME BACK TO HAMPTON FRED C. KIMBO | 626 |
| HAMPTON INCIDENTS | 629 |
| GRADUATES AND EX-STUDENTS | 636 |
| NATIONAL HAMPTON ASSOCIATION | 638 |
| WHAT OTHERS SAY | 640 |

THE SOUTHERN WORKMAN was founded by Samuel Chapman Armstrong in 1872, and is a monthly magazine devoted to the interests of undeveloped races.

It contains reports from Negro and Indian populations, with pictures of reservation and plantation life, as well as information concerning Hampton graduates and ex-students who since 1868 have taught more than 250,000 children in the South and West. It also provides a forum for the discussion of ethnological, sociological, and educational problems in all parts of the world.

CONTRIBUTIONS: The editors do not hold themselves responsible for the opinions expressed in contributed articles. Their aim is simply to place before their readers articles by men and women of ability without regard to the opinions held.

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THE HAMPTON LEAFLETS

Any twelve of the following numbers of the "The Hampton Leaflets" may be obtained free of charge by any Southern teacher or superintendent. *A charge of fifty cents per dozen is made to other applicants.* Cloth-bound volumes for 1905, '06, '07, and '08 will be furnished at thirty cents each, postpaid.

VOL. I

- 1 Experiments in Physics (Heat)
- 2 Sheep: Breeds, Care, Management
- 3 Transplanting
- 4 Birds Useful to Southern Farmers
- 5 *Withdrawn.* See Vol. VII, No. 4
- 6 Care and Management of Horses
- 7 How to Know the Trees by Their Bark
- 8 *Withdrawn.* See Vol. VII, No. 5
- 9 Commercial Fertilizers
- 10 Swine: Breeds, Care, Management
- 11 Fruits of Trees
- 12 December Suggestions

VOL. II

- 1 Suggestions to Teachers Preparing Students for Hampton Institute
- 2 Experiments in Physics (Water)
- 3 Spring Blossoms: Shrubs and Trees
- 4 School Gardening
- 5 Drainage
- 6 Mosquitoes
- 7 Roots
- 8 Seed Planting
- 9 Housekeeping Rules
- 10 Prevention of Tuberculosis
- 11 Thanksgiving Suggestions
- 12 *Withdrawn.* See Vol. VII, No. 3

VOL. III

- 1 Proper Use of Certain Words
- 2 Winter Buds
- 3 Domestic Arts at Hampton Institute
- 4 Beautifying Schoolhouses and Yards
- 5 Responsibility of Teachers for the Health of Their Children
- 6 Manual Training, Part I
- 7 Rotation of Crops
- 8 Life History of a Butterfly
- 9 How Seeds Travel
- 10 Nature Study for Primary Grades
- 11 Arbor Day
- 12 Evergreen Trees

VOL. IV

- 1 Plants
- 2 How to Attract the Birds
- 3 The Story of Corn
- 4 The Story of Cotton
- 5 The Meaning of the Flower
- 6 A Child's Garden
- 7 The Winged Pollen-Carriers
- 8 Soils
- 9 Care of Poultry
- 10 Plowing and Harrowing
- 11 Transplanting of Shrubs and Vines
- 12 Transplanting and Pruning of Trees

VOL. V

- 1 Teaching Reading to Children
- 2 Culture and Marketing of Peanuts
- 3 The House Fly a Carrier of Disease
- 4 Culture and Marketing of Tobacco
- 5 Virginia's Fishing Industry
- 6 Farm Manures
- 7 Soil Moisture and After-cultivation
- 8 Patent Medicines
- 9 Hookworm Disease
- 10 Reading in the Grammar Schools
- 11 Oystering in Hampton Roads
- 12 Common Sense in Negro Public Schools

VOL. VI

- 1 Sewing Lessons for Rural Schools
- 2 Housekeeping and Sanitation in Rural Schools
- 3 Canning and Preserving
- 4 Manual Training, Part II
- 5 Patrons' Meetings
- 6 *Out of print*
- 7 Southern Workman Special Index
- 8 Community Clubs for Women and Girls
- 9 Housekeeping and Cooking Lessons for Rural Communities
- 10 Fifty Years of Negro Progress
- 11 Approved Methods for Home Laundering
- 12 Number Steps for Beginners

VOL. VII

- 1 Manual Training, Part III
- 2 Helps for Rural Teachers
- 3 Injurious Insects
- 4 Dairy Cattle
- 5 Milk and Milk Products

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The Southern Workman

VOL. XLIV

NOVEMBER 1915

NO. 11

Editorials

Hampton Negro Farmers' Conference

While hundreds of Virginia Negro farmers come annually to Hampton Institute for a conference and share in the rich program which has been carefully prepared, and while many Negro men, women, and children place on exhibition very creditable specimens of farm crops, home industries, and school work, the big problem still remains to be solved; namely, How can the average rural Negro community—isolated and unorganized—be brought into a richer life and so vitalized that all its members will become happier and better?

Hampton offers every year a large number of small money prizes for the best products of the farm, school, and home. This year, in addition to the money prizes, there will be offered at the Negro Farmers' Conference, November 10 and 11, some prizes in the form of pedigree live stock—roosters, pigs, calves—and settings of eggs from pedigree stock. For the best twelve ears of corn, raised by a boy in a boys' corn club, the prizes will be: first, five dollars in gold; second, a cultivator; third, a wheel-hoe; fourth, a choice cockerel; and fifth, an order for a setting of eggs. Girls belonging to a canning club will receive for the best twelve quarts of canned goods: first, five dollars in gold; second, four dollars; third, three dollars; fourth, two dollars; and fifth, an order for a setting of eggs.

The aim of the agricultural department is to make the individual prize winners at the Conference benefactors to their communities by becoming the owners of some pedigree stock. When, for example, the winner of a one-dollar premium may exchange his or her cash prize for a good rooster, then there is evident possibility for community improvement through the introduction of good poultry stock. After all, it is worth noting that the nation's present income from poultry products runs into hundreds of millions of dollars. Whatever Hampton or any other school can do to make farming a dignified and paying occupation is worth doing. Dr. Seaman Knapp and other skillful leaders in rural-life improvement work have pointed the way to progress through the introduction of better live stock and care in selection and breeding.

During the Conference the farmers and their wives will listen to men and women who have achieved success in the face of hard conditions. What the woman can do to improve life on the farm and to care for the farm's by-products will be thoroughly discussed.

"Dawn of Plenty," a costly and instructive motion-picture story developed for the International Harvester Company of Chicago, will be shown. Three conferences will be held at the close of the Farmers' Conference—one for the Virginia industrial supervising teachers, another for the farm-demonstration agents, and a third for the state supervisors of Negro rural schools, which will be presided over by Dr. James Hardy Dillard.



**Society of
American
Indians**

The fifth annual Conference of the Society of American Indians was held at Lawrence, Kansas, from September 28 until October 3. Some of the sessions were held at Kansas University and some at Haskell Institute. The hospitality of the latter institution was most cordial, and many of the members were delightfully entertained there. Owing to the central location of the meeting place the attendance was larger than in former years, the delegates representing many tribes.

The general subject of the Conference was "Responsibility for the Red Man"—responsibility for the race in every phase of its own religious, social, educational, and moral development. An important step in the direction of self-help was the starting of the community-center movement. The first center is to be established among the Utes at White Rocks, Utah, under the supervision of Mrs. R. T. Bonnin, whose work in the *Atlantic* under the name of Sitkala-sha, attracted much attention a number of years ago. Much of the time was consumed in discussing the policies of the Indian Bureau, and how, from the point of view of those

most vitally concerned, they could be improved. Some were so radical as to wish it done away with altogether; others felt that the educated members of the race should be freed from its dominion at once, and that for non-competents the present authority vested in a commission would prove a beneficial change.

The stand made by the Society on the temperance question was a notable one, a unanimous vote in its favor having been cast. In this connection one section of the platform is especially interesting: "We invite attention to the fact that the first law enacted by Congress looking to the curtailment of the liquor traffic was enacted through the efforts of Mechecunneqa, Little Turtle, a Miami chief; that the Cherokee legislature began the enactment of laws prohibiting the liquor traffic as early as 1819, a quarter of a century before such laws were enacted by any white law-making bodies; and that the Indians for two centuries have pleaded for the elimination of this curse. We therefore now call upon all Indians to behold the illustrious example of those ancestors of ours and to demand the fulfillment of all treaties promising the suppression of the liquor traffic in the Indian country by state and national legislation." Other sections of the platform call especial attention to the two great legislative needs of the Indians: first, the codifying of the laws pertaining to Indians by the Carter Code Bill; second, the opening of the Court of Claims by the amended Stephens Bill.

The financial status of the Society is still of paramount importance. The membership, which is still about evenly divided between Indians and whites, has increased by over five hundred in the past year but the dues and donations have not by any means met the expenses, and the deficit has been met by Mr. Arthur C. Parker. Some subscriptions were made, and the associate division is soon to send out an appeal.

In order to take less of Mr. Parker's time from his regular work as archæologist of New York State, the offices of secretary and treasurer have been separated, and Mrs. M. L. B. Baldwin, a Chippewa in the employ of the Indian Bureau at Washington, was appointed to the latter position. Mr. Parker was re-elected as secretary. His services have been invaluable, and the *Quarterly Journal*, of which he is editor-in-chief, has come to be recognized as the authoritative publication on matters pertaining to the Indians. It has received much favorable comment from persons interested in race uplift, both in this country and in Europe. Rev. Sherman Coolidge, whose wise guidance has piloted the Society since the beginning, was re-elected as its president. It is a cause for congratulation that the former officers have been retained, men whose capacity and calm judgment have been proved, and under whose leadership the Society can keep to the same lines of usefulness which have marked its career since the foundation.

**The Negro
Organization
Society**

The officers of the Negro Organization Society—a fine, coöperative enterprise touching, directly and indirectly, 350,000 Virginia Negroes,—are safe race leaders who have won the confidence and respect of the white and colored people to whom they have made their plea for better homes, better health, better farms, and better schools.

The third annual meeting will be held in Petersburg November 3-5. Men and women who are leaders in social improvement work throughout Virginia have promised to attend and give to the Society the benefit of their experience. Among those who are expected are Governor H. C. Stuart; former Governor W. H. Mann; Honorable R. C. Stearns, state superintendent of public instruction; Dr. J. T. Mastin, secretary of the State Board of Charities and Correction; Dr. E. G. Williams, state commissioner of health.

Dr. Booker T. Washington and Major Moton (who is the president of the Negro Organization Society) will bring fresh inspiration to the large audiences and will treat from a broad viewpoint the question of promoting more friendly race relations throughout the length and breadth of Virginia.

The influence of the Society is not confined to Virginia nor indeed to Negroes. It reaches far beyond the boundaries of the Old Dominion and points the way to better relations among classes and divisions of Negroes and of white people. That so many organizations should be willing to work on a common platform and become part of a larger organization which helps, not through the distribution of money, but through the scattering of new and sound ideas concerning education, health, farming, and home making, gives the friends of Hampton much encouragement.



**The Louisville
Conference**

On October 14 and 15 there was held in Louisville, Kentucky, a conference by the National Board of the Young Women's Christian Association. This conference was planned by Miss Grace H. Dodge, president of the Board, some time before she died, for the purpose of talking over plans for the larger work among the colored students in the schools of the South. Eight of the secretaries and board members made the journey to Louisville for this council.

Many questions were discussed as to the securing and training of leaders among the colored associations in the South, and the summer conferences and the Training School for Secretaries were most interestingly explained by the secretaries.

Mr. John Little, superintendent of the Presbyterian mission colored schools in Louisville, made many valuable suggestions.

Dr. Thomas Jesse Jones, of the Bureau of Education in Washington, told of the great number of schools in the South which are greatly in need of Association work, there being four hundred of them in a limited area.

Mrs. John Hammond, author of "Black and White," made memorable speeches on both days, speaking with rare feeling and sympathy on the problems facing both white and colored people in the South. Herself a Southerner, her broad outlook for the best development of both races through a twofold patience and belief in each, was an inspiration. Mr. and Mrs. Traywick of Nashville, Tennessee, spoke of the cordial and kindly interest in the Association work throughout the South.

An account of this conference would not be complete without mention of the charming talk by Mrs. Titus of the Norfolk Colored Association. So overflowing with love and good will was it for the whole round world and all the people in it, that it gave new zest to the conference; and the assurance that love—the love that hopeth all things and believeth all things—is the true Path of Peace.



Susan
La Flesche
Picotte

In the death of Dr. Susan La Flesche Picotte the Indian race loses one of its foremost women, and the Omaha tribe an able advocate and champion.

Dr. Picotte entered Hampton in 1884, a young woman of most unusual promise, and was graduated two years later as salutatorian of her class. The following fall she entered the Woman's Medical College of Philadelphia. Her graduation from that institution marked an era in Indian education, for she was the first woman of her race to receive the degree of Doctor of Medicine. Since that time her life has been one of unselfish usefulness. For a short time after her marriage to Henry Picotte, a Sioux, she lived quietly in her own home, but her interest in the welfare of her tribe was too deep for her to remain unmindful of their great needs. In addition to a practice that took her over the entire reservation, she gradually assumed the position of spiritual leader for many of her tribe. She conducted services in the little mission church, did active temperance work, and was an influence for good in every phase of the life of her community, both among Indians and whites.

The Omahas' rich lands have for years made them an especial mark for the kind of white settler that is all too common in the vicinity of Indian reservations, and Dr. Picotte was always ready to come to the aid of the weak and ignorant. Between them and those who sought to rob them she stood as a strong wall. Her mind was quick to grasp the details of their troubles, and to them her name came to be synonymous with right and justice. Constant work and exposure finally told on her health to such an extent that for several years she has been more or less of an invalid, but in spite of increasing ill health her labors have been constant, and her death on September 18 ends a service such as it is given to few to render.

THE MOHONK CONFERENCE

BY WILLIAM L. BROWN

THE thirty-third Conference of "friends of the Indians and other dependent peoples" was held at Mohonk Lake October 20, 21, and 22. Rev. Samuel A. Eliot, D. D., of Boston presided.

The Conference, this year, took a long look into the future of Indian affairs and addressed itself to a consideration of certain fundamental needs affecting the Indians as a whole rather than to the specific wrongs of any particular tribe or region. The time has come, it is believed, for reviewing the whole broad field and for determining certain basic principles which may be established for years to come and which may be applied at all points. What is wanted is a wide foundation of Indian rights rather than a specific reform here and there. "You will never accomplish permanent results," an ex-Commissioner is quoted as having once said to a constant champion of the Indians' cause—"You will never accomplish permanent results in Indian reform by exposing individual abuses and evils at White Earth or on any other reservation. You have got to get down to the root of the evil and reorganize the Indian administration."

That is what this Conference considered—the reorganizing of the Indian administration. And so the discussion went further and cut deeper than usual and unearthed some principles and policies of a really fundamental character which, if they can be established, will, it is believed, furnish a foundation upon which the structure of individual reforms can be more easily built.

The keynote was struck by the chairman in his opening address when he sketched certain outstanding needs, both legislative and administrative, of the Indian Service. Briefly summarized these were, principally: (1) an Act defining an Indian; (2) the determining of his legal status—whether he be citizen, alien, or something between—his present status being indeterminate and varying in the different states; (3) the codifying of the laws relating to him; (4) the extension of the civil service rules to all employes of the Indian Service; (5) amendment of the laws governing the sale of lands and timbers; (6) efforts to encourage farming and stock-raising; (7) a consolidated Indian Act for administration of all Indian affairs, taking these affairs out of politics and putting them into the hands of a Commission, to con-

sist, possibly, of a commissioner with adequate salary, appointed by the president, and, associated with him, six or eight heads of departments with long tenure and pay enough to command men of known efficiency. With these were named such administrative needs as (1) the compilation of revised rules of the Indian Service; (2) the giving to superintendents on reservations larger responsibilities and wider discretion, with longer tenure and less frequent transfers; (3) reasonable moderation in allotting lands in order to avoid further wrongs such as have already been done by our impatience to rush a race from barbarism into citizenship in one generation; (4) an increase in the force of field matrons; (5) increased emphasis on vocational training; and (6) opportunities for higher education.

Not all of this far-flung line of constructive ideas has here found expression for the first time. Some portions of it will be recognized as having been embodied in the platform adopted by the Society of American Indians, while the scheme for a commission of paid experts that will take over the whole administration of Indian affairs was outlined on the floor at Mohonk a year ago, and was reported at that time in the account of the Conference in these pages. This plan has not yet been crystallized in any final and complete form, nor has the exact number which might best constitute such a Commission been determined, for it is realized that much time and thought will be necessary for effecting such a radical change. But the tentative suggestion was offered of a Commission to consist of (1) a chairman (or chief commissioner); (2) an assistant chairman with headquarters in the West; (3) commissioners of education, (4) health, (5) lands and conservation; (6) a treasurer general; and (7) an attorney general.

Emphasis was laid upon the fact that consideration of this plan implied no criticism of any particular person or body of officials. Indeed, the present administrative head of the Indian Office came in for frequent endorsement and commendation during the discussions. Nevertheless it was felt that there is need for this or some other fundamental change in order to remove the office from partisan control and to secure a continuing policy in place of the present and past wobbling and temporary motives and activities. Thus Dr. Frederick A. Cleveland, director of the bureau of municipal research in New York, who has made a survey of the Indian Office, while he paid tribute to its general broad-mindedness, testified, nevertheless, to glaring defects of administration, due largely to the mixed-up-functions of trusteeship and guardianship and to remnants of the old spoils system.

Addresses were made by Honorable Cato Sells, Commissioner of Indian Affairs, and by Honorable Robert G. Valentine, ex-Commissioner. Mr. Sells spoke in favor of the Carter Bill in Con-

gress, the purpose of which is the codifying of the laws relating to the Indians ; and of the Stephens Bill for opening the Court of Claims to the Indians. He deprecated the frequent transfers in the service and stated that their number had been materially reduced during the past year. He outlined some of the changes that have already been inaugurated in the organization of the Indian Office, particularly for the purchasing of supplies ; and he approved the platform as announced by the Society of American Indians. But he thinks that the most important duty of the man in charge of Indian affairs is to restore so far as possible the Indian's physical constitution and to conserve his health. In this connection he gave some details of the appropriation for hospitals and told of the progress of the work for the suppression of the liquor traffic. Mr. Valentine spoke earnestly, as he always does, from the broad viewpoint of Indian administration as a whole.

This larger problem of Indian administration was the theme of other speakers at the first day's session. Among them was Mr. J. Weston Allen of Boston, who pointed out that our administration of Indian affairs is archaic, having been inherited from a time fifty years ago when many of the problems of today did not exist ; and who believes this Conference should set itself to the task of reform in this particular, no matter how many years may be necessary to accomplish results. Professor F. A. McKenzie of Fisk University, the well-known champion of Indian rights and a level-headed advisor in regard to Indian progress, believes that the great need is a continuity of service and a uniformity of policy that shall endure decade after decade, such as a Commission of three or more men whose services expire at varying periods might give. This contention was supported also by Mr. Herbert Welsh of Philadelphia, and others.

Honorable Frank Knox of Manchester, New Hampshire, a member of the Board of Indian Commissioners, spoke on the conditions among the Ute Indians and dwelt upon the unfairness in the allotment of lands and in the distribution of the water rights. He pointed out that on the Ute Mountain Reservation, where the Indians' crops are ruined for lack of water and where the children are without educational facilities, the school having closed long ago, we have an epitome of the whole Indian problem, complete and in an acute stage. On the Southern Ute Reservation the conditions are more promising, and he believes that if the Government would assume its whole responsibility for the Utes, and would do its duty by them, there is no reason why these Indians should not become good citizens. He thinks, moreover, that we shall not get a proper, business-like Indian administration so long as its details are managed in Washington instead of on the reservations, where they can be more intelligently handled.

Unfortunately Mr. Knox's revelations of the abuse of the Indians' water rights in Utah, and the robbery of their privileges by white men under specious excuses can be duplicated on many reservations; but little attention was given at this Conference to the specific needs of individual tribes.

Exceptions to this rule were made, however, in the case of the Five Civilized Tribes and of the natives of Alaska. Honorable P. P. Claxton, United States Commissioner of Education, gave to the Conference an interesting and detailed account of the situation and problems in Alaska which, in its virility and complete grasp of the subject, recalled to many present the days when the late Sheldon Jackson was accustomed to address these meetings.

A large part of the Friday evening session was devoted to the subject of the Five Civilized Tribes. Addresses were made by Rt. Rev. F. K. Brooke of Oklahoma, Rt. Rev. T. P. Thurston of Muskogee, and Mr. Grant Foreman. The latter's subject was "Our future policy towards the full-blood Indians of Oklahoma." He said in part: "Of the more than 100,000 Indians of these tribes, only about one-third are now restricted so that they cannot sell their lands. These Indians for the most part are full-bloods, and they should be objects of concern by Congress, which still retains jurisdiction to legislate for them, and is responsible for their future. The restriction on the sale of their land will be removed by the lapse of time in fifteen years, if it is not sooner removed by Congress. The purpose of Congress should be to prepare these people for the day that they are thrown on their own resources. But it is very evident that adequate preparation is not being made."

Two school superintendents were present and addressed the meeting—Mr. Oscar H. Lipps, of Carlisle, who spoke of the need of training the Indians to utilize their facilities, and Mr. J. D. Martin of Fort Belknap, who testified to the value of the work done by the district farmers, while two representatives of the Indian race, Mr. Francis LaFlesche and Mr. John M. Oskison, spoke in behalf of their people.

Things are not going as well in the Philippine Islands under the present administration there as one could wish, and cannot continue to the credit of our Government so long as it favors petty Tammany politics, according to the views of a number of speakers on this subject at the Conference. As with the Indians, the discussions revolved largely about the broader aspects of affairs rather than about specific details. Perhaps the leading exponent of the views expressed was Professor T. Lindsey Blayney of Houston, Texas, who, though an avowed admirer of President Wilson, frankly criticized the administration of Governor-General Harrison. Among other things he said:—

"To learn from practically all intelligent and independent citizens of Manila, whether Americans, Filipinos, or foreigners, that American ideals are at a discount in the islands, is the greatest surprise that meets the traveler upon his arrival. The explanation given on all sides is that the Filipino public had seen courageous administrators removed, whose efficient administration had been a thorn in the side of special interests, and their places taken by men of the 'new era' who began to curry favor with the populace by calling themselves 'friends of the Filipino,' thereby attributing by implication the contrary to the very best administrators the American Government had been able to send to them in the past. These things, together with the fact that some of the highest of these new 'friends' showed themselves lacking at times in statesmanlike judgment and poise, could but result in the present slump in public esteem for Americans and things American.

"It is the consensus of opinion of all Americans and foreigners of judgment and experience, that the inviolability of the civil service must be re-established by Governor-General Harrison or by his successor, if the good name of our administrative methods is not to be hopelessly compromised. The present attempts to make a financial showing at the expense of efficiency, or by stopping expenditures which in the past have gone for necessary public improvements, are not calculated to make the kind of 'record' which will maintain the prestige formerly enjoyed by American administrative policies in the Orient. The loss of men like Governor Forbes, Secretary Worcester, Dr. Heiser, Colonel Sleeper, and others who have 'resigned' is not only a grave reproach to the present policies, but is felt to be a loss to the development of higher ideals in the Orient as a whole.

"In spite of official statements to the contrary, the too hasty 'filipinizing' of the service has disappointed some of its warmest advocates. The post of chief of the land office, after the 'resignation' of Colonel Sleeper who, after years of labor, had brought the office to a standard of efficiency which rendered it a model of its kind, was given to a Filipino. This official was most carefully selected, as it was recognized to be a test of the theories of the new administration. In but a short time the work of years had been undone and the administration had to remove its appointee."

It was with relief that the Conference turned from world politics and party politics to listen to the presentation by Dr. Victor G. Heiser, some time Superintendent of Public Health in the Philippines, of the achievements in the handling and cure of leprosy in the islands and to the attention which is being given to those achievements by officials of the neighboring Oriental countries. Other addresses included some description of the various tribes in the islands by Colonel W. C. Rivers, U. S. A., formerly chief of the Philippine constabulary, and a discussion of the language problems by Professor C. Everett Conant.

Porto Rico came in for a somewhat larger share of attention and general discussion than usual at this Conference. Formal

addresses were made by Hon. Arthur Yager, Governor of Porto Rico, Rev. H. K. Carroll, a former commissioner to the island, D. W. May of the Porto Rico agricultural experiment station, and by two native Porto Ricans, Honorable Manuel V. Domenech and Mr. Jorge Dominquez. Almost without exception these referred in one way or another to the unrest and dissatisfaction among Porto Ricans on account of their undefined political status, and recommended for the inhabitants a territorial form of government with American citizenship. Judge Kern gave a comprehensive statement of the judicial situation in the island. Mr. Domenech spoke of the progress hitherto made under the Foraker Act, but pointed out that that Act, which has proved so good in many ways in the past, is now outgrown. Mr. Dominquez discussed the language problem and argued for the continuation of the use of the Spanish tongue. He pointed out that the Spanish language is used over more than half the American Continent and is therefore as much an American language as is the English, and should form the basis of the common-school education in Porto Rico.

But it was the address of Governor Yager that attracted most attention and promoted general discussion. This was a philosophical and statesmanlike paper, happily punctuated by many touches of laughter-provoking humor. The speaker outlined the two most important and fundamental problems of Porto Rico for the solution of which the inhabitants must depend upon the United States. These are, first, the social problem, *i. e.* the task of raising the standard of life and increasing the happiness and the opportunities of the masses of population; and, second, the political problem which involved (a) the organization of a stable and efficient government; (b) the development of the people so that they may take part in the government; and (c) the making of the people satisfied with the government. He described the peasant population as wretchedly poor, subsisting almost wholly upon rice, beans, and fish. Yet this population is increasing rapidly and the country is already so overpopulated as to suggest the story of the old woman who lived in a shoe. Indeed, the people are multiplying more rapidly than the products of the soil upon which their subsistence must depend, a situation which contains a grave menace. The governor knows of no country, since history began, where such a condition obtained, that ever got relief other than by emigration. Yet the transfer of large numbers of this population to other countries has twice been tried with only disastrous results. The only remedy which Governor Yager has now to offer, and one that he thinks holds out some fair promise of success, is the colonization of large numbers of these people upon the neighboring island of Santo Domingo.

SANITARY HOUSING IN WASHINGTON, D. C.

BY ESTHER FLETCHER BROWN

"When there are no homes, there will be no nation."

IT is not the purpose of this article to describe the alleys of Washington. During the past two or three years many articles graphically portraying these unsanitary and loathsome places have been published in various newspapers and magazines throughout the country, so that the reading public ought to have some idea, at least, of the hideous places in the nation's capital.

It is the purpose, instead, to show what has been done from time to time by groups of philanthropic people to alleviate the conditions in these places, either by changing the alleys themselves or by enticing the occupants to move into the more attractive houses outside. These alleys have always seemed desirable to house servants as places in which to live, because of their being scattered throughout all parts of the city, thus enabling them to live close to their work. Also the supposed cheap rentals, made possible by sub-letting and overcrowding, and the seclusion, have added to their popularity. Here the living conditions have always been most unsanitary. Because of their location and the fact that house servants are constantly going to and fro, they have been a menace to the health of the community.

Since the year 1874, when the Board of Health first began to condemn some of these alley houses as unfit for human habitation, various investigations of the alleys have been made and different civic and philanthropic societies have, from time to time, made strenuous efforts to improve conditions. One of these organizations, known as the Civic Center, assisted by the Woman's Anthropological Society, employed, in 1894, a field agent to make a thoroughly scientific study of some of the most typical alleys. In submitting the information obtained by these investigations, attention was called to the fact that owners of alley property received a much larger return on their investments than was obtained from any other class of realty.

This suggested to some philanthropic people the idea that small sanitary homes with moderate rent could be built, the income of

which would net a fair return to the investor—four or five per cent. It was hoped in this way to induce the better class of wage-earners to leave the alleys. Two companies were formed—the Washington Sanitary Improvement Company, and, later, the Sanitary Housing Company, one paying five per cent, the other four per cent to its stockholders. These two companies have built many sanitary homes in different parts of Washington for the colored people, and some for white people. But instead of inducing the dweller in the alley to leave his unsanitary home for a sanitary one, most of these houses have been rented by the more thrifty people to whom the cheaper rent and the sanitary conditions have strongly appealed. The result has been that until within the last few years, when many houses have been condemned as unfit for habitation and some of the alleys used for garages and other business purposes, the alley population has remained the same.

Magazine articles written from time to time ; a book called "Neglected Neighbors," by Charles Weller ; the "History and Development of the Housing Movement in Washington," by Dr. Kober, one of the organizers of the two housing companies ; and the report of the commissioner appointed by President Roosevelt in 1907 to investigate living conditions in Washington—all these have helped to keep alive the interest in housing conditions among the Negroes.

During the winter of 1912 Dr. Thomas Jesse Jones, formerly of Hampton Institute, did much to arouse interest in the housing conditions in the alleys. Armed with an array of indisputable facts, collected chiefly by personal investigation, and an interesting set of pictures graphically depicting the hideous conditions, he lectured before civic societies, groups of individuals, and in churches, thus arousing interest and enthusiasm. At length committees appointed by these various organizations began to conduct alley investigations on their own account. It remained for the Women's Department of the National Civic Federation to bring these different units together into one united whole.

Through the persistent efforts of its chairman, Mrs. Archibald Hopkins, always a true friend of the colored race, this was accomplished ; and a committee of fifty was formed, whose work it was to interest and enlighten congressmen and others in regard to alley conditions, and to prepare a bill leading to the conversion of alleys into minor streets. This committee was fortunate in having for one of its members Mrs. Woodrow Wilson, whose sympathetic interest in the dwellers in the alleys, and whose unflagging zeal in interesting others in them rendered the most valuable assistance.

Meanwhile the Housing Committee of the Woman's Department of the National Civic Federation, with Mrs. Ernest P. Bicknell as chairman, was making an experiment in housing, an experiment that was successfully worked out a great many years ago among the poor of London and, within the last twenty years, most successfully in Philadelphia also—the Octavia Hill plan of housing, originated by an Englishwoman after whom it is named. This plan is not so much to build new houses as to take old, unlivable ones and make them over into sanitary tenements, having women as rent collectors. Miss Hill was of the opinion that women, for various reasons, make better rent collectors than men. They are more familiar with all that makes a home comfortable, they are more generally careful of details, they learn to know the tenants individually—men, women, and children at their best and at their worst—in short, they become friends. The tenants are never allowed to involve themselves in rent, a practice always inimical to morals, and sub-letting is forbidden.

The Housing Committee under Mrs. Bicknell had not the necessary capital to carry out this plan as it has been done in London and Philadelphia; it could not, therefore, acquire property. But the two housing companies before mentioned turned over to this committee 214 of their tenements with which to make the experiment with a woman rent collector. These flats vary in size from two rooms and a bath to four rooms and a bath, rent ranging from \$7.50 to \$12.50 per month. If, at the end of the year, the occupant has taken good care of his home, a rebate of a month's rent is given to him. Each flat has a front entrance and a back entrance and a yard at the back. To encourage neatness and a love for gardening, several prizes are offered annually for the neatest and most attractive yard.

An excellent woman who had had much experience with colored people was found to act as agent. She has not only done all that could be expected from a business standpoint but she proved a valuable friend to the people. She has succeeded in interesting many of them in the Colored Settlement near by, and in cases of sickness where special treatment has been necessary she has directed and helped them to find the proper places where this could be had.

A year ago another row of these sanitary houses was built, in the same locality, in which several improvements were made, the most conspicuous being the elimination of the high, board back fence, always a menace to cleanliness and decent living. The one drawback to these houses is their distance from the car line. The agent, however, is encouraging the men of the district to work for a new car line which shall give them good service and so make it possible for them to reach their places of employment more easily.

To commemorate the sympathetic interest which Mrs. Wilson took in the alleys and in good housing, the Washington Branch of the Woman's Department of the National Civic Federation is planning to build a block of model tenements which shall be known as the Ellen Wilson Memorial Homes. It is hoped that these will be so perfect in all details as to become a model for correct housing throughout the country. Several thousand dollars



A TYPICAL ALLEY ENTRANCE

have already been subscribed, but \$350,000 in all are needed. Like the Sanitary Housing Company, the trustees expect to pay five per cent on the investment. It is the earnest wish of the originator of this plan, Mrs. Archibald Hopkins, that as many people as possible may become shareholders by contributing small sums of money. She would be "more than glad if the whole amount could be raised by 350,000 people sending one dollar each."

These prospective houses are described as follows: "In addition to the housing, the block will contain a playground and, if



AN ALLEY LAUNDRY

possible, a wading pool for little children ; a small library ; an administration building, to contain a laundry with facilities for thirty-two women doing washing and ironing at three cents an



SANITARY HOUSES IN WASHINGTON



IN WILLOW TREE ALLEY



WILLOW TREE ALLEY TRANSFORMED INTO A PLAYGROUND

hour, which covers all expenses ; a superintendent's office ; a very small emergency hospital, as it will be in a locality where accidents frequently occur and help is far off ; one large hall and two small ones where club meetings can be held ; and a small suite for the resident worker. The amusement hall is to have a kitchen where simple suppers can be prepared and cooking classes can be held. A day nursery is also to be attached where children may be left when the mothers are washing. The laundry alone should be of great interest to Washington residents, many of

whom have their washing done under the most unsanitary conditions in squalid alley homes: Being a woman's appeal to women, in memory of a woman, the plans have been drawn by women architects—the Misses Schenck and Mead—and not only cover all the things which will go to make such a block useful but are graceful and attractive in every way."

During the recent agitation concerning the alleys various bills were from time to time introduced into Congress providing for the elimination of the alley as a dwelling place. When, on her deathbed, Mrs. Wilson made the request that one of these bills be passed, Congress immediately acted and passed a bill



AN UNSANITARY BACK YARD

prohibiting the use of alleys as dwelling places after a period of five years. While this is not, in its present form, an ideal housing bill, those interested in the alleys hope that added legislation may make it so.

Within the last two years Willow Tree Alley, located under the shadow of the Capitol and long a menace to the city because of its physical and moral condition, has been converted into a beautiful playground for the use of colored children, Congress having appropriated \$78,000 for the purpose. It is hoped that other alleys in different sections of the city may in the future receive like treatment.

Unless the majority of these alleys are converted into minor



A PRIZE-WINNING BACK YARD

streets, thus giving two frontages, the lots will be very deep. This would give an opportunity for building long, narrow tenement houses which, both from a moral and a sanitary standpoint would be a greater menace to the city than the alleys themselves.

Already one such building has been erected. On a lot twenty-six feet wide a tenement house has been built which extends back nearly two hundred feet. Inside, a gloomy hall about three feet wide runs nearly the entire length of the building. Opening from this hall is a long series of rooms connected with one another, so that they may be rented singly or in pairs. The only back yard attached to this "iniquitous" dwelling is a little space about three feet square! Contrast this building with the model tenement, and it is apparent that the inhabitants of Washington must be constantly on the alert lest in the abolishing of one evil another may take its place; and must work patiently and persistently in order that they may have throughout the city sanitary housing for all classes. As Mr. Veiller has said in his "Housing Reform," "No housing evils are necessary, none need be tolerated. Where they exist, they are always a reflection upon the intelligence, right-mindedness, and moral tone of the community."



HELPING WAYWARD GIRLS

VIRGINIA'S PIONEER WORK

BY WILLIAM ANTHONY AERY

THERE are in Virginia today, according to a conservative estimate, some five hundred wayward colored girls. Sooner or later these untrained, undisciplined girls will fall into trouble, stand up in court for sentence, and then probably be turned loose again *unchanged* on society, or else reach the jail or penitentiary, unless a helping hand is extended to them before they commit some serious offense. That the city and county jails in Virginia, as well as in all other states, are hotbeds of moral disease from which these wayward girls should by all means be kept, those who know intimately the daily routine and deadening influence of jail life will readily and frankly admit.

A sleeping public is now waking up. The application of the Binet-Simon tests applied to thousands of court-sentenced delinquents to determine their mental age, has shown, with shocking uniformity, how young mentally these delinquents usually are. Old, rough-and-ready methods of passing sentence and inflicting punishment, using physical age as a basis for determining moral responsibility, are giving way to methods which are more scientific, more just, and, indeed, more humane.

Judges and those who are associated with them in carrying out court orders are taking into more careful consideration the mental ages of prisoners. Judges themselves are committing annually a larger percentage of adults and minors to institutions which are maintained to provide custodial care or industrial and home training. The idea of reform, as contrasted with that of mere punishment, is spreading rapidly. Judges who serve in the juvenile courts are making more and more of an effort to enlist



the help and coöperation, not only of probation officers, but also of officials connected with state boards of charities and corrections, and of private citizens who are interested in helping young people before they come under the hardening influence of men and women who have been sent to jail.

Wayward girls are often feeble-minded. Too much emphasis cannot be placed upon this fact. Although those wayward girls are adults in body and are governed by elemental passions, they are, nevertheless, children mentally, consequently they stand in need of sympathetic and careful guardianship. These wayward



girls constitute a social menace. They are liabilities to any state.

Regardless of color or social status, wayward girls, whatever the reason for their waywardness may be, need protection and not punishment; interesting work and not abuse; industrial training plus character building and not exploitation for selfish greed. They can be helped, if not always reformed, through an improved social environment. They need to live in an environment which tends to build them up in body as well as in mind and in heart. They are entitled to the fullest opportunity of becoming





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good women and capable homemakers. They must be saved, so far as possible, from lives of immorality, shame, and suffering, if society at large—that society which prides itself on being at least respectable—wishes to remain free from a serious danger of moral contamination. The failure on the part of good, unthinking people to face the facts of our complex social life today and give the wayward girls, whether white or any other color, at least a chance to be better women, will undoubtedly bring needless suffering and financial outlay tomorrow. Self-preservation, to speak bluntly, demands that people who have had more opportunities than girls of the wayward class must not shut their eyes to the truth that no one class may be neglected or kept down without everybody sharing the bad results.

Better girls make better mothers; better mothers make better homes; and better homes certainly make a better nation. How to give wayward girls a new start in life is an immediate problem. Something has to be done now. How to improve social conditions which tend to keep up the supply of feeble-minded, dependent,

and delinquent members of society, all of whom are sources of public exploitation, becomes largely a matter of educating the public to a fine sense of its own responsibility.

Gratifying it certainly is to discover that surely, although slowly, men and women are waking up to the necessity of helping their weak neighbors. Whether or not the motive is always altruistic, the fact remains that disadvantaged classes, everywhere, regardless of race or color, are receiving more attention and help.

Colored women of Virginia, during eight long years full of hopes and disappointments, have struggled to do something worth while and immediately necessary for the wayward girls of their own race. Acting through the Virginia State Federation



SIDE ELEVATION OF THE NEW INDUSTRIAL HOME SCHOOL

of Colored Women's Clubs, these pioneers and leaders in social-service work have raised nearly \$6000, have bought a farm of 147 acres at Peake in Hanover County, Virginia, and have opened what is known as the Industrial Home School for Colored Girls.

The word *wayward* has been purposely omitted from the school's title. The colored women of Virginia, working with their able president, Mrs. Harris Barrett—a graduate of Hampton Institute and a successful settlement head worker—feel that the emphasis should be placed on the ideas of home, industry, and school, rather than on reform, correction, or waywardness.

Virginia colored club women have received from their white friends, including some of the most influential and aristocratic Virginians in private and public life, over two thousand

dollars. Best of all, they have won and held, both in and out of Virginia, the hearty endorsement and sympathetic coöperation of hundreds of white people. Working together in harmony for a splendid cause, they have received for the Industrial Home School an appropriation from the Virginia Legislature amounting to six thousand dollars—and the promise of more money in proportion as the school helps to solve the difficult problem of handling successfully a group of wayward colored girls.

The Industrial Home School for Colored Girls was opened on January 19, 1915, at Peake, Virginia, with two girls. A matron and a farmer are now in charge. The matron, who is a Hampton graduate, Ethel Gordon Griffith, presented an interesting report recently to the Virginia State Federation of Colored Women's Clubs, which had assembled in Danville.

"There are now fifteen girls in the Home," she said. "They are doing wonderfully well. The house girls do the laundry work, the cooking, and the cleaning. All of the girls are taught to sew. All help to make their own clothing. The farm girls have worked side by side with Mr. Griffith every day. They have helped to cut paths and make driveways. They have grubbed up tree stumps and graded part of a hillside. They have whitewashed the house, the barn, and all the outhouses."

Then she gives in detail the planting and cultivating which were done by these girls—these "real good farmers"—in making their school garden. The girls also take care of a pair of mules, a cow, a pig, and some chickens. The girls have already canned and preserved many quarts of vegetables and fruits.

This sounds like real work—work with the bare hands, work in the open fields, work under the blazing sun, work requiring energy and brains. What do the girls themselves think of this industrial-home-school idea of training for life—for a new and more abundant life?

Mrs. Griffith, reporting to her co-workers, answers the question as follows: "The girls appreciate what is being done for them. They have begun to feel that they have a home and that they are being cared for. They do their work with pride and interest. We constantly tell them of the good women who are laboring for them and striving to have them help make the world better by having lived in it."

Virginia's pioneer work for colored wayward girls represents the fruit of coöperation. The colored people themselves, by sales, entertainments, tag days, and public subscriptions have raised money for the Industrial Home School. White and colored people, including some of the wisest and most influential citizens of Virginia, have realized their common interest in helping to look out for colored wayward girls and have therefore worked

shoulder to shoulder to advance this good, social cause. Racial good will and the awakening of civic conscience to the need of meeting fairly and squarely the social demands of the passing hour find expression in this body-and-soul-saving movement.

Virginia, in thus working through its best men and women for the welfare of wayward colored girls, is taking an important forward step in social-service work. Under careful and expert supervision, a few colored girls are now being re-directed in their social conduct through industrial and home training. They are learning habits of industry, punctuality, and self-control. They are being given the opportunity of learning how to be good citizens. They are being converted into assets rather than allowed to remain burden makers.

That success has attended the venture thus far is not due to chance. It is rather the result of the unflagging interest and intelligent work of Virginia colored women chiefly, and also of the coöperation of good, undemonstrative white friends. The site of the Industrial Home School has been so chosen that it meets the requirements for accessibility, water supply, drainage, and water power. This rare combination of enthusiasm and common sense has had much to do with the success of this project.

Mrs. Barrett, who is the secretary of the board of trustees,* is now making a frank and earnest appeal for six thousand dollars to complete a building which is badly needed. The school officers must also raise money for food supplies, clothing, farm implements, house furnishings, and general equipment.

In a public letter, asking men and women to invest in human life, Mrs. Barrett says: "Only those who have followed by day and by night the lives of the so-called wayward colored girls can fully realize how much needs to be done, and how much can be done, to give these girls a new start in life, provided only they are taken in hand early and given the care which they need. Patience and wisdom and some money *now* can do more than legislation and jails and physical punishment."

Some of the strongest and most consecrated colored women in the Old Dominion "believe in the possibility and necessity of helping those who, for the most part, never had a fair start in life."

* Board of Trustees: Mrs. Henry Lane Schmelz, Hampton, president, Mrs. W. S. McNeil, Richmond, vice president, Mrs. Frank W. Darling, Hampton, vice president, Mrs. Harris Barrett, Hampton, secretary, Frank W. Darling, Hampton, treasurer, George Foster Peabody, New York City, Rev. W. Russell Bowie, Richmond, Judge D. C. Richardson, Richmond, Mrs. Maggie L. Walker, Richmond, Rev. William H. Stokes, Richmond, Dr. W. F. Drewry, Petersburg, Dr. H. B. Frissell, Hampton Institute, Dr. L. T. Royster, Norfolk, Mrs. L. E. Titus, Norfolk, Captain John L. Roper, Norfolk, Mrs. I. C. Norcom, Portsmouth, Mrs. M. M. Caldwell, Roanoke, Miss Frances Curtis, Boston, Miss Lucy Addison, Roanoke, Thomas C. Walker, Gloucester, Rev. C. S. Morris, Norfolk, Major Robert R. Moton, Hampton Institute, Miss Mary Haw, Hanover, Mrs. Kate Pleasants Minor, Richmond, Dr. S. C. Mitchell, Newark, Del., and Mrs. Kate Waller Barrett, Alexandria.

This board is made up of white men and white women, colored men and colored women. It includes men and women who command the respect and affection of thousands. It represents the best interests of Virginia and the entire South.

THE CROW INDIANS

BY ROBERT H. LOWIE

Associate Curator, American Museum of Natural History



UNTIL a few years ago the Crow Indians of southeastern Montana were among the scientifically least known of aboriginal tribes. There were references to them in the writings of pioneer travelers, such as Catlin and Prince Maximilian of Wied; and they figured largely as Government scouts in the campaigns of the Custer period. But of their intimate life little was recorded before the publication of Mr. Curtis's excellent popular account (unfortunately rather inaccessible) in his series on "The North American Indians." Since then the American Museum of Natural History has issued several more technical reports based on investigations begun by the present writer in 1907; and, together with

additional material accumulated in note books not yet prepared for the press, these records suffice to afford a fairly accurate picture of the old Crow culture.

The Crow Indians are a branch of the Siouan family, their next kin being the Hidatsa of North Dakota. The traditional lore of both tribes has it that at some point of their past history, some members of the parent tribe were offended by the unfair partition of a buffalo, departed from the Missouri in a huff, and traveled westward till they reached the mountains, where they developed into the Crow nation. While it would be rash to attach historical significance to the tale, a comparison of the Crow and Hidatsa vocabularies shows so remarkable a resemblance that there can be no doubt that the tribes were united at a relatively recent period, say five hundred years ago, to make a rough estimate that purports to be no more than a guess. The



A TYPICAL CROW CAMP

new tribe became subdivided into two main bands—the River Crow, who roamed along the Yellowstone and Missouri; and the Mountain Crow, whose territory covered the area of the present reservation with adjoining regions of South Dakota and Wyoming.

The most obvious difference between the Crow culture and that of their eastern kinsmen is the absence of anything in the nature of agriculture and the arts that usually accompany a sedentary mode of life. The Crow did not live in earth-lodges part of the year like the Hidatsa and Mandan, but had for their sole habitation the portable, skin-covered tipi. They lacked both pottery and the odd basketry that may still be seen among the North Dakota tribes. Another trait of a less tangible character



PROCESSION OF THE TOBACCO SOCIETY

which they seem to have lost or never developed, and which distinguishes them sharply from the Hidatsa, is their lack of organization. The Hidatsa tend to systematize everything, while the Crow are rather inclined to happy-go-lucky methods. Thus, on the whole, the Crow must be said to possess a simpler, though still highly picturesque, form of aboriginal civilization.

Of the material conditions of life it is hardly necessary to speak, for in this regard the Crow were a typical, nomadic, Plains tribe, with obvious leanings towards their western neighbors. Thus they put up their tipi on a four-pole foundation like the Blackfoot, and the Crow baby-board strongly resembles that of the Blackfoot, Nez Percé, and Shoshone rather than of the Dakota and other tribes to the east. On the other hand, in social usages and ceremonial practices the Crow achieved considerable



THE ADOPTION LODGE

individuality, and these are the phases that merit special consideration.

Even at the present day the Crow are divided into thirteen clans; in former times the number was probably greater. These groups are called by nickname-like designations, such as Whistling-Waters, They-bring-game-without-having-killed-it, Kicked-in-their-stomachs, and so forth. Every individual belongs to his mother's clan, and it was considered highly improper to marry a person of one's own clan, since all the marriageable women of that group were reckoned as belonging to the status of either a mother or a sister. Even today the rather rare cases of clansfolk intermarrying demand an excuse on some such ground as that the young people no longer know their clan affiliations and thus commit mistakes. The feeling that members of the same clan

ought to aid one another likewise persists to the present time.

However, one's own clan is not the only one that is of social importance. Though members of the father's clan are not barred from marriage unless they are close blood-relatives, they stand to a given individual in an altogether special relationship. First of all he must regard all the males of the father's clan as his "fathers" and address them accordingly; and similarly he must refer to all of the females as his "aunts." It



CULTIVATING THE SACRED TOBACCO

matters not how old the speaker or how young the person addressed, the rule just cited holds. Thus one summer my informant, Gray-Bull, who was then about sixty-seven years of age, addressed my twenty-one-year-old interpreter as "father." Secondly, members of the father's clan are above all others to be honored with gifts when an occasion for public generosity arises. An interesting legend explains that people who are liberal in donations to their father's clansfolk are likely to attain a ripe

old age. Finally, those individuals whose fathers belong to the same clan stand to each other in a very special relation, which for want of a better name I will call the "joking relationship." They are privileged to play pranks and practical jokes on each other without giving offence. More particularly is it the function of one of them to administer a stinging rebuke when the other has transgressed some rule of tribal morality or etiquette. In such a case the "joker" will bide his time until some public occasion arises. Then he will boldly come forward and twit the culprit with his deed in the face of the assembled throng, and to his utter discomfiture. Against this punishment there is no redress, for nothing said by a joking relative can be resented. The only thing a man can do is to wait for an offence on the part of his denouncer and then treat him to a dose of his own medicine.

Another social custom of the Crow, which is often encountered among Indian tribes, and also among the natives of Australia and Africa, is the mother-in-law taboo. A man and his wife's mother never talk with each other, not from any motives of hostility but rather as a token of mutual respect. Once I was seated in my interpreter's tent, with him, his wife, and myself on one side and facing his parents-in-law. I thought this was a good opportunity for "pumping" the old woman about the games young girls played in the time of her youth. But when I requested my interpreter to ask her, he put the question, not to her, but to his wife who repeated it to her mother word for word. The old woman replied to her daughter, and she in turn told her husband,—and all this in spite of the fact that all the speakers were seated at a distance of only a few feet from one another.

The hoary popular fallacy that the Indian is a morose and austere creature devoid of humor has been often refuted by those who have had occasion to come into closer touch with him. It is certainly ridiculously false if applied to the present case. Wherever a crowd of the Crows is gathered, unless it be an occasion of special solemnity, there is at once an exchange of jokes and funny stories, and the scene assumes an aspect of innocent merriment. Among the forms of amusement that are still indulged in is the clowns' performance. During a period of festivity, when all the Crows of one district are gathered in a camp circle, there suddenly comes dashing into camp a group of horsemen, wearing masks and the ugliest clothes they have been able to muster, plastered with mud instead of paint, and performing the queerest antics conceivable to amuse the spectators. Usually one of them masquerades as a woman. They may dismount before the dance house and join in the dance, then dash

away again to escape recognition, since identification puts a stop to their pranks.

The sociable character of the Crows also finds expression in a quartet of clubs, to one of which nearly every man now living belongs. These societies are in part organized to practice a joint dance, but they are also mutual-benefit associations, since members are pledged to aid their fellows in time of need. A man of known liberality is eagerly sought as a member and will often be induced to shift his affiliations from one club to another by a generous gift of food or property. These clubs are in a certain sense the lineal descendants of a series of organizations that used to take turns in policing the tribe on the buffalo hunt or in camp. In the old days these clubs were largely occupied with military undertakings. Two of them, in particular, the Lumpwoods and Foxes, were rivals and sought to outdo each other in battle. If a Fox was first to strike a foeman, the rival organization lost the right of singing its songs and the Foxes assumed the privilege for that season. While all these military clubs had distinctive dances, these were of a strictly secular nature and thus differed very much from the more serious ceremonies.

Perhaps foremost among these was the Sun Dance, which deviated widely from the performance so called in other tribes. For while many of the activities were identical with those often described; *i. e.* while there was a period of several days' preparation, with the ceremonial chopping of a sacred tree and the erection of the sacred lodge, and while some of the participants tortured themselves by running skewers through the breast and suspending themselves from the center pole, the underlying theory of the performance was highly peculiar. The Crows did not hold the festival annually. It was only when a man had lost a dear relative through an enemy that he vowed to erect the Sun Dance lodge, and for the exclusive purpose of wreaking vengeance on the guilty tribe. This end, it was thought, could be attained only by securing a vision through the agency of a magic doll. Accordingly, the pledger, or whistler, as he was called, was obliged to hire a medicine-man owning such a doll to furnish it for the occasion and take charge of the entire procedure. This medicine-man painted and dressed the whistler, gave him all requisite instructions, and finally led him to the sacred lodge. There he would dance forward and backward, fixedly gazing at the doll, which was suspended at the level of his eyes, until he saw a vision that indicated when and where he would overcome the enemy sought. As soon as this end was attained, the ceremony came to a sudden stop, and the whistler set out to realize his wish for vengeance.

While the Sun Dance naturally passed away with the old

intertribal warfare, another ceremony of hardly less sacred character remains—the Tobacco Dance. The Crow had a kind of tobacco for smoking, but that was not the species planted for ceremonial purposes. The latter has never been smoked; it is believed to be a symbol of the stars above and to insure the maintenance of the tribe. Accordingly it is still planted in the spring and harvested late in the summer, with considerable ceremony. Moreover, it is not everyone that may plant the tobacco, for in order to secure the seed one must be a duly initiated member of the tobacco society, which is organized with a number of branches, each distinguished by some minor variation of song, dress, or sacred paraphernalia.

The tobacco initiation ceremony is one of the most impressive sights now afforded to a visitor on the reservation. The candidate and the branch into which he wishes to gain admission are seated in a sort of preparatory lodge, where they are dressed and painted for the occasion. A few preliminary songs are sung by the musicians, and the members dance in accompaniment. At last the time for proceeding to the adoption lodge arrives. The women, taking precedence, rise and range themselves in single file, followed by the men. The leader stands in the doorway, crowned with a wreath and holding a pipe in her hand. Three times the singers chant a song, and three times the leader pretends to cross the threshold of the tent but regains her position. At the fourth song she walks forth, followed by the women and musicians, all in single file, with the candidate in the rear, led by some distinguished old man. They walk only a short distance, stop, and dance in their places, then proceed again, to halt once more. Thus the procession approaches the adoption lodge by short stages, until the fourth stop brings them very close to their goal. Then all enter the lodge and take places. A famous warrior runs out to fetch water and recounts some of his experiences on returning. Then the dancing begins and continues, with short intermissions, for several hours. Different relays of performers dance, always without change of place, simply by moving knees and arms. It is essential that the four persons who have taught the tyro their own songs should dance with him; otherwise the identity of the dancers seems to be immaterial. During the adoption the candidate's relatives and the members of his club pile up huge heaps of blankets and other property to pay the initiation fee. In return he may choose some of the medicines of each of the members. At the close of the dance all present raise aloft their drumsticks or anything else held in the hand, thus symbolizing and promoting the growth of the sacred tobacco.

It is a far cry from this beautiful ceremonial heritage of the

Crows to the stern, humdrum conditions of their present everyday life. The inroads of disease have unfortunately played havoc with the tribe, reducing the population to but little over 1700. It is to be earnestly hoped, however, that this downward tendency will be checked and that the remnants of this brave, hospitable, and kindly people will succeed in surviving the impact of civilization.



NEGROES AS HEALTH OFFICERS

BY A SOUTHERN UNIVERSITY STUDENT

THE problem of public health is one of the very foremost before the people of the South today. Typhoid and malarial fevers, tuberculosis, pellagra, and the hookworm disease yearly attack thousands. Other diseases of which less is said are no less menaces for that fact. Some life insurance companies will not insure in some of the Gulf states. Immigration from Europe and from the North is repelled by the fear of disease. Most of the Southern states have no accurate registration of births and deaths and hence no available statistics on mortality and disease. Altogether the South must suffer by comparison with other sections of the country and with other parts of the world in the matter of freedom from infectious disease.

One phase of vital importance in the Southern health problem is that relating to the million or more Negroes living in the cities and towns of this section. The death and disease rates among these people are disproportionately high. Epidemics are common and are hard to check. Infection arising from the Negro quarter often spreads over the whole town or city.

Bad housing conditions are undoubtedly responsible for much of this disease and death. Negro quarters are most often situated in the lower and meaner parts of the city where real estate is cheapest. Drainage is often neglected. Pools of stagnant water form along the streets and under the houses, giving rise to mosquitoes and foul odors. Overcrowding, due to poor heating arrangements during the winter, leads to bad air and a lack of privacy. Poor bathing facilities encourage filth. Sanitary sewerage is more than apt to be lacking. Trash and garbage are left uncollected. Can we expect a high standard of health among people who live in such a state as this?

The best and the most effective way to remedy conditions such as these is to invoke the power which the city government holds over the health of its citizens. Investigation of unsanitary conditions must be made by those best in a position to ascertain the true condition of affairs and, where voluntary remedial measures are not taken, the sanitary laws must be enforced.

The white physician or health officer is rarely conversant with the sanitary conditions under which perhaps one-half of the total population of town or city lives. It is not a part of his jurisdiction which he cares to supervise minutely. He is not in a position to advise with the residents of the Negro quarters and to teach them the fundamental lessons of public health. Only a Negro physician or sanitary officer could do this.

The Negro physicians, of whom there is now a large and influential class in the South, do know the sanitary conditions in their respective Negro communities. In the regular practice of his profession each Negro physician comes in daily contact with the domestic life of these communities. By reason of his race relationship he is competent to approach his people on these matters without fear of being misunderstood. What he lacks is only the authority to take official action in the interest of public health.

The Southern white man probably realizes but imperfectly just how much natural segregation of the races has taken place in our Southern cities. Even domestic servants now very frequently live some distance away from the houses in which they serve. Close personal relations between whites and blacks have almost ceased to exist.

With this separation has come the need of Negroes for help from members of their own race. A band of well-trained physicians has already come among them to help in filling the need of physical welfare. Many of these men must realize more clearly than others what must be done to preserve Negro health. Many of them would doubtless be more than willing to be of service in the cause of public health among the members of their own race.

The opportunity for such service might be offered, with beneficial results to both races, were one Negro physician or sanitary expert in every Southern city or town to be appointed as an assistant health officer under the direction of the white authorities. When on duty this officer should be armed with the full power of the law. He should report to the health office all unsanitary places in the Negro quarters, should take proper precautions against epidemics there, and should constantly be on the watch to bring housing conditions up to a standard under which health and bodily efficiency could be maintained. He should enlist the Negroes of his city in a determined effort to

improve by voluntary measures the conditions under which they live.

Little if anything has been done so far to employ Negro physicians in this capacity. Anything which might be done by any Southern town or city in the near future would necessarily be in the nature of pioneer work. Like the proposal to use Negroes to help in the fight against lawlessness in the Southern states, this plan is as yet only a proposal. Should it soon be put into effect, however, the results could not but have a very appreciable effect in coping with one of the South's greatest problems.



A THANKSGIVING

BY SARAH COLLINS FERNANDIS

FOR patience, under cruel stress,
 To stifle racial bitterness,
 Nor swerve in the extremity
 From my own soul's nobility;
 To question the unrighteous line—
 Measuring by equity divine—
 Yet foster beauty, sweetness, grace,
 Within the circumscribéd place;
 For vision of this height sublime
 Set for my soul, and strength to climb,
 Father of mine, I thank Thee.

* * * * *

For blessing of ensheathéd sword,
 Yet Peace and Honor in accord ;
 For place in this great Unity ;
 For patriot pride and loyalty,
 To serve and hope, till by God's grace,
 Our country's justice knows not race.
 Father of all, we thank Thee.

EARLY DAYS OF THE "OGDEN MOVEMENT"

BY J. E. DAVIS

BEHIND "the Ogden Movement" was the "Capon Springs Conference for Christian Education in the South;" behind that was the Rev. Edward Abbott, D. D., a brother of Dr. Lyman Abbott of the *Outlook*; behind him was the Mohonk Conference "of friends of the Indian and other dependent peoples." Having been one of these "friends" for many years and finding himself, after a trip through the South, a guest at the charming Capon Springs Hotel in the mountains of West Virginia, Dr. Abbott suggested to his genial host, Captain Sale, that a conference similar to that at Mohonk to discuss educational conditions in the South might be helpful and worth while. Captain Sale cordially and generously responded, and while the long years of this kind of service which were Mr. Smiley's at Mohonk were denied to this hospitable Southerner, to him will always belong the honor of having materially furthered the movement which has resulted in the "educational renaissance" of the South.

It was through the principal of Hampton Institute and in the second year of the Capon Springs Conference that Mr. Robert C. Ogden, as president of Hampton's board of trustees, was invited to join the pioneers who had responded to the first call of Captain Sale and Dr. Abbott. Mr. Ogden found at Capon Springs, after a delightful mountain drive of twenty miles, a charming old Southern hostelry nestled in a high valley—a large building with tall white pillars, and opposite to it the delightful swimming pool and baths of lithia water; near by, a little chapel for the guests, some cottages, and, a few minutes' walk down the road, a flowing spring of lithia water for the thirsty traveler—all around, high mountains keeping guard.

The big bell hung on the long porch and the bulletin board behind it had announced to the guests the time of the arrival at Capon Road of the train bearing Conference delegates, and all was ready for the distinguished company. In the evening the Conference was opened in the little chapel by a welcoming address from President Wilson, of Washington and Lee University, who was a prominent figure of these early conferences, as

were also the Honorable J. L. M. Curry, general secretary of the Slater and Peabody Education Boards, the Rev. Dr. Mayo of Washington, and the venerable Bishop Dudley of Kentucky.

This year's Conference was distinguished from all previous educational gatherings by the presence, alongside of representatives of many colleges and schools, both North and South, of men of affairs not connected with the schools—editors, ministers, bankers, and other business men. Prominent among these, besides Mr. Ogden, were Mr. William H. Baldwin, then president of the Long Island Railroad and later vice president of the Southern Road; the Rev. Dr. McConnell of Brooklyn and the Rev. Dr. Edwin Knox Mitchell of Hartford; Dr. Albert Shaw, editor of the *Review of Reviews*; Messrs. George McAneny and George Foster Peabody of New York and Alexander Purves, treasurer of Hampton Institute.

The presence of such men from all walks of life gave added breadth to the discussions of the Conference, which in the first year had had to do almost entirely with private schools for the needy of both races. It became clear from Dr. Curry's comprehensive survey of conditions that in order to accomplish the greatest good in the Southern educational field the North and South must enter into closer relations. Northern delegates felt that the South had been bearing heroically a heavy burden in the establishment of a double set of common schools for the two races within its borders, and that since the Federal Government had given the South practically no assistance, the North should help in a fraternal spirit—not to meddle or interfere, but to "stand by" as fellow-citizens of a common country. This feeling, first voiced by Mr. Ogden and others in the leisurely atmosphere and amid the quiet beauty of Capon Springs, continued to be the undercurrent of the Conference for Education in the South through the sixteen years of its existence, whether meeting in other quiet country places or amid the bustle and rush of large cities like Richmond and Memphis.

This fraternal "duty" appealed so strongly to Mr. Ogden that he gave much time and money to the encouragement and development of the Conference, taking to its sessions in various Southern states, at his own expense, large parties of influential friends of education, that they might become acquainted with Southern educational leaders and study conditions for themselves in order to find out how to coöperate for the betterment of these conditions.

In expressing, at the third Conference at Capon Springs, the desire to help his brothers of the South, Mr. Ogden, who was at that time elected president of the Conference (a position which he held to the end of his life) showed so well, in the following

words, the attitude of his associates that they deserve to be widely quoted, being as applicable now as then to questions affecting the American nation :—

"With the past, so far as all present interests of humanity are concerned, should be buried all questions, once real but not now vital, having to do with the right of secession, with slavery, with the unsavory record of reconstruction, with the suspicion and doubt of post-bellum alienation. Practical business judgment decides powerfully and positively against the resurrection of the settled issues of a dead past. They have interest historically in enabling the man of affairs and the student of social conditions to ascertain present facts, but, to the mind of the American patriot, have no further popular function and require no discussion."

The battle-cry of the Conference became, "A common school education for the children of all the people," and the meetings resolved themselves into a committee of the whole to discuss ways and means by which this colossal undertaking might be carried to completion. The task is still unfinished ; but the impetus given to it by this Conference and by the numerous agencies which it has assisted or set in motion has already produced changes without parallel in our educational history, and will in the end accomplish the desired result.

Captain Sale, the genial host of the Conference in the mountains of West Virginia, having gone to his reward, the Conference held its fourth session in the city of Winston-Salem, North Carolina, with a vastly increased attendance. The meeting had been preceded by an educational campaign throughout the State of North Carolina, carried on by that little coterie of university men who had long been zealous for educational improvement in the Old North State. Prominent among these was the late lamented Dr. Charles D. McIver, president of the State Normal and Industrial College for Young Women, at Greensboro, North Carolina, a type of the young educational leaders scattered throughout the rural South, eager, earnest, single-minded, devoted, but feeling their isolation and welcoming the help of a strongly organized body in their struggle for better schools.

Here, in this quaint old Moravian town, in the spring days of 1901, they saw indicated the solution of many of their problems. In the chapel of Salem Academy, in the midst of its old buildings with their quaint staircases and corridors, the Conference was welcomed to North Carolina by its educational governor, the Honorable Charles B. Aycock, and to the Twin City by Bishop Rondthaler of the Moravian Church ; it was welcomed to Salem Academy also by the young lady students with the spirited singing of "Dixie" and "The Old North State." Citizens of the

town, prominent among them being Messrs. Henry and John Fries and William A. Blair, outdid each other in entertaining delegates in their charming homes, and in showing them objects of interest in the ancient town—the interesting Moravian museum, church, and cemetery, beautiful Cedar Avenue, and the campus of the academy and college with its wonderful old willows.

It was at Winston-Salem that, for the first time in this Conference, addresses were made by public-school superintendents, and it was at this meeting also, at the suggestion of Dr. Dabney, of the University of Tennessee, who had made a serious study of the educational situation in the South and had presented a startling array of figures, that an Executive Board was formed to conduct a campaign of education in the South. This was the beginning of the Southern Education Board; and its natural outgrowth, the General Education Board, was incorporated during the following winter.

As one recalls the inspiring meetings at Winston-Salem it is hard to decide what elements most contributed to the inspiration. Beyond the setting itself, which lent not a little charm, perhaps it was the eager pressing forward of many men of many minds towards one supremely important goal. "Everything in the South," said Dr. Dabney, "waits upon the general education of the people." So, whether the Conference listened to his recital of the "awful things" that he had discovered or to the statistics of the painstaking field agent, Dr. G. S. Dickerman; whether they heard the impassioned appeal of Dr. McIver for the better education of Southern girls or the sympathetic and understanding words of Dr. John Graham Brooks, Dr. Lyman Abbott, and Dr. Francis G. Peabody; or whether they watched the presiding officer making his wonderful conquest of people of antagonistic traditions, politics, religion, and social interests and welding all into one united whole—whichever of these things the people in the quaint Moravian chapel did on those spring days, they were never allowed to lose sight of the fact that this Conference was tremendously concerned in the education of all the children of the Southland.

From this time on, the Conference for Education in the South met practically the whole year round. The Bureau of Information at Knoxville, presided over by Dr. Dabney, supplied the newspapers of the land with information obtained by those indefatigable workers, Dr. P. P. Claxton (now the stimulating United States Commissioner of Education) and Dr. Joseph D. Eggleston (afterwards the very efficient Superintendent of Public Instruction for Virginia and now president of the Virginia Polytechnic Institute.) Dr. Frissell of Hampton Institute directed the field work in Virginia and Dr. Alderman (then head of Tulane and

now president of the University of Virginia) that of Louisiana. Dr. Dickerman and Dr. Booker T. Washington acted as general field agents. The Rev. Edgar Gardner Murphy, a minister of Montgomery, Alabama, thought he saw in the movement a better chance for missionary work than his own church offered and resigned his pastorate to become executive secretary under Mr. Ogden. Dr. Wallace Buttrick similarly gave up his church work to become a member of the Southern Education Board and secretary of the General Education Board, of which Mr. William H. Baldwin was first president. Mr. Ogden was president of the Southern Education Board, Dr. Curry its supervising director, Mr. George Foster Peabody its treasurer, and Dr. McIver its secretary. Dr. Shaw, of the *Review of Reviews*, Dr. Walter H. Page, of the *World's Work*, and Dr. Frissell of Hampton were also members of this Board.

And so events and activities of all sorts paved the way for the Athens meeting in 1902, in which year enthusiasm for the "Ogden Movement" was at the flood. Never did the "Ogden Special" carry a more distinguished company; never was the trip through the South longer or more interesting. It has been spoken of as "the progress of a King of Friendship." In cities en route, the party was met with carriages, escorted to the chief places of interest, entertained at teas or luncheons, and showered with flowers. At some stations the school children assembled and sang a welcome to Mr. Ogden—"the children's friend." In schools, white and colored alike, every attention was shown, and "speeches" were the order of the day and night.

At Chattanooga the Chamber of Commerce escorted the party to Lookout Mountain; in Montgomery, Governor Jelks received the members, and citizens showed them through the famous Capitol of the Confederacy, tendering them a luncheon in the rooms of the Commercial and Industrial Association. In Richmond there was a brilliant reception in the Governor's Mansion by the Richmond Educational Association, Governor and Mrs. Montague arriving with the party from the Hampton Institute Anniversary, which was marked that year by unusually interesting events—a meeting of the General Education Board, a conference on Southern education, a folklore concert, a reception to one hundred and fifty Virginia visitors coming by special train, and the announcement of a gift of \$100,000 from Mrs. C. P. Huntington for a new Library. In Knoxville the party visited the University of Tennessee and Knoxville College and were given a reception and a most delightful banquet. In the town of Tuskegee there was a pretty reception under the old oaks—named "Washington, Lincoln, and Lee"—on the grounds of the Alabama Conference College for Southern white girls; and at Tuskegee Institute the

cornerstone of the Carnegie Library was laid, with a graceful address by Dr. Shaw. The gift to the Institute of a new academic building from Mrs. Huntington was announced.

Mr. Ogden was the soul of the party, radiant and happy, looking after everybody's comfort and greeting everybody with cheerful words. There was great talk and entertainment on the train among such people as Mr. Ogden alone knew how to get together—Mr. Hamilton Mabie, Dr. Felix Adler, Dean Russell, Dr. Talcott Williams, Mr. Oswald Garrison Villard, Dr. St. Clair McKelway, Mr. and Mrs. F. N. Doubleday, Dr. Walter Page, Mrs. William Potter Wilson, Mrs. Munford and Mrs. Valentine of Richmond, Dr. S. C. Mitchell, Governor and Mrs. Montague, and hosts of others already old friends of the Conference.

Athens—the one-hundred-year-old university town with its wide avenues, delightful old homes with colonnades of tall white pillars, surrounded by large gardens—what recollections the name conjures up of wonderful Southern hospitality from people full of kindness and charm! They gave up their best rooms; they loaded their tables with delicacies; they anticipated every wish of their guests. They attended with enthusiasm all the sessions of the Conference; while Chancellor Hill of the University of Georgia, Dr. Branson of the State Normal School, the principal of the Lucy Cobb Institute and their associates vied with the speakers on the program in making the public sessions all that could be desired. They succeeded. They were wonderfully inspiring meetings. As the editor of a Southern paper wrote: "There was not a discordant note in the Conference; no black cloud of race trouble cast a shadow upon the deliberations. One thought, one sentiment, one purpose animated all—education for all the people."

Mr. Ogden was a notable presiding officer, alert and quick, but having great dignity and poise. His face beamed with light, illumining his extremely forceful personality. Those who accompanied him on his Southern trips remember with an inward chuckle the reflections, asides, and comments which his sense of humor prompted him to make, and they remember too how his great tender heart was touched by the pathos of any human-interest story. His conduct of the Conferences and the "sweet reasonableness" of his intercourse with its diverse elements led one of his Southern co-workers to write to him on a certain occasion: "I hail you as a tireless worker for men, a gentle diplomat of peace, a mediator between the best in sections long (but no longer) estranged, a man of the world and fit to do its work, a stout friend of all good causes."

At Athens began the policy of gradually supplanting the Northern men among the officers of the Conference by Southern

men, a process which steadily continued, so that, at the tenth Conference held at Pinehurst, N. C., it could be truly said, "The South is taking over 'the Ogden Movement.' " More and more the multitudinous activities of the Conference were undertaken by Southern workers, and more and more, as time went on, other Southern associations united with the Conference until, in 1913, a final union of all the Southern forces for progress was made by the consolidation of the Conference for Education in the South with the Southern Educational Association, under the name of the "Southern Education Conference."

At Athens were announced the large gifts to education on the part of Mr. John D. Rockefeller and an anonymous gift of \$50,000 to the University of Georgia. There also began the benefactions of the General Education Board, \$19,500 being presented to the women of Georgia, part of it to assist in paying for the Winnie Davis Memorial Home and part in scholarships for girls at the Athens Normal School. The conditions of these gifts, based on self-help, were those which have dictated the terms of numerous later donations by this Board to all classes of schools throughout the country.

On the occasion of Mr. Ogden's seventieth birthday the friends who had accepted his hospitality on his Southern trips united in sending him a letter, beautifully illuminated and bound in vellum, in which the accomplishments of the Conference and Mr. Ogden's relation to them are perhaps more clearly expressed than elsewhere in the following words :—

"These Conferences have fallen in a period of great changes in the South and have helped to bring them about. The education of all the people is now regarded as the foremost public duty of our time. In the presence of this great duty men have forgotten their old clashes of sectional feeling, their old clashes of parties and creeds and methods ; and the zeal of every section and class and creed and race has been fused with the zeal of every other section and class and creed and race, for earnest action. Thousands of new schoolhouses have been built in the South ; old ones have been made better ; work in them has become more skillful ; the teachers have felt a new impulse. Public thought touching education has been changed. Divergent and even conflicting forces have been united ; new and better laws have been made ; the money given for schools has been increased by millions of dollars.

"We congratulate you on the tactful and earnest part that you have played in contributing to these changes. We have had the good fortune to be spectators of your vision and your zeal and to be participants in these historical events. The inspiration that this experience has given us will remain with us all our lives."

The inspiration of Mr. Ogden's life and example is further acknowledged by large numbers of friends from both North and

South in letters cordially approving the plan for perpetuating his memory by erecting an Auditorium at Hampton Institute—the place where, through his lifelong friend, Samuel Chapman Armstrong, he first became interested in Southern problems and received his own inspiration for his devoted service in the cause of Southern education.



OUR DEBTS

BY BENJAMIN BRAWLEY

IN 1896 died Alfred B. Nobel, Swedish scientist, inventor of dynamite, bequeathing his entire fortune, estimated at \$9,000,000, to the founding of a fund the interest of which should yearly be distributed to those persons throughout the world who in the highest measure had contributed to "the good of humanity." The yearly interest, approximately \$200,000, is divided into five equal shares of \$40,000 each, given away, "one to the person who in the domain of physics has made the most important discovery or invention, one to the person who has made the most important chemical discovery or invention, one to the person who has made the most important discovery in the domain of medicine or physiology, one to the person who in literature has provided the most excellent work of an idealistic tendency, and one to the person who has worked most or best for the fraternization of nations, the abolition or reduction of standing armies, and the calling in and propagating of peace congresses."

The first awards under the terms of the will were made in 1901. Since that date some of the most distinguished statesmen, scholars, and writers in the world have been honored. Among those who have received the award in physics are W. C. Röntgen, famous for the discovery of the X-ray; Professor Albert A. Michelson, of the University of Chicago, who arrived at most interesting conclusions with reference to the transmission of light; and William Marconi, Italian, inventor of wireless telegraphy. Especially distinguished among those who have received the prize in chemistry is Madame Marie S. Curie, a French woman, the discoverer of radium. Here, too, we find such other names as Wilhelm Ostwald, Sir William Ramsay, and Paul Sabatier. Among the figures in literature are Henryk Sienkiewicz, Rudyard Kipling, Maurice Maeterlinck, Gerhard Hauptmann, Rudolf Eucken, the great German philosopher, and Rabindranath Tagore, the Bengalese poet of mysticism.

In 1910, for the first and only time, the prize in literature was awarded to a woman, Selma Lagerlöf, a Swedish novelist. After years of distinguished service as a teacher, this noble woman was entrusted with the task of writing a book about Sweden for primary schools; and in "The Adventures of Nils" she reconstructed for her countrymen the whole fairy literature of Scandinavia, so rich in its magnificent traditions. When the award actually came to her, however, with the humility that characterizes the truly great, she thought not so much of her own achievement in winning the prize as of all those who had in any way helped to make that achievement possible. "I was overwhelmed," she said, "by a sense of my debts—debts that I could never hope to pay." She felt bound by a sense of obligation to every poet who had breathed a word for Sweden, to every minstrel who had chanted a lay, to every soldier who had died for his country. She thought of her father in heaven—of him who had done so much to direct her early years, and she dreamed that she came to him in a garden of flowers to offer the prize that after all belonged, not to her, but to him. She found him sitting in a rocking-chair on a wide veranda, reading Frithjof's Saga. He smiled as she greeted him.

"Do you remember," she asked him,* "how you used to sit at the piano and play Bellman for us children? Do you remember how you let us read Tegnér and Runeberg and Andersen twice every winter? In that way I came by my first big debt. Father, how can I ever repay you for teaching me to love the sagas and their heroes, and the fatherland and human life in all its greatness and all its frailty?"

"I have many other creditors," she continued. "Think of all the poor homeless cavaliers who used to roam around in Vermeland in your youth, and play the harlequin and sing ballads. To them I am indebted for madcap adventures and limitless fun. And think of all the old people who have sat in little gray cabins, on the outskirts of forests, and told them about trolls and nixies and of maidens carried off by goblins! And then think of all the pale and hollow-eyed monks and nuns who have sat in dim cloisters and seen visions and heard voices! To them I am indebted for a loan from the great legendary treasure they have accumulated. And think of the Delecarlian peasants who traveled to Jerusalem! Am I not in debt to them for giving me a great theme to write about? I am indebted to all who have clothed the language, who have forged and fashioned the tool and taught me to use it, who have written and created before my time, and made it a fine art to tell of human destiny. And I'm not only in debt to people, father, but to all human nature as well—to the animals on the ground, the birds in the sky, and to flowers and trees—they have all had their secrets to tell me."

Such are the hopeless debts of Selma Lagerlöf. Now for yours and mine.

* For the quotation I am indebted to the translation by Velma Swanston Howard in *Putnam's Magazine* for March 19, 1910—B. E.

At this season of giving thanks we are reminded that we too have those to whom we are indebted, who have inspired us by the nobility of their lives, who have had faith in us, and who have died to realize their ideals.

We thank God that, in spite of wars throughout the world, the torch of liberty is still burning. We thank Him for all struggling people who labor for their largest freedom—for the Celt in Ireland, the Jew in Russia, the Hindoo in India. We pray that nowhere shall the struggle cease until every land shall be redeemed, every despot be dethroned, and every oppressed man be free.

We owe a debt on this day of days to all those who have dedicated their lives to the cause of the freedom of the human race—to Langton, who wrested Magna Charta from a weak and unwilling king; to Gladstone, who set aside more glittering honors to seek the welfare of his fellowmen; to Bright, who against powerful interests labored for cheaper bread for the struggling millions of England. We thrill at the thought of all who fought that the cause of liberty might not die—of Lafayette, who drew his sword in America as well as in France; of Kosciusko, who gave all he possessed for a free and united Poland; of Garibaldi, ever ready to die if Italy might be redeemed.

We owe a debt to all those who in discouragement and pain have held to the leading of an ideal—to the patriots, Mazzini and O'Connell and Kossuth; to the teachers, Socrates and Emerson and Kant; to the martyrs, Von Winkelried and Emmet and John Brown. We owe a debt to all singers of songs, to the poets and musicians of the ages—Homer, Virgil, and Dante; Shakespeare, Milton, and Browning; Händel, Mozart, and Beethoven. We are inspired by those who were persecuted for righteousness sake—Wycliffe and Luther and Paul. "Of the Jews five times received I forty stripes save one," says the Apostle; "thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep." Through such sturdy souls we catch a faint glimpse of the divine. In their lofty thought all worldly things seem commonplace. Only through such tribulation as theirs may we enter into the kingdom of God.

We are in debt this Thanksgiving season to those who cast their lot with an unpopular cause and suffered humiliation to make their country free—to Phillips, who turned his back on culture and friends to whip the conscience of the nation; to Garrison, who risked his all for freedom of speech and thought; to Sumner, who labored to make the national constitution one really worthy of a great and united republic. We remember the poems of Whittier—the story of the vessels whose crews went blind while engaged in the infamous slave traffic, and the still

sadder story of the Virginia mother who saw her daughters leave for the rice swamps of Georgia never to return. We remember the fresh young soldier of the North who went forth to fight. We follow him as he goes from his Massachusetts home to join the ranks of his comrades. Young and handsome and brave, he knew only devotion to the flag. We remember how he died at Gettysburg that the stars might never shine over the home of a slave.

And Lancelot and Sir Bedivere
May pass beyond the pale,
And wander over moor and mere
To find the Holy Grail;
But ever yet the prize forsooth
My hero holds in fee;
And he is Blameless Knight, in truth,
And Galahad to me.

We owe a debt this day to those who in the new era of emancipation gave themselves to the education of the freedmen—Cravath and Tupper, Ware and Armstrong, Sophia B. Packard and Harriet E. Giles. Sneered at and jeered at, they went about the work to which they were called; shot at and stoned, they still remained faithful to duty; ostracized and scorned, they professed no doctrine but the fatherhood of God and the brotherhood of man.

We thank God this Thanksgiving that there were those of our own people who had a part in the great redemption—Phillis Wheatley, the girl who by her poems and culture baffled the critical taste of Boston and England; Sojourner Truth, who, borne up only by the power of God, impressed anew the conscience of New England; Harriet Tubman, who in danger and privation made nineteen journeys to the South and aided three hundred souls in escaping from bondage.

“These all died in faith, not having received the promises, but having seen them afar off.”

We think too of our own fathers and mothers who have striven that their sons might see a brighter day than they themselves knew. We remember—so many of us!—the humble home with the rude walls and the uncurtained windows. We remember the early rising, the going forth to the field, the weighing of the cotton at sunset, and the talking by the door or the fire in the evening. We remember the love and light that beamed around that humble fireside—the great good heart of the father, the endless patience of the mother. Then we recall the summons that came from the world without—how they were all willing to help us, and how the other brothers stood aside that we might pass by. We remember the love of the mother that followed us from the doorway, and the wonder in the eyes of

the little sister. All these are in our thought and to them are we indebted. As they believed in us, may we also believe in ourselves. As they died for us, may they also live again in us and through us. And may the Christ, that gave His life for us, also give us grace sufficient for all our needs.



WHY I CAME BACK TO HAMPTON*

FRED C. KIMBO

“THE normal-school graduate of the South should be of the people, above them, yet of them, in order to make natural or probable a lifelong service in their behalf.” These words were spoken by General S. C. Armstrong, the founder of Hampton Institute.

About twenty years ago, a young man from my community was graduated from this school, with General Armstrong's ideas of education. He went immediately to his home where he was much needed. During six months of the year this man taught a public school and the rest of the time he worked on his farm. Before he came to us we had spent our Sundays playing ball, fighting, and getting into other mischief. He started a Sunday school for us. He taught in it himself and attended church every Sunday, thus setting us a good example. Both white and colored people agreed that my teacher lived up to what he professed to be.

One day, as I was coming home from school, I heard a white minister say to my father, “Randall, Hampton is a good school. I know it from the work your teacher is doing. He is trying hard to uplift this community.” This made me anxious to come to Hampton.

When our pastor died—and let me say here, he was also a Hampton man—our members at once became dissatisfied. My teacher advised us to have patience and worked faithfully with us until we found a new minister. He quoted to them this saying of General Armstrong, “In the school the great thing is not to quarrel; to pull together; to refrain from hasty, unwise words and actions.”

* Anniversary address, April 1915

After seeing how my teacher lived in my community, I decided that I wanted to come to Hampton. I came here and took a work year in the agricultural department, where I enjoyed it very much, working all day and going to night school. On completing my work year I went into the Trade School to learn upholstering. While I was there I thought often of a passage of Scripture which reads like this, "To whom much is given, of him shall much be expected." I had been given a good opportunity and I wanted to make the most of it.

At the end of three years I finished my course in the Trade School. My instructor advised me to remain a little longer for more practice. I did and was glad of it. During that time a summer school was conducted here and I gained much experience from it along the line of my trade.

At last the time came for me to go out and begin working among my people. So I did. I had not been many days away from Hampton when I received a letter from the school superintendent of Madison County. He said that there were nine schools in his county without teachers, and asked me if I would come over and teach one. I wrote and told him that I had no certificate. I wished then that I had stayed at Hampton another year, and finished the academic course. The superintendent told me to come, saying that he would get me a certificate. At first I thought a little while about this matter of teaching. It was hard for me to decide to go because I had heard that the feeling between the two races was bad. Finally, realizing the Hampton motto, "Not to be ministered unto but to minister," I went over into Madison with a determination to do my best.

Part of Madison County is situated in the Blue Ridge Mountains of Virginia. The soil is well adapted to general farming and fruit raising. The people do not get as good results as they should, because there is no scientific method of farming, and they have almost ruined their soil with cheap fertilizers. There are no railroads in the county. The people have to haul things a long way to and from the stations.

Upon entering this county I found that there was not so much prejudice between the two races as I had expected. I saw, however, that there was a good deal of prejudice among the colored people. They were afraid to trust one another. The schools were poor. In the district where I was the county owned one colored school; the others were owned by secret societies or by individuals. The buildings were rented to the school trustees for from \$1.50 to \$2.00 per month. I believe that such schools often do more harm than good. I will give you a few reasons: (1) There are no trained teachers; (2) the sanitary conditions are poor; (3) the people who own these buildings

are jealous if a teacher asks the school board to aid in getting a new building; and if he improves his school the owners demand more rent. Then, too, parents will not support such schools.

The building in which I taught was owned by a secret society. It was 18 by 26 by 12, and never had there been any whitewash on it. I went inside and looked for a map, but there was none. I saw a blackboard about three feet square, but it was useless. There was no chair or table for the teacher. There were only a few seats and these were too low. What was I to do?

Here, I saw, was a chance for me to show what Hampton means. I repaired the seats and fixed the windows so that the pupils could get some fresh air. An old colored man gave me some planks from which to make a blackboard. I took the lumber and with the aid of the larger boys, who seemed to enjoy the work, made a blackboard and put it up. One evening, after school, I painted it. The parents at once saw that their children loved to write and draw on the board. After that I asked the patrons to help me get a water cooler and a map, and they did so.

Having taught school for a few months in that community, I had opportunities to visit many homes. I noticed that the people had closed up their fireplaces and were using stoves. As I entered their houses, I found that the air was bad. I went to the doctor, told him that I wanted to celebrate Patrons' Day at my school, and asked him if he would lecture on "Good Health." He consented to do so. The day of his lecture people came from far and near, because never before had such a thing happened.

After hearing the doctor's talk the people decided that they wanted a better school. An old colored man gave a piece of land for the building. The patrons are now raising money among themselves and when this is done the school board is going to give the rest and we are to have a new school.

In conclusion, I must say that I owe a great deal to Hampton. Without the help of God and Hampton I am sure I could not have succeeded thus far. While I was out in the world I saw that if the Negro would show himself worthy of help the white people would help him. I came back to Hampton to learn how to teach, because I have decided to live in the South among my people. They need such training as Hampton gives. I want to give a lifelong service in their behalf.



At Home and Afield

HAMPTON INCIDENTS

SCHOOL OPENS

THE battalion, with the new students making a surprisingly fine first appearance, marching to the music of a good band, proclaimed the fact that on September 28 Hampton Institute had really begun its forty-eighth term of duties and pleasures.

The raising of the entrance requirements of the school brings to Hampton a better prepared set of students; consequently, of the 166 boys and 95 girls who came on September 21 to take their entrance examinations, only two boys and not a single girl were sent away for failure to pass.

The school enrollment is 1395—340 girls, 565 boys, and 490 children at the Whittier School. The Indians number 35—25 boys and 10 girls. A gratifying incident showing the splendid qualities of the Indians who attend Hampton occurred when one of the boys walked into the Treasurer's Office and deposited enough money to meet all his year's expenses—money he had earned himself during the summer months.

CHANGES

THERE have been a number of changes in the Hampton schedule which promise possible improvement. The night-school students, instead of having three recitation periods in the evening, have one at seven o'clock in the morning and two at night, all fifty minutes in length. The early morning classes are showing improvement, not only in the quality of the work done but in attendance and punctuality. The day-school periods are also lengthened to fifty minutes, work beginning at eight o'clock and closing at four.

An entirely new feature of the day-school work is the getting together of the entire school from 11:30 to 12 o'clock each morning. One of these periods is occupied with educational moving pictures, one is given to a talk on current events, two to chorus singing, and the fifth is reserved for special use as the needs of the school may require. Chapel services are now being held at 8:30 at night, instead of at 6:30 as formerly, except on Saturday and Sunday evenings, when they are held at the usual times.

The new schedule and the accompanying household changes are to be tried for four months in order to ascertain whether the supposed benefit to the students in the increase of academic work is commensurate with the difficulties involved in such changes.

In connection with the girls' work there have been several additions which it is hoped will benefit the girls both technically and financially. A mending department has been added to the Industrial Sewing Room. The Domestic Arts Department has started a dressmaking shop, where the girls most expert with their needles are ready for duty on their work days. Many of the Hampton girls are very good seamstresses and will be able to earn something toward their expenses by sewing during the summer and by working for teachers and fellow-students during the school term.

NEW EQUIPMENT

A great help in convenience, in time- and labor-saving, and in sanitary-

working methods are the following pieces of new equipment which have been added to the kitchen and laundry: an electric potato parer, which holds five pecks of potatoes at a time and can peel very economically a barrel of potatoes in a minute; an electric meat grinder with which one boy can accomplish as much work as six or eight in the old way; an electric bread mixer, which holds a barrel of flour and mixes the dough much more thoroughly and evenly than by hand; and two large washing machines run by steam.

HAMPTON WORKERS

AMONG the new teachers who have joined the Hampton workers this year are the new physical director for the girls, Miss Frances E. Weston of New York City, a graduate of the Friends' Seminary and recently of the staff of Wanamaker's Welfare Workers; Miss Edith Washburn, China, Maine, a Colby graduate; Miss Isabel Blake, New London, Conn., who is a graduate of the State Normal School, Westfield, Mass., has done post-graduate work at Middlebury, Vt., and Columbia University, and for a number of years has taught in the American Mission School at Aintab, Turkey; Miss Rebecca Pond, Washington, Conn., a 1915 Mt. Holyoke graduate; Miss Hannah Gartland, Buffalo, N.Y., formerly principal of the training school at Manchester, Conn.; Miss Grace Hiltz, of New York City; and Mr. Samuel Allen, Danville Junction, Maine, who will teach the boys' hygiene class. Shellbanks has two new workers—Mrs. Margaret Koch, Chicago, and Miss Mary Bissell of Connecticut. The new secretary in Major Moton's office is Miss Alice M. Paxton, and not Miss Alston as was erroneously stated last month.

Mr. George A. Scott, '15, is foreman in the horticultural department; Mr. William A. Flynt, '15, is foreman at the Whipple Farm; Mr. Percival Prattis, '15, is in charge of the poultry at Shellbanks; and Mr. Louis H. Mar-

tin, '14, is teaching in the agricultural department.

Mr. R. Nathaniel Dett, director of vocal music, spent a profitable and enjoyable summer studying community singing with Professor Dykema and psychology with Professor Scott at Columbia University, and instrumentation with Professor Olaf Anderson of the American Conservatory of Music, Chicago. While in Chicago Mr. Dett played three of his own piano compositions at one of the special Sunday concerts for the National Half-Century Exposition and Lincoln Jubilee.

AT the first regular meeting of the Newport News Teachers' Association, in the new high school auditorium, Mr. Leigh Richmond Miner, director of applied arts at Hampton Institute, gave an informal talk on school decoration. Mr. Miner's remarks were well received by an audience whose attitude showed that it not only appreciated what had been said, but also expected to put it into practical use.

DR. FRISSELL'S RETURN

“YOU think you are at Hampton, don't you?” said an old boy to a new one. “Well, you're not,” he continued, “you haven't seen Dr. Frissell yet!” Not until the evening of October 16 could the new boy have felt that he was really “at Hampton” at last, for that was when Dr. Frissell walked to the chapel platform amid a storm of applause which died down only to start afresh with unabated enthusiasm. “I hope,” said Dr. Frissell, in his short talk after prayers, “that you are all as glad to be at Hampton as I am.” And in his usual kindly, impressive manner, he spoke of his desire that all at Hampton should consider themselves one large family, each contributing his share to the general welfare and cultivating the spirit of kindness and good will. On Sunday evening Dr. Frissell reviewed the early history of the peninsula and of the school, speaking of General Armstrong, Mr. Purves, and others who

gave their lives to Hampton, thus making the place sacred and deepening the responsibility of all who enjoy its present-day privileges. Hampton feels deep gratitude that its beloved Principal is again restored to health and able to take part once more in the school's activities, for, as the boys say, "Hampton is not Hampton without Dr. Frissell."

ENSIGN ARMSTRONG'S VISIT

AT Hampton the name of General Armstrong is a name with which to conjure; but even without that "open sesame" the buoyant, sympathetic personality of his son Dan, ensign on the U. S. Battleship *Arkansas*, would have won the hearty welcome given him by Hamptonians. He reviewed the battalion on the morning of September 28 and in the evening addressed the students. At the chapel service, after an affectionate tribute to Hampton, Ensign Armstrong, in a straightforward, seamanlike talk, spoke of our country's need of a large and efficient navy; of some of the implements of naval warfare and recent revolutionizing inventions; and of the personnel of the navy. His lively description—made livelier by his infectious smile and reminiscent chuckle—of the strenuous "day's work" of an Annapolis cadet, was appreciated by the students. General Armstrong's battle hymn, "They Look Like Men of War," came as a fitting close to this martial evening.

OTHER ADDRESSES

THOSE who attended chapel on September 19 had the pleasure of hearing Mr. W. T. B. Williams in a very comprehensive account of the interesting campaign work recently done by the Negro Organization Society in the Northern Neck. The results of this campaign trip were outlined in an editorial in the last issue.

ONE of the secretaries of the International Y. M. C. A. Committee, Rev. C. H. Tobias, delivered an ad-

dress at the Sunday evening chapel service October 3 on the subject of "The Christian Equivalent of War," in which he brought out the importance of men rendering voluntary missionary service. Mr. Tobias also spoke at the Sunday evening Y. M. C. A. meeting.

Rev. Dr. Richard Carroll, Columbia, S. C., publisher of the *Ploughman*, spoke to the students at one of their 11:30 o'clock general meetings in Clarke Hall on the subject of "Mastering the Situation." Dr. Carroll brought out the fact that in order to win friends we must meet people with friendly feelings in our own hearts.

RELIGIOUS NOTES

THE annual missionary rally was held Sunday morning, October 3, in Cleveland Hall Chapel. Miss Pratt told of the manner in which the money that was contributed last year had been used. She also spoke of the great amount of work done in a quiet way by the girls in dressing dolls, preparing Christmas baskets, sewing for the Belgians, preparing and serving the Christmas dinner at the Weaver Orphanage, and other kinds of community work. Short addresses were made by Dr. Turner and Mr. Fenninger. At the close of the meeting one hundred and ninety-five young men volunteered for missionary work in the community. Miss Nettleton will have charge of the work again this year.

The Y. M. C. A. has entered upon another year of work, with Lorenzo C. White acting as president and general secretary. The membership committee is planning its annual membership canvas, but more than a hundred members have already paid their annual dues.

Miss Holmes has been asked to fill the vacancy left by Miss Morrison in the Sunday-school Council. On the recommendation of the Council, the teachers voted to contribute the Sunday-school offerings for the first quarter to the work of M. Q. Cele in Africa.

THE Y. W. C. A.

THE recent re-organization of the King's Daughters into a Young Women's Christian Association should receive the hearty support of workers and students. Becoming a part of this world-wide organization means for the Hampton girls, not only a larger field of work, but a larger source of help and protection for its members. The new Association has 138 charter members. Miss Almira Holmes, who spent the summer preparing for her new duties, will act as general secretary. She visited for ten days the Students' Conference at Silver Bay, at which conference Mrs. George T. Scott, so well remembered at Hampton, was hostess. Miss Holmes later took the summer course for training Association secretaries at the New York National Y. W. C. A. Training School.

ENTERTAINMENTS

A happy innovation, at the entertainment of welcome to new students given by the Work Year Class on the evening of September 23, was the participation of a quartet of girls, which delighted the audience by its singing of plantation songs. In fact the entire musical part of the program was unusually enjoyable. One of the kitchen boys elicited much applause by his uncontroversial theory that the kitchen is Hampton's *sine qua non*.

Miss Hyde spoke to the girls of the value and importance of the work year with its lessons of responsibility, balance, and initiative; and Major Moton advised the boys to be always as "proud of their jobs," as they appeared to be on this occasion. An interesting history of Shellbanks was read by one of the boys, and Mr. Graham spoke of the farm's progress and of the students' change of attitude toward the work there—formerly dreaded, but becoming with each year increasingly popular. One carried away an impression of the dynamic quality of the Shellbanks work, and recalled the reference made to the

farm school by Dr. Frissell in his annual report for 1914, showing that ten out of the twelve officers of the Y. M. C. A. in that year were from the farm, as well as twenty-three of the ninety-five officers of the battalion.

TO Miss Drew and Miss Herron are due hearty thanks for their skillful direction of an evening of "vaudeville" in Cleveland Hall Chapel, September 25. There was an embarrassment of riches. From the opening selection from "Pinafore," when "the monarch of the sea" appeared with his chorus of satellite "sisters, cousins, and aunts," to the heart-rending demise of Villikins, his Dinah, and his Dinah's father, which rounded out the program, each number brought its quota of entertainment. There were two charming solos; a "bonnie" Scotch duet; and "Three" truly pitiable "Old Maids of Lee." In addition to the student-talent there was a delicately finished performance by a quartet of women's voices; and perhaps nothing was more enjoyed than the singing of the Whittier School children and the presentation to them by Mr. Frank D. Banks (*alias* "Uncle Remus") of the thrilling adventures of "Mr. Rabbit" and "Mr. and Mis' B'ar."

ONE of the pleasantest concerts of the season was that given by the summer band under the direction of Professor Tessmann on Virginia Hall Lawn the evening of September 28. At the same time the students enjoyed a social, and one could not imagine a more auspicious time, place, or accompaniment for the renewing of old friendships and the welcoming of new students.

AN annual event of great interest is the prize debate between the Dunbar and Douglass literary societies, under the auspices of the Shakespeare Dramatic Club. The subject discussed this year was: "Resolved, That the opportunities of the physician for service in his community are

greater than those of the preacher."

A unanimous decision was given in favor of the affirmative side, represented by three Dunbar members, who each received as a reward for their efforts two very acceptable books on public speaking and argumentation.

The Dunbar men kept to their subject and showed a more defined and better developed plan of action; but both sides deserve great commendation for their work, their dignified bearing, and their freedom from the unbecoming personalities and sarcastic remarks which so often weaken a debate and mar the pleasure of the hearers.

A social for the new students was given by the Y. M. C. A. on Saturday, October 2, and at the same time the girls were entertained in Winona.

THE HAMPTON CALENDAR

THE committee appointed by the Camera Club to prepare a Hampton calendar for 1916 are planning to have the calendars ready for delivery about November 20, 1915. A new shape and size, which will give room for a larger reproduction of the photographs than heretofore, will be used. This will bring out the beauty of the pictures and make an attractive wall decoration.

With Mr. Betts's assistance plans have been made for new typographical features. The best grade of cameo plate paper will be used, and the cover has been designed by a graduate of the Philadelphia art school. The calendar numbers, while not obtrusive, will be of a type easily seen across a room, and quotations from General Armstrong not published before will give the final touch to a product of Hampton that will be unique in every respect.

As the edition is limited, orders may be placed in advance with Mr. V. W. Dow, chairman of the committee. The price will be twenty-five cents per copy as heretofore.

AGRICULTURE

THE Hampton poultry plant is sending three pens of birds to enter the international egg-laying contest at Storrs, Conn. Mr. Gammack, the poultryman, who has recently taken charge of the plant, is thoroughly familiar with the requirements of the contest, having had a share in breeding some of the prize-winning birds of past years. A pen of Leghorns, a pen of Barred Plymouth Rocks, and one of Rhode Island Reds will compete for Hampton Institute.

STATE FAIR EXHIBIT

AN educational exhibit of live stock, prepared by Dr. R. R. Clark and Mr. P. F. Skofield of the Agricultural Department, was a prominent feature at the Virginia State Fair, held in Richmond, October 11 to 16. The exhibit was shown in a special building provided for it through the kindness of the Fair officials. The primary object of the exhibit was to demonstrate the value and importance of using pure-bred males of known worth to raise the standard of live-stock herds and flocks of poultry. The fact that the influence of a single male or sire may do so much to determine the character of the entire herd or flock was strongly emphasized, and the exhibit illustrated in a most convincing manner the value of making this influence good.

Numerous cows of different generations, all sired by valuable pure-bred animals, were shown. Their records, printed on near-by cards, told a most interesting story of gradual improvement from mediocre cows to cows of great merit, brought about entirely by the use of a good male. The same thing was demonstrated with a flock of poultry, the individual egg records of which were determined by trap nesting. A group of young mules also bore witness to the value of using good pure-bred jacks.

Mr. Graham, director of the Agricultural Department, and Dr. Clark,

the veterinary surgeon, of Hampton Institute, were invited to judge the farm-crop exhibit at the Fair.

TRADE SCHOOL NOTES

A scene of endless activity in all departments is presented by the Hampton Trade School. There are 261 student tradesmen enrolled, including those who are in the manual-training classes.

The wheelwrighting department recently completed the wagon which was taken to the Fair at Richmond to be used in the exhibition by Hampton students of four-in-hand driving. The bricklayers have finished the walls of the boys' new dormitory as far as the fourth floor. They have also set in concrete the backstops for the new tennis courts for men, which will soon be in condition for use. The steamfitters have put steam heat in a number of residences on the grounds.

IN the technical carpentry shop 18 new boys are busily learning the care of tools and shop technique. Mr. H. D. Owens, who has given such faithful service in this department, is convalescing from a recent operation. The carpenters have moved the "Missionary Cottage" to the rear of the Library, and are preparing to remodel it. The cottage, when completed, will be occupied by Mr. and Mrs. Allen.

Mr. William O. Ludlow, of the firm of New York architects, Ludlow and Peabody, visited the school during the past month. While here he conducted a strength test on the reinforced concrete floors in the new dormitory—James Hall—and pronounced the work highly satisfactory.

IN addition to its usual amount of shop work and automobile repairing, the machine shop has built for its own use a large arbor press, and has finished for the school an electric air compressor. Mr. W. C. Douglass, assistant in the blacksmith department, spent some time at Cornell University this summer where he took a special course in horseshoeing and

the study of diseased feet and other imperfections in horses which can be remedied by careful shoeing. The blacksmith department has recently filled an order for 127 trucks, completed a large table for the drafting room, 72 new tools for the bricklaying department, and a set of heavy tires for a wagon for Shellbanks.

THE second-year students in the business course are spending some time each afternoon in the various Trade School offices, getting practical work in accounting and other office duties.

The tailor shop is now enjoying an abundance of light, three new skylights having been put in during the past month. Owing to improved facilities and workmanship, the tailor shop has been able to turn out its work very rapidly. Many uniforms were made up during the summer, so that at this early date there are but few boys in the battalion who are not wearing the regulation dress.

ATHLETICS

GOOD material for a strong team is presented this year by the football squad. Owing to the graduation last year of several of the Hampton 'Varsity team, there will be many new faces in this year's line-up, but the outlook is very encouraging for as good an eleven as in the past. The schedule of games is as follows: St. Paul Normal and Industrial Institute vs. Hampton Institute, at Hampton, October 23; Shaw University vs. Hampton, at Hampton, October 27; Hampton Institute vs. Union University, at Richmond, November 6; Howard University vs. Hampton Institute, at Hampton, Thanksgiving Day.

THE WHITTIER SCHOOL

ON Wednesday morning, September 29, the Whittier School opened for the new term. An unusually large number of interested parents and friends were present to wish the school God-speed.

There have been 440 children enrolled up to date, and the attendance in the

older classes is very large. The first year high-school boys, numbering 19, take their manual-training work with Mr. Jinks at the Institute instead of at the Whittier as heretofore. The Whittier gardens are furnishing the girls with plenty of material for canning, a great deal having already been done with beans and tomatoes. It is also hoped that the gardens will furnish considerable material toward the hot lunches which will be started November 1.

Those who have been in touch with the Whittier miss the familiar face of Miss Florence Price, Hampton, '94, who, after laboring long and faithfully there, severed her connection with the school last May. Two new teachers have begun their work at the Whittier—Miss LaPerle Howard, Hampton '14, who is teaching the second grade, and Mr. J. Jordan, a Howard University man, who is teaching in the eighth grade.

VISITORS

AMONG the school guests not mentioned elsewhere in these columns were Miss C. A. Hunt, of the Mather Industrial School, Beaufort, S. C.; Rev. Henry G. Ives, field agent of

Proctor Academy, Andover, N. H.; Mr. Jackson Davis and his successor in the Virginia school supervision work, Mr. Arthur Wright; Misses Wiley, Wellington, and Bennett, of Calhoun; and Mr. T. J. Woofter, of the Bureau of Education, Washington, D. C.

WEDDING BELLS

JUST as we go to press, cards are issued for the wedding, on October 23, in Memorial Church at Hampton Institute, of Mr. Alfred Van Santvoord Olcott of New York City and Miss Ruth Purves, daughter of Mrs. Alexander Purves and granddaughter of Mr. Robert C. Ogden, late president of Hampton's board of trustees. An account of the wedding may be looked for in the next issue of the *Southern Workman*.

At the same time comes the news of the approaching marriage of Miss Margaret V. Jones, a former Hampton worker, who in the fall of 1913 went to China as a missionary under the Presbyterian Board of Foreign Missions. Miss Jones is a valued worker at the True Light Seminary for Girls in Canton. She is to marry Dr. Allen Hofmann, a medical missionary in the same city.



THE ARMSTRONG LEAGUE OF HAMPTON WORKERS

NOTICE is hereby given of the regular annual meeting of the Armstrong League of Hampton Workers to be held in the Museum at Hampton Institute on Wednesday, November 3, 1915, at 4:30 p. m. A full attendance is desired and all new Hampton workers are cordially invited to be present.

EMILY K. HERRON,
Recording Secretary

GRADUATES AND EX-STUDENTS

CLASS OF 1915

SEVERAL of last year's graduates are now teaching, among them being Cornelia Collins, Betty H. Jenkins, Etta R. Jones, Helen Jordan, Essie McA. Slaughter, Mabel E. Williams, and Ellen E. E. Wilson. Kate J. Hairston is teaching at the Penn School, S. C., and Robert J. Peagler in Gloucester County, Va. Theron N. Williams and James B. Bright are studying at Howard University. Still at Hampton are Powell W. Holley, who is taking a spec a course, Morell A. Johnson, helping in the machine shop, and Ralph S. Stoney, in the carpenter shop. This, with the two 1915 graduates who are at Titustown, three in positions at Hampton Institute, and four Indians reported upon elsewhere, makes a goodly showing.

STUDYING dentistry at the University of Michigan are Bishop Brown, '14, William Howard '12, and Stephen D. Sparks, Middler '98.

WORKING at Titustown, the home-community described in the August issue of the Southern Workman, are the following Hamptonians: J. E. Scott, in charge of building operations, Virgil M. Dalton, '15, David G. Evans, '13, three ex-students, William H. Thomas, Benjamin F. Taylor, and Jesse White, all carpenters; and Whitmon Comb, Trade Class '06, painter. Marguerite E. Bell, '15, is assistant in the Titustown public school. During the summer General E. Ewing, '12, carpenter, and H. Perkins Spivey, '14, bricklayer, were also there, working at their trades, but have now returned to their regular work—the former to his home at Felden, Va., where he enters on his fourth year as principal of a school, the latter to Howard University.

A graduate of 1902, Dr. Robert H. Beverly, of Jacksonville, Ill., writes that he has published a report of a sociological survey made by him

of conditions of Negro life in that town which has proved of much interest to people in the vicinity; and adds that he is striving to carry out the Hampton ideas. He says:

"I have linked forces with a graduate of Tuskegee, Dr. A. H. Kenniebrew, who has a fine practice and is one of the most successful surgeons in the state. He has a nice little sanatorium here, and a nurses' training school. I am assisting him in operative and medical work, so I am doing very well for one just starting in the profession.

"There are two words that have stuck in my memory from the lectures that Dr. Frissell used to give us in chapel—'struggle and service.' I glory in hard things. The Alexandrian lament of no more worlds to conquer can never be mine. In that infinite space of the future more worlds are being erected every day, more problems to face and solve, more good that can be done my fellowman."

THE following extract from the West Chester, Pa. *News* shows what one Hampton graduate, Class of '92, is doing for her people:

"An interesting sojourner in West Chester at present is Miss Lucretia Thomas Kennard, supervisor of colored schools in Caroline County, Md. She supervises twenty-one schools with twenty-eight teachers and also teaches some form of manual training. She attends institutes and commencements, reads books of value in her profession, and does all she can to advance education in her home county. Educators say she is making good and the home people appreciate her work.

"Leaving West Chester about twenty-five years ago she went to Hampton Institute, Virginia, and there took a course which included manual training. She taught for some years, part of the time at Denton, Md., and with marked success because of her fine influence on the lives and characters of the pupils. Later she was made a superintendent in Caroline County, and when a new building was erected in Denton, with accommodations for 175 pupils, she was much surprised that the building was named for her.

"Graduate students from the Kennard High and Industrial Training School of Denton go to Hampton, Cheyney, and other schools for

higher education. Teachers are drawn from among the graduates of these same institutions so that the inspiration is reciprocal. Friends of Miss Kennard say she has done something well worth doing, and has gone far ahead of many white girls who have much better chances in life."

MARRIAGES

ON June 24, Zelma A. Harris, '06, was married to Mr. C. L. Goodman. They will make their home at Newport News, Va.

At Elizabeth City, N. C., on September 15, Nellie Adelaide Burke, post graduate '06, was married to Bollie Levister, A. M.

Annie Sanderlin, '07, and Prof. A. J. Blackshear of Florida Baptist Academy, Jacksonville, Fla., were married on September 16. Mrs. Blackshear has passed examinations for the dress-making course at Pratt Institute which she will begin in January; she means to make use of that trade when she and her husband settle in the South.

At Troy, Ala., on September 21, Letitia E. Driver, '13, was married to Mr. Edwin R. Carter. On the same day, at Eufaula, Ala., were married Sallie Angeline Willis, an ex-student, and Mr. Arthur James McCray, who is principal of a graded school in Lowndes County, Ala. They will make their home at Calhoun.

On September 25, Carrie B. Oliver, '14 was married to Linnaeus T. Pinn, '14, who teaches carpentry at the Manassas Industrial School, Manassas, Va.

DEATHS

Mrs. Alfred J. Nottingham, who was Mattie J. C. Robbins, Middler of '92, died at her home in Hampton on September 4. Her husband, a member of the Class of '91, is pastor of the Methodist Episcopal Church in Hampton.

Major Eugene Smith, ex-student of 1915, died on August 25 at his home, in Ruff, Va.

INDIAN NOTES

SEVERAL Hampton graduates and former students were in attendance at the recent Conference of the Society of American Indians in Lawrence. They were Dr. George Frazier, physician, and Stephen Jones, financial clerk, both from the Santee Agency in Nebraska, and both employed there; Julius Caesar, farmer, Stella O'Donnell, clerk, and James Murie from Pawnee, the latter engaged in research concerning the customs and legends of his tribe; Thomas Sloan, lawyer, of Washington, D. C.; Charles Kealear, postmaster at Arapaho, Wyoming; Leta Meyers, teacher in the Kickapoo School, Horton, Kansas; Evelyn Twoguns, assistant nurse in the White Earth Hospital, Minn., and Mrs. Sybil Conger Vandel, homemaker, of Lake Andes, S. D.

Alfred Barker, who has been doing mission work at Niobrara, Neb., for a number of years, has been transferred, and is now stationed among the Sioux at Herrick, S. D.

Michael Wolf, '13, is disciplinarian at the Rosebud Boarding School, Mission, S. D., and his wife, whose name when at Hampton was Emma Sherer, is boys' matron. Mr. Wolf was recently sent to Huron, S. D., in charge of the Rosebud exhibits at the State Fair.

Alfred Murie, Pawnee, is night watchman at the Pawnee Boarding School. He has recently sent his son Henry to attend school at Hampton.

INDIANS OF 1915

Cynthia Powdrill, '15, has been appointed matron in the Congregational Mission School at Fort Yates, N. D. She assumed her new duties early in September.

David Owl, '15, has begun the secretarial course in the Y. M. C. A. College in Springfield, Mass. He writes that the work is exceedingly interesting and that he thoroughly enjoys it. Reuben Williams of the same class is working at his trade, carpentry, in Buffalo, N. Y.

The National Hampton Association

WONDER is frequently expressed at the host of Hampton's strong and influential friends. Yet there are few who realize the benefits afforded by the organized bands of Hampton's allies. Not alone do they continue to supply increasing sinews of war for new companies of trained leaders going to the front of the fight for better schools, better homes, and better farms at the South; they also continue to build confidence in the Negro race and in the type of education which insures peace within our own borders, contrasting so sharply with the race hatred flaming across the sea.

Even a partial statement of the recent results of organized effort to aid Hampton and the practical help afforded by her allies is worthy of record.

Within the last year the Boston Committee by direct contributions from its members sent the school over nine thousand dollars—a remarkable gift in a trying year. An even larger aggregate of gifts from Boston friends who donate directly to Hampton is not included in this figure. The activities of the Boston Committee during the past summer resulted in two successful meetings on the North Shore of Massachusetts, at Beverly and Nahant, which gained new friends for the school.

The Massachusetts Hampton Association, through the generous labors of the Rev. Harry W. Foote, arranged for a successful series of meetings last winter in schools, churches, colleges, and clubs of New England. A still more extensive program of campaign is planned for the coming winter by the Massachusetts Association, culminating in a great meeting at Symphony Hall, Boston, on January 18, where Mr. Taft, Dr. Booker T. Washington, and Ex-Congressman McCall will speak in Hampton's behalf.

The New York Hampton Association for the past three months has been the headquarters for the Ogden Memorial plan. Five thousand letters were mailed last month to the South and North, giving a part of the host of Mr. Ogden's friends the privilege of participating in this tribute of two sections and of two races to one man, well-named the "unofficial statesman."

The service of the New York Association in keeping fresh the interest in Hampton of its nine hundred members can never be estimated. For the thousands of dollars contributed directly

to Hampton by individuals of this association the organization has never taken credit. But for the untiring efforts of its president, Dr. William Jay Schieffelin, and the gaining and enlarging of a circle of friends for the school through years of accumulated effort and annual meetings in New York, under the auspices of the Association, Hampton's friends would be far fewer.

Even with its additional activities and increasing usefulness as Hampton's center in New York the Association there has doubled its direct donation to the school within the past three years, with the help of Mr. Elbridge Adams, who has given it generously of his time and thought, as executive secretary. Plans are now under way for the annual Hampton meeting in Carnegie Hall, and a further campaign for membership and donations.

Not only has the Philadelphia Hampton Committee planned a large meeting in Witherspoon Hall for the 8th of next February, at which Dr. Washington has been invited to speak ; it has opened the way for Hampton's Quartet and speakers among schools, churches, and the best homes of Philadelphia.

The anonymous gift of forty thousand dollars from friends of the Hampton Brooklyn Association in memory of Mr. Ogden is representative of the splendid devotion of that association. Its yearly service in continuing the expeditions of friends who formerly visited Hampton as Mr. Ogden's guests at Anniversary time, is of untold benefit to the school.

For the next ten months Hampton's little company of singers and workers will travel almost ceaselessly. The second week of November will see them in Detroit ; Chicago will hear their songs at Thanksgiving ; then on to St. Paul, Minneapolis, and Omaha, they will reach out for new friends until Christmas. The New Year will find them among old friends again in New England. A schedule of the Northern meetings will be published in the Southern Workman for next month. Then, without a pause, from the icy days of February at the North to the palms and orange groves of Florida, the singers will carry Hampton's message for the second time to the far South.

Friends in the Hampton Association can help these crusaders of the school by blazing the way. Letters advising appointments or pointing a new opening will be gratefully received by the secretary of the National Hampton Association, at Hampton. Whether a letter points to a woman's club in New England, a church in Omaha, or a resort in Florida, it will speed a message of peace and hope that seems more than ever worthy in these days of war.

SYDNEY D. FRISSELL

Executive Secretary, National Hampton Association

What Others Say

INDIAN PROGRESS

IN a recent issue of "The Quarterly Journal of the Society of American Indians" John W. Converse, in a most interesting article, says: "I am slow to wrath, but I confess that it nettles me to be told that the Indian lacks capacity to advance. Doubt the bear can hug, doubt the deer can run, doubt the eagle can fly, doubt the duck can swim, but never, never, doubt the Indian can advance."

EMPLOYMENT BUREAU FOR NEGROES

THE efforts of the Armstrong Association in Philadelphia to supply the demand for colored girls in the various lines of domestic and industrial work are having a good effect upon the community. The association recently started an employment bureau in order to centralize the work and give better service to applicants seeking employment.

Some of those for whom the association is finding positions have been connected with the industrial school at Hampton, while others are untrained girls of Philadelphia. A Negro woman has been appointed whose special duty it is to investigate working conditions and opportunities for women of her race.

The Charlottesville Messenger

DEATH OF A FAMOUS INDIAN

THE oldest and one of the most noted Indians in the United States, John Enos, 104 years old, died October 6 while guiding a party of sportsmen in the Wind River Mountains. His body was carried out of the mountains on horseback and his funeral was held at Fort Washakie. One thousand Indians attended the rites.

Enos served as a guide in the West for fourscore years. He was famous for his linguistic ability and was honored by all red men for his many attainments. He guided Bonneville in 1832, and led the Mormon pilgrims through the plains and mountains in 1846-47. He was also General Fremont's guide through Wyoming.

In spite of his age Enos plunged into the river every morning up to the day of his death. In winter he cut the ice before his dip. Until his death he was the physical equal of any man in the early fifties.

The New York Herald

MEMORIAL TABLET

"Erected by St. Agnes Guild, to the glory of God and in memory of its deceased members, Easter, 1915"—this is the legend on the metal plate which is fastened to one of the central standards of the white marble altar-rail, recently executed for historic St. John's Church, Hampton, Va., by the Lamb Studios, New York. Charles R. Lamb, artist architect, is the designer.

The New York Times

PHOTO PLAY BY ISAAC FISHER

THE Southern Motion Picture Co., a white organization, presented in Birmingham, Ala., a motion picture film written by Isaac Fisher of Tuskegee Institute, entitled "When True Love Wins." The actors are prominent colored people, and the scenario is a love drama. Mr. Fisher has been engaged by the motion picture company to write other photo plays.

The New York Age

AN OLD COMMUNION SERVICE

The First Congregational Church of Stockbridge, Mass., has just received the original pewter communion set which has for nearly two hundred years been in the possession of the tribe of Stockbridge Indians, which is now settled at Red Springs, Wis.

Springfield Republican

COLERIDGE-TAYLOR PENSIONS

ONE thousand dollars to Mrs. Coleridge-Taylor, widow of the great composer; one hundred dollars to his mother; and two hundred dollars to each of his children until they reach the age of twenty-one,—these pensions are the estimate the British Government sets upon the work of a great man.

The Philadelphia Tribune

SOME PUBLICATIONS OF

The Hampton Normal and Agricultural Institute

Annual Catalogue (Illustrated)

Principal's Report (Illustrated)

Founder's Day Programs

Education for Life, Samuel Chapman Armstrong

"Hampton"

Hampton's Message (Illustrated) Sydney D. Frissell

The Regeneration of Sam Jackson, (Illustrated) J. W. Church

What Some Men Have Said of Hampton Institute

Hampton Sketches II, Johnson of Hampton, E. L. Chichester

The Crucible, J. W. Church

General Armstrong's Life and Work (Illustrated) Franklin Carter

Practical Training in Negro Rural Schools (Ill) Jackson Davis

The Servant Question, Virginia Church

Hampton's Work for the Indians, Caroline W. Andrus

Single copies distributed free. Prices per dozen and hundred on application to Publication Office, The Hampton Normal and Agricultural Institute, Hampton, Virginia. In applying for publications please state reason for request.

Traveling Libraries

Traveling Libraries, consisting of nineteen books each, in a neat box in which they may be kept, will be loaned for a school term (October 1 to June 1) to any teacher or superintendent in Virginia on receipt of a nominal fee of fifty cents.

LIST OF BOOKS IN THE LIBRARY

Bailey's Principles of Agriculture
Bailey's Garden Making
Bancroft's Game Book
Barrows' Principles of Cookery
Birds Every Child Should Know
Black Beauty
Boy Scouts of America
Burrough's Squirrels
Dana's Plants and Their Children
Hodge's Nature Study and Life
Home Furniture Making
Hornady's Our Vanishing Wild Life
Keeler's Our Native Trees
Principles of Hygiene
Woolman's Sewing Course
Hampton Leaflets, Volume I
Hampton Leaflets, Volume II
Hampton Leaflets, Volume III
Hampton Leaflets, Volume IV

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December 1915

THE SOUTHERN WORKMAN

The Iowa Indians

ALANSON SKINNER

Teamwork

BOOKER T. WASHINGTON

Hawaiian Schools

VAUGHN MACCAUGHEY

The Hampton Institute Trade School

Press of
The Hampton Normal and Agricultural Institute
Hampton, Virginia

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The Hampton Normal and Agricultural Institute

HAMPTON, VIRGINIA

H. B. FRISSELL, Principal
U. P. PHENIX, Vice Principal

F. K. ROGERS, Treasurer
W. H. SCHOVILLE, Secretary

H. B. TURNER, Chaplain

What it is An undenominational industrial school founded in 1868 by Samuel Chapman Armstrong for Negro youth. Indians admitted in 1878.

Object To train teachers and industrial leaders

Equipment Land, 1060 acres ; buildings, 140

Courses Academic-normal, trade, agriculture, business, home economics

Enrollment Negroes, 1282 ; Indians, 45 ; total, 1327

Results Graduates, 1838 ; ex-students, over 6000
Outgrowths : Tuskegee, Calhoun, Mt. Meigs, and many smaller schools for Negroes

Needs \$125,000 annually above regular income
\$4,000,000 Endowment Fund
Scholarships

| | | | | |
|--|---|---|---|-------|
| A full annual scholarship for both academic and industrial instruction | - | - | - | \$100 |
| Annual academic scholarship | - | - | - | 70 |
| Annual industrial scholarship | - | - | - | 30 |
| Endowment full scholarship | - | - | - | 2500 |

Any contribution, however small, will be gratefully received and may be sent to H. B. FRISSELL, Principal, or to F. K. ROGERS, Treasurer, Hampton, Virginia.

FORM OF BEQUEST

I give and devise to the trustees of the Hampton Normal and Agricultural Institute, Hampton, Virginia, the sum of _____ dollars, payable

The Southern Workman

Published monthly by
The Hampton Normal and Agricultural Institute

Contents for December 1915

| | |
|--|-----|
| BOOKER TALIAFERRO WASHINGTON | 643 |
| FISK'S NEW PRESIDENT | 644 |
| NEGRO ORGANIZATION SOCIETY | 645 |
| JOSEPH A. BEBBINGTON | 647 |
| THE OGDEN MEMORIAL | 647 |
| HAMPTON FARMERS' CONFERENCE | 648 |
| THE GLOUCESTER FAIR | 649 |
| VIRGINIA NEGRO SCHOOL LEAGUES | 649 |
| ALEXANDER PARKER | 650 |
| TEAM WORK, BOOKER T. WASHINGTON | 651 |
| LET THE HEAVEN LIGHT SHINE ON ME, Plantation Song | 654 |
| A NEW ERA FOR "HAMPTON IN MACEDONIA," Illustrated JOHN HENRY HOUSE | 655 |
| THE HAMPTON INSTITUTE TRADE SCHOOL, VI PLUMBING AND STEAMFITTING Illustrated | 663 |
| A GREAT MISSIONARY, Illustrated BENJAMIN BRAWLEY | 673 |
| THE IOWA INDIANS ALANSON SKINNER | 677 |
| VOCATIONAL WORK IN HAWAIIAN SCHOOLS | |
| BOOKER T. WASHINGTON, a poem VAUGHN MACCAUGHEY | 684 |
| DEATH OF BOOKER T. WASHINGTON PAUL LAWRENCE DUNBAR | 690 |
| HAMPTON INCIDENTS | 691 |
| A HAMFTON WEDDING | 692 |
| GRADUATES AND EX-STUDENTS | 698 |
| NATIONAL HAMPTON ASSOCIATION | 699 |
| WHAT OTHERS SAY | 702 |
| | 703 |

THE SOUTHERN WORKMAN was founded by Samuel Chapman Armstrong in 1872, and is a monthly magazine devoted to the interests of undeveloped races.

It contains reports from Negro and Indian populations, with pictures of reservation and plantation life, as well as information concerning Hampton graduates and ex-students who since 1868 have taught more than 250,000 children in the South and West. It also provides a forum for the discussion of ethnological, sociological, and educational problems in all parts of the world.

CONTRIBUTIONS: The editors do not hold themselves responsible for the opinions expressed in contributed articles. Their aim is simply to place before their readers articles by men and women of ability without regard to the opinions held.

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THE HAMPTON LEAFLETS

Any twelve of the following numbers of the "The Hampton Leaflets" may be obtained free of charge by any Southern teacher or superintendent. *A charge of fifty cents per dozen is made to other applicants.* Cloth-bound volumes for 1905, '06, '07, and '08 will be furnished at thirty cents each, postpaid.

VOL. I

- 1 Experiments in Physics (Heat)
- 2 Sheep: Breeds, Care, Management
- 3 Transplanting
- 4 Birds Useful to Southern Farmers
- 5 *Withdrawn.* See Vol. VII, No. 4
- 6 Care and Management of Horses
- 7 How to Know the Trees by Their Bark
- 8 *Withdrawn.* See Vol. VII, No. 5
- 9 Commercial Fertilizers
- 10 Swine: Breeds, Care, Management
- 11 Fruits of Trees
- 12 December Suggestions

VOL. II

- 1 Suggestions to Teachers Preparing Students for Hampton Institute
- 2 Experiments in Physics (Water)
- 3 Spring Blossoms: Shrubs and Trees
- 4 School Gardening
- 5 Drainage
- 6 Mosquitoes
- 7 Roots
- 8 Seed Planting
- 9 Housekeeping Rules
- 10 Prevention of Tuberculosis
- 11 Thanksgiving Suggestions
- 12 *Withdrawn.* See Vol. VII, No. 3

VOL. III

- 1 Proper Use of Certain Words
- 2 Winter Buds
- 3 Domestic Arts at Hampton Institute
- 4 Beautifying Schoolhouses and Yards
- 5 Responsibility of Teachers for the Health of Their Children
- 6 Manual Training, Part I
- 7 Rotation of Crops
- 8 Life History of a Butterfly
- 9 How Seeds Travel
- 10 Nature Study for Primary Grades
- 11 Arbor Day
- 12 Evergreen Trees

VOL. IV

- 1 Plants
- 2 How to Attract the Birds
- 3 The Story of Corn
- 4 The Story of Cotton
- 5 The Meaning of the Flower
- 6 A Child's Garden
- 7 The Winged Pollen-Carriers
- 8 Soils
- 9 Care of Poultry
- 10 Plowing and Harrowing
- 11 Transplanting of Shrubs and Vines
- 12 Transplanting and Pruning of Trees

VOL. V

- 1 Teaching Reading to Children
- 2 Culture and Marketing of Peanuts
- 3 The House Fly a Carrier of Disease
- 4 Culture and Marketing of Tobacco
- 5 Virginia's Fishing Industry
- 6 Farm Manures
- 7 Soil Moisture and After-cultivation
- 8 Patent Medicines
- 9 Hookworm Disease
- 10 Reading in the Grammar Schools
- 11 Oystering in Hampton Roads
- 12 Common Sense in Negro Public Schools

VOL. VI

- 1 Sewing Lessons for Rural Schools
- 2 Housekeeping and Sanitation in Rural Schools
- 3 Canning and Preserving
- 4 Manual Training, Part II
- 5 Patrons' Meetings
- 6 *Out of print*
- 7 Southern Workman Special Index
- 8 Community Clubs for Women and Girls
- 9 Housekeeping and Cooking Lessons for Rural Communities
- 10 Fifty Years of Negro Progress
- 11 Approved Methods for Home Laundering
- 12 Number Steps for Beginners

VOL. VII

- 1 Manual Training, Part III
- 2 Helps for Rural Teachers
- 3 Injurious Insects
- 4 Dairy Cattle
- 5 Milk and Milk Products

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The Southern Workman

VOL. XLIV

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NO. 12

Editorials

**Booker
Taliaferro
Washington**

With the death of Dr. Washington the Negro race loses the greatest leader it has ever had. His was a wonderful life—a life of faith and a life of good will. It is a help to everyone engaged in work for the colored people to know that it was possible for a boy born in slavery to do such wonderful things as Dr. Washington has done.

He helped to spread the gospel of good will. It is a great thing that his life was spent in helping white men and black men, from North and South, to understand and love one another. His was also a life of meekness. In spite of the wonderful tributes paid to him, he remained one of the simplest, meekest, quietest of men. Truly, "The meek shall inherit the earth." We are grateful for the inheritance that came to this meek man; for his many devoted friends; for the great power he possessed; for the great school he started and carried on. His was a life of service. He was able to follow his Master and help his people toward a better life, better homes, schools, churches, and farms.

The whole South recognizes the value of the service which he has rendered to the white race as well as to the black. When his death was announced, Southern papers vied with one another in paying him tributes and in lamenting his loss—some even issued extras. When he was buried thousands of people of both races, from both sections of our country, and of all grades of society

gathered at Tuskegee to show their respect. Residents of the town, of both races, threw open their doors for the entertainment of guests ; and every place of business was closed, with the flags hung at half mast, while the funeral was taking place. Carloads of flowers were sent as tokens of esteem and affection. One of the plantation melodies so loved by Dr. Washington and the only music at the simple burial service, seemed like a message from the dead leader : "Tell all my Father's children not to grieve for me."

"In his death," said the Honorable Seth Low, president of the board of trustees, in his telegram of sympathy : "the country has lost a great man and a great patriot, and the Negro race an inspiring leader. It is now yours to show, without his magnetic presence, by your loyalty to the school and to his high ideals, how truly you have caught the inspiration of his spirit and of his devoted life of service."



**Fisk's
New President**

The inauguration of Dr. F. A. McKenzie as President of Fisk University is one of the significant events in the education of colored people. Hitherto it has been the too frequent custom to contrast industrial schools with the higher schools as if they were antagonistic in aim. To those who believe in Hampton there is no discordant note in Dr. McKenzie's inaugural announcement that "Fisk stands for mind, for life, for divinity, and for eternity ; Fisk will never sell the divinity of the souls in her care for a mess of pottage, however alluring."

Even more eloquent evidence of his broad appreciation of the forces that make for real education is his appeal : "But let us not deceive ourselves. The development of any God-given capacity is a help, not a hindrance, to the realization of divinity. Humble men trained to make their living by catching fish can become fishers of men. It was a carpenter who was the Savior of the world, the greatest divinity ever known among men."

The new President is a scientific student of society and an expert in the social movements that make for the improvement of mankind. He is an ardent believer in the common people and devoted to their welfare. With these qualifications we may confidently expect that Fisk will rapidly become a university in the service of the community—the Wisconsin University of the colored race. The Negroes of America must have leaders whose understanding of social forces is deep and broad, whose devotion to the spiritual is undoubted, whose willingness to serve is assured. To those who would aspire for this leadership of culture and service, Dr. McKenzie gives warning : "Let us not forget that culture

is the product of pruning and plowing. The soul, like the soil, is rendered capable of large harvests only by cultivation. Culture comes from the forcible tearing up of the weeds of idleness and ease. It is the struggle to subjugate both self and the world that gives children to the soul. Struggle of the hands, struggle in industry, struggle with books, should all give culture. Without struggle there is no culture."

Conscious of Fisk's fifty years of great history, President McKenzie adopts great aims for the University. "Fisk stands for the ideals of peace," he announces, "a peace not built upon fanatical devotion to the word peace, but upon that quality of thought and soul which makes misunderstandings and bitterness and hatreds and war impossible. Moderation and gentleness and love and peace are the aims of Fisk education."

All the circumstances attending the inaugural ceremonies gave promise of a great and useful future for Fisk University. The Governor of Tennessee and many educational leaders of the North and South, white and colored, were present to give hearty greeting to the new President. Messages of appreciation and encouragement were received from cabinet officers, governors of states, and presidents of the greatest universities of the land.



**Negro
Organization
Society** William Hodges Mann, former governor of Virginia and one of the South's most fearless, progressive leaders, declared recently in Petersburg, before the third annual meeting of the Negro Organization Society: "There is only one solvent of all problems. It is the religion of our Lord and Savior, Jesus Christ. Men who have the love of God and their fellow-men in the heart cannot struggle with each other. Negroes in Virginia are being taught how to farm scientifically. They own 1,330,000 acres out of 25,000,000. Negroes are better citizens just as soon as they get land. Those who own their own homes are healthier than those who do not." He also referred to the wonderful progress which Negroes have made during the fifty years of their freedom, especially during the past ten years.

Side by side with this picture of encouraging conditions, he presented the need of making greater use of the one-talent man, caring for the dependent, defective, and delinquent, establishing sanatoria for tubercular patients, securing a greater proportion of home-owners, decreasing the death rate, multiplying the State's resources by developing idle land, and building more and better schools.

How thoroughly the Negro Organization Society, under the leadership of Major Moton, President Gandy of Petersburg, Rev.

A. A. Graham of Phoebus, and Thomas C. Walker of Gloucester,—just to mention a few of the many devoted race leaders,—has been quietly working to secure better race relations throughout Virginia, only those who know at first hand about the transformation of whole communities, urban as well as rural, can fully understand or properly appreciate.

T. C. Erwin, the Society's field agent, reported general community-improvement work having been done in thirty-eight Virginia counties. Other activities included local campaigns for more attractive and sanitary schools, coöperation with teachers in reaching school patrons, distribution of health bulletins and health pledges, state-wide clean-up week, summer campaigns for better public health and education, erection of sanitary outhouses, and conferences with white and colored social-service leaders.

The Society's resolutions showed clearly that the Negroes of Virginia recognize the serious problems which now face them. A few quotations follow :—

"Less than one-half of the Negro children of Virginia of school age are usually enrolled in the public schools, and probably less than one-third of those enrolled are in actual attendance throughout the term, yet the schools are usually filled with pupils and many of them are overcrowded. The terms are short, often only four months in length, and the school buildings, with a few notable exceptions, are small, antiquated, and ill designed for the purpose for which they are used.

"The death rate for the colored people of Virginia is abnormally high, due, among other causes, to lack of information of disease prevention, to congestion and poor housing, to the want of proper sewerage improvement in those sections of cities in which the poorer class of colored people live. * * Sanitary and moral conditions about many homes are producing numerous imbeciles. * * These conditions, linked with poverty, are largely responsible for the destitute and morally delinquent children who will eventually become the wards of the state in penal institutions, unless a chance for a better life is given them through a change of conditions. * * The farmers of the race are perhaps not keeping pace with the progress of the times. Their outlook on life is restricted and there is in most instances no promising prospect for the future wellbeing of their children."

Major Moton said in part: "The movement among colored people for better schools, better homes, better health, better farms, seems to have made an irresistible appeal to all the people of the state. Religious, benevolent, secret, and educational organizations of every character have joined in this movement. Leading white people, including the officials of the Virginia boards of health, education, and of charities and correction, have been most cordial in their support.

"The state-wide campaign for clean premises, clean homes, and clean lives has received help and support that was little dreamed of. The two races have been brought together on the ground of common needs of humanity. We have given white people a chance which they have long desired—a chance to help the Negro without compromise or embarrassment. They have met us more than half way."



Joseph A. Bebbington Devotion to thoroughness and truth in the daily task, as realized in the life of Mr. Bebbington, claims the gratitude of humanity and the approbation of the Divinity. Mr. Bebbington was a young Englishman, trained in English schools of accountancy. His remarkable work as auditor for Hampton and Tuskegee won for him and his firm the position of accredited accountants for many large educational institutions in the North and in the South. His sudden death is a serious loss in the field of accountancy and school records.

In the few years of his service Mr. Bebbington formulated a system of cost analysis that made possible remarkable economies in school administration. His aim was the organization of a financial system that makes accuracy possible and honesty easy. He was fully conscious of the interdependence of effective book-keeping and the general morale of an institution. He was not only an expert in his vocation, but also a gentleman in the true sense of that term. Schools for colored people appealed to his sympathetic nature and he gave them a service far beyond the financial compensation received by him. The guiding principle of his life was his desire to do his work thoroughly and to know the truth, with the firm conviction that the truth shall make men free.



The Ogden Memorial Since the mailing of five thousand letters from the headquarters of the Ogden Memorial Committee in the office of the New York Hampton Association, telling of the proposed Auditorium at Hampton to perpetuate the memory of Robert C. Ogden, hundreds of donations and subscriptions have been received. Indians from Oklahoma, colored friends from Alabama, workers at Hampton and Tuskegee, and names noted at the South and North, are among the contributors to the Memorial.

Within three weeks after the first letter was sent out, gifts from \$1.00 to \$5000, amounting to more than \$25,000, were received. Almost \$60,000 of the \$100,000 needed for the Ogden Auditorium has been subscribed. The fund has assumed the aspect of a truly national memorial to a great leader.

A handsome tribute to Mr. Ogden by the General Education Board, of which he was a member, is the promise of \$25,000, contingent upon the raising of the fund necessary to complete the Auditorium, the interest of which is to be devoted to the upkeep of the building.

Letters from Mr. Ogden's friends of three races continue to arrive, and it is hoped that the \$40,000 still needed will be raised within the next few months, so that ground for the new building may be broken next spring.



Hampton
Farmers'
Conference

"The wonderful progress that your people have made is something, I believe, beyond anything known in history. Sometimes you are discouraged, but I want to tell you, after having seen people all over the world, that your people are going forward. I want you to take heart. I want you to realize that God is with you. He has been with you through all these years. If you only keep on in the work you are doing, He will be with you still more, and there will be still greater progress. * * Unless we hope and unless we believe that God means great things for us, we are not going to accomplish what we should." Doctor Frissell, with these words of good cheer, closed the annual, two-day session of the Hampton Institute Farmers' Conference—the largest, the most interesting, and most encouraging conference of farmers and country-life enthusiasts ever held at Hampton.

The splendid exhibits of products telling the story of improved farm, home, and school life, filled to overflowing the Gymnasium and the large tent adjoining. They furnished ample proof that Hampton's message of thrift and training for community progress is being seriously heeded by thousands of Negroes in Virginia and the neighboring states.

Every year the standard of exhibited goods has been raised. Men and women have gone from the annual Conference filled with a desire to grow better crops and do more for their home communities. They have become teachers by their transformed lives. They have lowered their buckets—to paraphrase Dr. Washington's striking words—and have enriched not only their own lives but also the lives of thousands who know Hampton by name only.

The annual Conference attracts federal and state officials as well as members of educational boards, friends of Hampton, and a host of those who are carrying out as supervisory officers fundamental ideas of education for community service. The Conference is, indeed, a clearing house of ideas. Those who come to teach often remain to learn; those who come to learn are

teachers, for they show others who wish to push forward Hampton's educational methods, how much still needs to be done, what plans have been helpful, and what types of leaders are most useful.

The experience meeting of farmers, a Conference curtain-raiser, to be thoroughly appreciated must be described in full. One conclusion at least, is worth noting: The Negro farmer is gradually waking up and he is beginning to want more of the conveniences and comforts of life. This means that he is becoming a greater asset to the South and an asset which needs to be conserved and developed. Whatever is done to make the Negro on the land happier, healthier, and more profitable, is a most satisfactory, long-time investment. The more wants the Negro farmer wishes to have satisfied, the harder he will work, the more thrifty he will be, and the better citizen he will become. To Mr. Graham, director of the Agricultural Department, and his assistants, and to the excellent teamwork at Hampton, is due the credit for this successful meeting of farmers and those who put a premium upon organized rural community life.



**The
Gloucester Fair**

The Gloucester County Educational and Agricultural Annual Fair was held last month at the Old Folks' Home near Gloucester Court House. The school exhibits, the manual-training exhibit, the canned goods, the stock, the vegetables and farm produce, showed improvement over past years; and the school children made an impressive sight as they marched and sang.

These fairs represent the advancement of the colored people in the two fine arts of living and earning a living. They are milestones on the uphill road of progress, and it is inspiring to see how far a race but fifty years removed from slavery has already come.



**Virginia Negro
School Leagues**

Principal E. A. Long of Christiansburg Industrial Institute has compiled some figures dealing with the work of Negro school leagues in Virginia, which reveal the struggles of earnest men and women to cooperate with the public-school officials, and supplement, out of their own slim pocketbooks, the money which is needed to provide more and better common schools for their young people.

The amount spent annually per capita for educating white children in Virginia is \$10.92; for Negro children, \$3.43. The average length of school term for white children is 138.4 days; for Negro children, 123.6. The average monthly salary paid white teachers is \$46.73; Negro teachers, \$27.97. In 1912, 336 Negro

school leagues raised \$15,383; in 1913, 399 leagues raised \$24,893; in 1914, Negro school leagues (number indefinite) raised \$43,923; in 1915, 603 leagues raised \$48,992.

These results were attained, according to Principal Long, by thirty-eight counties and five cities in which there are 603 organized school leagues. If thirty-eight is taken as the figure representing the average number of pupils per teacher, then it is clear that some 22,800 children were affected by the Negro school-league work. Every child in turn became a home missionary, a preacher of the simple, common-sense, practical, self-help gospel taught by the average school-improvement league.



**Alexander
Parker**

A familiar figure on the Hampton Institute grounds—the night guard for more than a dozen years and of late the day guard, “Sandy” Parker, has passed to his reward. As faithful in his sphere as Booker Washington in his, he was always to be depended upon. He had his opinions on many subjects and he held to them tenaciously. He was not to be bought. He was a deacon in the Baptist church and highly respected in the community. In his work he was loyalty itself, and both workers and students will long remember him with affection.



TEAMWORK *

BY BOOKER T. WASHINGTON

EVERY large and successful business, or other organization, has been built up by what is called "teamwork," not by one individual, but by a number of individuals working together. In what I shall attempt to say tonight, I want to emphasize the importance, in an institution like this, of people working together with a common end in view. That is teamwork.

In the Panama Canal, which has been completed at so large an expense, we have an illustration in the business world of what can be accomplished by teamwork. Perhaps there has never been in history an illustration which represents so perfectly how it is possible for a number of individuals to accomplish, simply by working together, what seemed to be an impossible task a few years ago. They learned how to do teamwork.

Then, though I do not wish to speak too much in praise of this institution, Tuskegee Institute has been built up and been sustained largely through the coöperation of a number of individuals who have been willing to stand by it, who have been willing to sacrifice their all, nearly; who have pinned their faith to it, who have worked in season and out of season in order that it might succeed. It is most important that this teamwork continue if we are to hold our own, if we are to continue to grow.

Let me illustrate by a few hasty and rude sketches what we can accomplish through teamwork. I very much wish that there might exist throughout the institution a spirit that would make it impossible for any person not to be on time in keeping an engagement—on time at his class, on time at drill, on time at any stated appointment.

At West Point, where I was a few weeks ago, the Adjutant told me the thing they strove most for was to bring about teamwork in the matter of promptness, to let it be felt when a student enters that institution that it is most disgraceful for him to be tardy. You will find that spirit running all through that institution, and you will find it in other successful institutions.

I wish we might have it exhibited here more and more each year in our sports. If we are going to play some other institution in football or basket ball, let us have teamwork and let the whole institution stand back of the Tuskegee team. Let us stand

Dr. Washington's last Sunday evening talk to the students at Tuskegee, October 17, 1915

by it with our prayers, with our yells, and with everything else. If you learn to do teamwork here, you will take that spirit with you into your future enterprises.

I hope, too, we may have teamwork more and more each year in the matter of keeping down expenses. You can realize, when there is a large number of people gathered together, all consuming something and few producing anything, what it means, in the matter of keeping down expenses, for each individual to do his part. I hope throughout this institution we shall have the spirit that shall say from morning until night:—

“I am not going to be responsible for any expense that might be cut off.”

“I am going to put my thought and conscience into it and I am not going to be the cause of any extra expense being placed upon this institution, even though it be to the amount of only a half-cent.”

We want to have teamwork in the direction of keeping down waste. That is the same thing as useless expense. If each one will make up his mind that he is going to help the general spirit of economy in the dining-room, in the kitchen, in the classroom, everywhere, it will tell immensely in running the institution so far as finances are concerned. Above all, it will help you lay the foundation for something that will be useful for you all through life.

Then we want to have the spirit that shall bring about teamwork in the matter of cleanliness. Let us have a clean institution. Let us have no department of the institution that we would be ashamed at any time, night or day, to throw open to the public. Let us not have to clean up when the trustees, or other visitors, are coming, but let us have the institution clean in every corner from morning until night, from the beginning of one season to the end of that season.

Then, as I intimated a few nights ago, we not only want the school to be clean, but we want to go further than that. We want to have the grounds beautiful; we want to have the yards beautiful; we want to have the classrooms beautiful. We want to have everything beautiful that the students touch here; for in beauty there is always great inspiration.

We want to have such teamwork as shall make it impossible for a student to remain here and be comfortable if he is not doing honest work. We want to make it so uncomfortable for every student here who is not doing honest work that he will say, “I had better get out of this school. This is not the place for me.” And when I say honest work, I mean honest work on the farm, in the shop, in the classroom. Make it impossible for any student to learn here who goes to his classes day by day

pretending to know something that he does not know, pretending to have studied a lesson that he has not studied. Make it impossible for a student to slip by in his examinations, pretending to have done that which he has not done.

Happily the world has at last reached the point where it no longer feels that in order for a person to be a great scholar, he must master a number of textbooks, that he must read a certain number of foreign languages; the world has come to the conclusion that the person who has learned to use his mind, whether it has come about through the use of a tool or through the use of any other implement, that the person who has mastered something, who understands what he is doing, who is master of himself in the classroom, out in the world, master of himself everywhere, that person is a scholar.

We want to have such teamwork here as shall make it impossible for any student to remain connected with the institution who is dishonest in the matter of the use of other people's property. Let us make it impossible for a student to stay here who is guilty of stealing, and that means that you must consider more and more that this institution is your home and all of us part of one great big family. Every student who disgraces this family by stealing, by dishonesty, by weakness in any of these directions, is just as much disgracing you as if he were of your own blood and kin. Let us have such teamwork as shall put a premium upon truth and shall make it so disagreeable for every student who utters an untruth that he cannot stay at Tuskegee in peace. As I said a minute ago, in proportion as we have the reputation for truth-telling, we shall have an institution that shall make every one of you proud to be a member of it.

We want to have teamwork, not only in the directions to which I have referred, but most of all, highest of all, we want to have teamwork in our spiritual life, in our religious life, everywhere, in the prayer meetings, in the preaching services, in every devotional exercise, in the Young Men's Christian Association, in the Young Women's Christian Association, in the Bible School, everywhere we want to have teamwork, all working together in the direction which shall bring about the highest spiritual usefulness in this institution.

We can get it by each one forgetting his own personal ambitions, forgetting selfishness, forgetting all that stands in the way of perfect teamwork.

Let De Heaven Light Shine On Me

(PLANTATION SONG.)

Solo.—Repeat *pp* after each verse. **Quartet.**

Let de Heav-en light shine on me,..... Let de Heav-en light

shine on me; For low is de way to de up-per bright world. Let de

Solo.

Heav-en light shine on me. 1. Oh,... brud-der, you mus' bow so
2. Oh,... sis-ter, you mus' bow so

Quartet.

low,..... Brudder, you mus' bow so low; For low is de
low,..... Sis-ter, you mus' bow so low; For low is de

way to the up-per bright world, Let de Heav-en light shine on me.
way to the up-per bright world, Let de Heav-en light shine on me.

3 Oh, preacher, you mus' bow so low,
Preacher, you mus' bow so low;
For low is de way to de upper bright world,
Let de Heaven light shine on me.

4 Class leader, you mus' bow so low,
Class leader, you mus' bow so low;
For low is de way to de upper bright world,
Let de Heaven light shine on me.

5 Oh, elder, you mus' bow so low,
Elder, you mus' bow so low;
For low is de way to de upper bright world,
Let de Heaven light shine on me.

6 Oh, deacon, you mus' bow so low,
Deacon, you mus' bow so low;
For low is de way to de upper bright world,
Let de Heaven light shine on me.

A NEW ERA FOR "HAMPTON IN MACEDONIA"

BY JOHN HENRY HOUSE

Principal of the Thessalonica Agricultural and Industrial Institute

SINCE this article was written, the tide of war which has swept over Europe seems once more to be engulfing the Balkan States. Germany's effort to bring aid to her Turkish ally seems likely to involve, not only Serbia and Bulgaria, but Greece and Roumania in the Great War.

For months past, nurses and doctors have been passing through Salonika on their errands of mercy and healing to stricken Serbia, and now thousands of soldiers are being landed there and rushed forward to wage new warfare on the world's ancient battlefields of Macedonia. Through all this time of turmoil and terror, while the armies of Europe have been devastating the land, the Thessalonica Institute has carried on quietly and steadily its constructive work for the youth of Macedonia. Greeks, Serbians, and Bulgarians have been able to live and work together in peace and harmony at this school for the Balkans.

Grace B. House, Penn School, November 11, 1915

THE accompanying map of the Balkan Peninsula will show the new boundaries of the different Balkan States according to the Bucarest Treaty. The old boundaries are also traced in broken lines. These new boundaries are liable to be changed again when the new map of Europe is made after the end of the Great War now in progress; but as a matter of history the map will be of interest whatever may be the future changes. One thing would seem to be certain, and that is that the provinces added to Greece, Serbia, and Bulgaria are lost permanently to Turkey.

According to the map it will be seen that the Thessalonica Agricultural and Industrial Institute now lies in Greece, while during the first ten years of its existence it was in Turkey. The little crosses on the map show the places from which its pupils have come in the past. All but two were within the boundaries of Turkey. Salonika under Turkey was the center of commerce, of wealth, and of education for all Macedonia, a very large province, while in commerce it was also a very important center for Serbia, being the port of entry for a large part of its foreign commerce. Under the old conditions boys of the various nationalities of Macedonia and Thrace could easily reach the school, as they did not have to cross boundaries. In order, then, to realize our present position one must close his eyes to the old boundaries, and

BALKAN STATES



PRESENT BOUNDARIES

OLD BOUNDARIES

STUDENT DISTRIBUTION



he will see by the crosses that the towns and villages from which the boys come, now lie in five different countries; viz., Greece, Serbia, Albania, Bulgaria, and Turkey. The extreme bitterness awakened among the different nationalities by the last war led to the almost complete closing of the boundaries to the pupils outside of Greece. Therefore, the new era necessarily began with a somewhat smaller number of boys.

Another important change has come over these Balkan kingdoms. A veritable migration of peoples has been taking place during the last two years. Bulgarians and Turks have been leaving Serbia and Greece, and Greeks have been leaving Thrace and



REFUGEES' CAMP NEAR SALONIKA

Asia Minor. I suppose that it would be a small estimate to say that this migration has swept away from their homes 600,000 people with an immense loss of life and property, the former from exposure and lack of food and clothing. These migrations have changed, undoubtedly, the nationality of the inhabitants of large tracts of country, while they have thrown upon the governments which have received the refugees immense financial burdens which will tax their subjects for perhaps generations to come.

These facts will show the tremendous strain through which the Thessalonica school has been passing. Some friends have thought that the new make-up of the population and the new boundaries would be most unfavorable to the future of the school. It is, then, a matter of satisfaction to be able to report that the work of readjustment seems to be progressing satisfactorily. The usefulness of such an institution as this can hardly be less in Greece than in Turkey. It is hoped that it will not only commend itself to the old and new populations near by, but that it will gain the approval of the Greek Government for the work that it is doing in uplifting village life.

At this crisis in the school's history a glance backward at what has been accomplished in the first ten years of its life will be of interest to friends of missionary industrial education. That all may understand just what the boys get, we will say that each boy works half a day and studies the other half. The course of study is five years and is intended to cover most if not all the material of the first five years of the gymnasium course, and, besides, the boys have about twenty-one hours of manual labor each week. The school language is English.

Some seventy-five or eighty boys have left the school after a



REV. JOHN HENRY HOUSE, D. D.

shorter or longer stay. Of these, twenty-six were graduates. Of the remainder some five or six left the school under a cloud as to their character. What testimony does this experience in the industrial education of Macedonian boys warrant as to its value?

Of the twenty-six who have been graduated from the school seven are further pursuing agricultural studies in government schools—six in Bulgaria and one in the Michigan State Agricultural College. Two are teachers in their alma mater in the academic department, and another is employed in the carpentry department. One went last year directly from the school to practical work upon a farm near Philippopolis, Bulgaria. Two, while engaged in other work, have interested themselves in the Evangelical churches which they attended, serving as organists in the church, Sunday-school, or Christian Endeavor services, having learned to play the organ while in school. Two others, at least, are studying further in preparation for the Christian ministry, one in the mission school in Samokov, Bulgaria, and one in the Syrian Protestant College in Beirut. Two are in the Bulgarian



MRS. J. H. HOUSE

Government employ. Not one of these graduates, so far as we know, is living a life which brings reproach upon his alma mater.

Take, now, some of the former instructors in the school's industrial department. Three, while overseeing their departments of work, took a course of theological study with the principal. Of these, two are ordained pastors in village churches, and the other is studying in the United States, and while studying is also preaching in near-by places. One other took a part of this same course and afterwards finished his studies in Samokov, being now an ordained pastor of a village church.

Of those who were in the school but a short time several have shown by appreciative letters the strong influence which the school has had upon them. One who was with us only one year, and who, as we afterwards learned, stole from an uncle the money for coming to the school, wrote that he had not forgotten what he had learned there. He said that he read his Bible every day and desired our prayers, that he might have the courage to

confess Christ openly. He worked in the tailoring department while in school and writes that he is now a master-tailor with a shop of his own. A boy from Albania was in school for one year only and then, upon the death of his father, his uncle carried him off to the United States. He writes from there that he has never forgotten the school and is sorry that he could not come back. He added that he prayed for the school every day.

These concrete instances will give an idea of the influence the school has upon the boys. I suppose that all are agreed that the building up of character is the first object of education. For that reason we cannot leave out any of the elements that go to the make-up of character. We must train the conscience and the heart; we must train the mind to think and the hand to do the things which the mind thinks out and plans. It is now about forty years that I have been interested in missionary industrial education. I am more and more convinced that if we leave out any one of the three elements mentioned we weaken the educational value of the work. Take, for instance, the manual part; I suppose that there is nothing that reveals the character of a boy so perfectly as his handiwork. The character of the work reveals the character of the boy, and the knowledge thus gained enables the teacher to labor directly for the elimination of the evil and the cultivation of the good in him.

The influence of manual work upon mental training is, I think, admitted by all the best educators. It trains the mind in exact thinking and makes knowledge acquired theoretically a practical possession of one's being. Again, the responsibility thrown upon a boy in practical work develops his thinking powers and makes him self-reliant, giving him confidence in his ability to do things. This is perhaps most important in the case of boys who are less bright in their lessons than their classmates. The fact that in the shop or the field they are able to compete with their mates is a source of encouragement.

Then there is the stimulus to interest in the problems of life. It is something for a boy to wake up to the fact that he can do something worth while. For example, we find even the youngest boys interested in the building of a macadam road from the school building to the public highway. I try to have them imagine that they are young engineers. By such work their eyes as well as their judgment are trained. We find the boys ambitious to learn to plow. They like horses and any work that is done with horses. The interest in industrial work and problems, which is natural to boys, wakes up in an incredibly short time even the duller ones among them. This is an experience that is continually surprising us.



AN ALMOND TREE IN FULL BLOOM

I am often asked if we can make the industrial work pay its own way. Of course the answer to such a question is, "No." The salaries of a whole staff of teachers and masters cannot be met by the unskilled labor of boys who are learning how to do things. Our experience is, however, that the products of the farm and the industrial departments do help considerably towards the expenses of the school, besides adding to the capital of the institution by permanent improvements in the farm and the school plant.



THE EMPIRE SEEDER

Take the school farm as an example. It was a seeming desert when it was bought in 1902, so dry and unpromising in its looks that few thought anything could be made out of it. All admitted that we might raise grapes, for grapes are raised all about us, but no one thought that we could raise much of anything else. The result of these few years of labor has surprised our neighbors greatly. In 1913 we had fields that raised 54 bushels of barley to the acre! It is true that barley is our best grain crop, but we have raised very respectable crops of oats and wheat, and believe that we can do still better. With a rainfall of from 14 to 17 inches the raising of corn seemed out of the question, but we have had fair crops of that grain. With the exception of grapes the raising of fruit seemed still more doubtful. Of the first lot of 25 plum trees purchased only one lived, but by perseverance we have succeeded in getting started an orchard of more than 400 trees of different kinds of fruit, besides some 2000 mulberry trees. Last year we had from our young trees a goodly yield of Morello cherries, apricots, plums, peaches, and almonds, with a promise of apples, pears, and English walnuts. From the leaves of the mulberry trees we have raised silk cocoons that have commanded the highest price in the market. Besides the success with crops the farm itself is becoming more and more attractive every year. This progress is almost entirely due to the work of the boys together with that of their masters.

It is surprising how attached the boys become to the place. We saw tears in the eyes of one of last year's graduates and he was one of whom I should have least expected it. We often receive letters from them inquiring about the progress of the farm. The value to the boys themselves of seeing these triumphs over difficulties is great. It is the lesson they learn from observing the reward of persevering labor. It is a great thing for boys to learn *practically* that perseverance conquers all difficulties.

But our experience throws some light upon what is called the costliness of industrial education. The school and farm, teaching force and everything, cost last year \$8571.86. Of this amount the farm and industrial departments yielded \$2086.27. This means that the school with its ten or eleven teachers and masters had to find, outside of the income of its own industrial departments, \$6485.59. Yes, it is costly. Everything that is good is costly. But people usually find that costly things are really the cheapest in the end. The real question is: Are the boys turned out really worth it? We think they are.



RUNNING HOT AND COLD MAINS AND STEAM LINES

THE HAMPTON INSTITUTE* TRADE SCHOOL

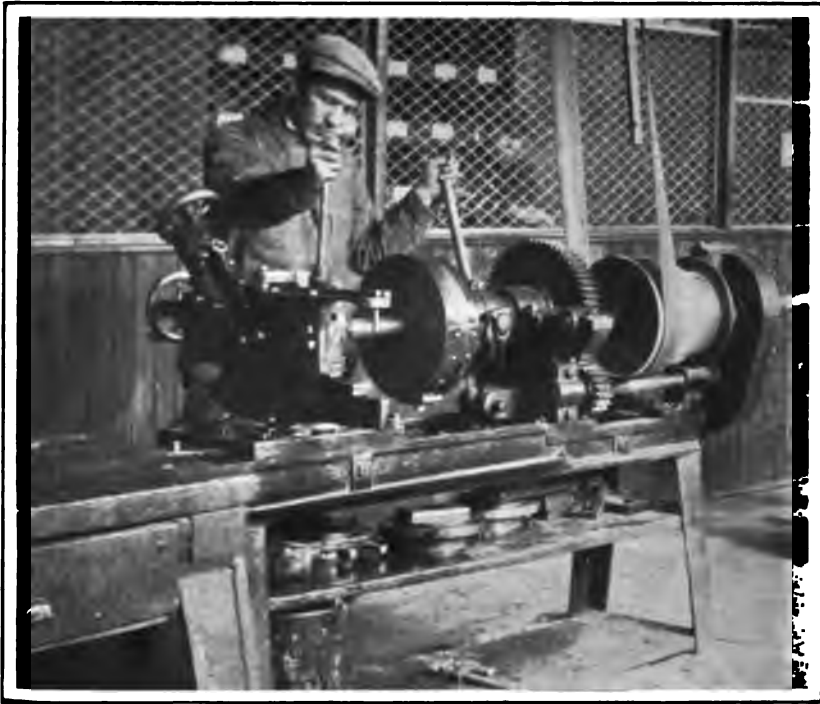
VI PLUMBING AND STEAMFITTING

“Subtract hard work from life, and in a few months it will have gone all to pieces. Labor, next to the grace of God in the heart, is the greatest promoter of morality, the greatest power for civilization.”

Samuel Chapman Armstrong

LONG have the plumber and his proverbial helper been the butt of the joke-maker—a jolly, irresponsible laugh-provoker and critic of life, who with graphic word pictures and skilled use of the sketching pen or pencil has overemphasized, without offering a single corrective, the shortcomings of some plumbers. Exorbitant charges for services rendered, wasted hours billed to fuming customers at the same rate as productive hours, general indifference and inefficiency,—these shortcomings, characteristic of some plumbers, have been so thoroughly reported and exploited that good plumbers and, indeed, good steamfitters, are under the ban until they clearly prove their public worth.

* Other articles on the Hampton Trade School have appeared as follows: Carpentry and Cabinetmaking, May 1913; Blacksmithing and Wheelwrighting, January 1914; Bricklaying and Plastering, April 1914; Machine Work, January 1915; and Tailoring, April 1915.



CUTTING PIPE THREADS

The aim of the Hampton Institute Trade School, in training a limited number of carefully selected, ambitious Negro and Indian boys as plumbers and steamfitters (or mechanics who can do both good plumbing and good steamfitting work) is to turn out at the end of a four-year course reliable and efficient men—men whose characters have been developed, strengthened, refined ; men who can tackle hard problems and work them out successfully to a finish; men who love their work, even though so much of it is out of human sight and is not subject to the immediate criticism of every passer-by. Hampton, in short, makes men, as well as mechanics whom the public respects rather than ridicules.

“Where goes sanitary plumbing, there goes civilization.” These words, expressing both a fact and a prophecy, might well appear as a motto over the door of the plumbing and steamfitting department. They express ideas which are carried into everyday practice by those who teach and those who learn. Health officers are proclaiming a doctrine which men and women are slowly heeding : “Public health is purchasable. Within natural limitations a community can determine its own death rate.” The competent plumber and steamfitter, who understands his responsibility to the public for maintaining excellent community health, is a valuable asset and an active coöperator with public-health officers or

sanitarians. The calling of the plumber, despite its disagreeable work, is one worthy of the best men. It touches vitally all human life. Where properly followed, it brings new life and new joy to the community. Here, then, is the thought underlying Hampton's work.

From city and town there come to Hampton intelligent Negro and Indian boys, who, after careful choosing and planning, enter the plumbing and steamfitting department, there to work inconspicuously and faithfully, early and late, in damp trenches or on hot roofs, in underground passages or at dizzy heights.

Some of these boys have already dabbled with machinery or puttered around some plumber's shop. All are "green" so far as scientific plumbing and steamfitting are concerned. All need systematic and hard training. All are put through the mill of regular work under careful supervision. Boys who come to the Hampton Trade School have a purpose. Some know technically, at the beginning, almost nothing about the trade which they are undertaking to master. In plumbing and steamfitting, for example, the new boys come with an earnest desire to learn how to lay pipes and do the thousand and one thought-compelling tasks which find their way to a practical mechanic.

While some boys learn a great deal of their shop arithmetic from pipes, valves, plumbing fixtures, radiators, and working drawings, still all who begin their trade work in plumbing and



"HE MAY SET A BATH TUB OR INSTALL A WHOLE BATHROOM OUTFIT"

steamfitting, or in any other branch of the Hampton Institute Trade School, must first reach a satisfactory and required academic standing.

Dr. Charles A. Prosser wisely said in a recent Hampton Institute address: "Industrial schools are not intended for the so-called 'lame ducks' but for good, red-blooded, ambitious young people." Hampton has found that this doctrine is sound in theory and practice. In plumbing and steamfitting, for example, the boys who have been poor in their regular academic work have usually been correspondingly poor in their trade work. Students who are weak on the academic side may get along fairly well, through faithful persistence, where there is merely mechanical work to be performed, but when they come to problems requiring the use of judgment, then their poor academic equipment becomes a real hindrance to progress.

To teach Negro and Indian boys *practical* plumbing and steamfitting, as well as the necessary theory, is the specific aim toward which everything else in the course leads. Practice, practice, practice—this is the recurring watchword.

When a "green boy," one who, for example, has grown up in the back country—"in the sticks"—away from the conveniences of modern life, such as piped running water, hot and cold water for bathing, sanitary toilets, and tile drainage, enters the plumbing and steamfitting department, he is assigned a twofold job: keeping the shop, tools, and general equipment thoroughly cleaned up and helping an older boy to take care of and handle steam pumps, skim grease traps, and make minor plumbing and steam repairs. Meanwhile, he is expected to learn the names of the common tools and materials which the plumber and steamfitter must constantly handle. He is shuttled from one practical job to another and is required to work effectively with students of somewhat wider experience and deeper knowledge. He receives for his work, at this stage of his training, five cents an hour, provided he shows judgment in what he does, or leaves undone, and performs his tasks well and faithfully.

More and more responsibility is put upon the student tradesman. As he shows, through his daily work, that he can carry well his added burdens, he is given new and more difficult problems to solve, not in the classroom or shop alone, but right on the job itself. Then, too, later in the course, he is given the opportunity of helping to guide and direct those who are even less experienced than he is.

Hampton believes thoroughly in foresightedness. The general plumbing inspection of the boys' dormitories, for example, is conducted by second-year tradesmen, who also make the necessary repairs. Further, these students look after the steam radiators,

making minor adjustments and repairs. Thus it is clear that the second-year plumber-steamfitter is given more latitude. He is also oftener allowed to work alone. He is still, however, in a measure, a helper to the boy who has gone further along in his trade. All the work of the student plumbers and steamfitters, like that of other Hampton tradesmen, is systematically checked up and carefully supervised. Hampton's physical plant is too extensive and valuable to do otherwise.



PACKING A JOINT IN A STEAM PUMP

When a tradesman reaches his final year, he is given just as much responsibility as he can safely carry. He is given problems the solution of which require that he shall exercise initiative, responsibility, accuracy, earnestness, and, above all, good common sense. He is, for example, assigned some interesting and difficult work, and, with the help of younger boys, is expected to finish it satisfactorily and according to given specifications. He may set a bath tub or install a whole bathroom outfit.

He usually works from sketches which have been carefully gone over in consultation with the head of the department. He may, at another time, be dispatched to figure, from a builder's blueprint, the wall space in a building, for the purpose of finding out how much heating or radiation surface will be required per room, to maintain, under varying weather conditions, a given, minimum, inside temperature.

While the Hampton plumbers and steamfitters use no assigned textbook, they are nevertheless encouraged to read in their spare time, which at best is very short, the leading trade journals. They consult the standard handbooks used by builders. They must become familiar with the essentials of the building art. The instructor also calls attention, from time to time, to special articles with which Hampton-trained mechanics should become familiar.

The shop arithmetic is given, not as a hard-and-fast series of problems or drills, but rather as individual problems in connection with specific work, which must be completely and promptly done in accordance with standard practice. An attempt is made, not only to give individual students command of the mathematics involved in dealing, for example, with solids, cylinders, tanks, pressure, and temperature, but also to develop students along the line of their greatest talent. Here is applied, in a simple and practical fashion, the educational doctrine of appeal to interest.

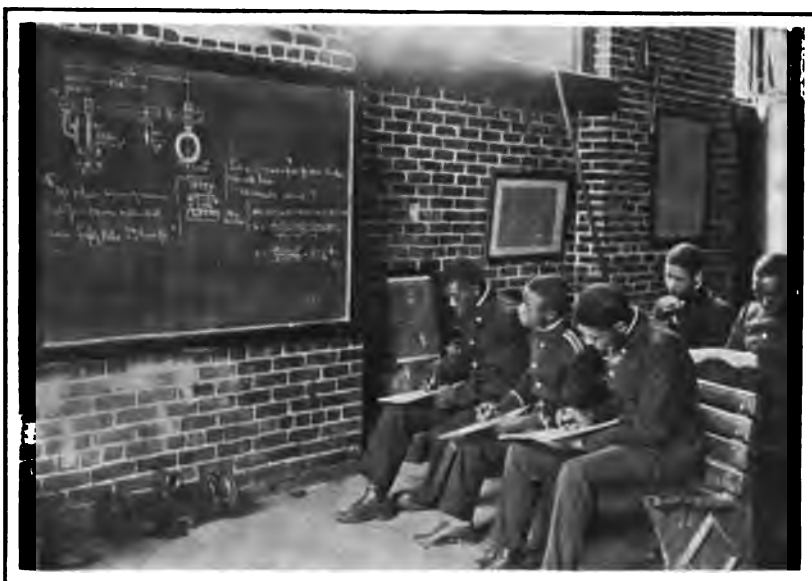
The regular Saturday morning shop talks open the way, not for mere technical lectures, but rather for interesting demonstrations by students and instructor, as well as for the thrashing out of live, everyday problems by the question-and-answer method. Students thus receive some grounding in the theory and practice involved in the construction and handling of safety valves, pumps, boilers, radiators, piping of various materials and patterns, as well as in a wide range of commonly used plumbing fixtures. Here, too, students have an opportunity of finding out how intimately plumbing and steamfitting are related to other branches of construction work. They learn something of the importance of sanitary plumbing to good health, public and individual. They catch a vision of what society expects and even demands of an up-to-the-minute, well-trained plumber and steamfitter, regardless of race, color, or creed.

Here, again, in the Saturday shop talks, the instructor is able, in a peculiarly effective manner, to drive home and clinch, for the benefit of all the tradesmen in his department, the essentials of modern mechanics and practical problems which he has been striving daily to impart to single students while they were working on more or less individual problems.



"STUDENTS LEARN TO WORK FROM SKETCHES."

Hampton's fire outfit, which includes steam and chemical engines, fresh and salt-water fire lines, valves, and pumps, is systematically inspected and repaired by the plumbing and steam-fitting boys. During the regulation fire drills these tradesmen



"SHOP TALKS OPEN THE WAY FOR COMBINING THEORY AND PRACTICE."

are very busy. In cases of actual fire they have been most useful and efficient.

The Hampton course in plumbing and steamfitting is outlined as follows in the current school catalogue:—

“This course comprises instruction and practice in all the piping and connections necessary for the heating of buildings, connecting of engines, boilers, and water-supply mains, both wrought and cast iron.

“Under plumbing are included sanitary drainage; laying, grading, and calking cast-iron and terra-cotta soil pipes; fitting up bathrooms, kitchens, and laundries; and general house plumbing.

“A limited amount of steam-engine and boiler practice is included. As opportunity occurs, an abridged course in machine-shop work and blacksmithing will be given, which will have special reference to the needs of steamfitting and steam-engine work.”

By what results does Hampton prove that this excellent course is workable? Let facts tell the story.

James Hall, the new, fireproof, four-story boys' dormitory at Hampton Institute, is well under way. It will represent when completed an outlay of nearly one hundred thousand dollars. The work of the student plumbers and steamfitters on this modern, high-grade structure includes practically every kind of task which falls to the lot of the competent journeyman plumber and steamfitter; namely, running sewer lines, hot- and cold-water mains, and steam lines; setting the supplying and wasting fixtures; making a ninety-hour, hydraulic test for drainage; excavating and backfilling in connection with the installation of the plumbing work; using, in sewer work, salt-glazed, cement-joint, tile pipes; placing extra heavy, cast-iron, running housetraps with clean-outs; using heavy, cast-iron and galvanized wrought-iron pipes; packing joints with oakum and molten lead; laying horizontal lines with a uniform fall; placing clean-outs on horizontal and vertical stacks; covering hot-water pipes with wool felt, and cold-water pipes with asbestos, air-cell covering; placing fire valves and drain valves; wiping joint connections between brass ferrules and lead waste pipes; placing, for the leader downspouts, cast-iron traps with cleanout screw plugs; connecting the school's cold-water system with all the dormitory fixtures, including the hose and fire outlets; supplying hot water to wash basins, bathtubs, slop sinks, and showers; testing and adjusting radiator connections; and laying “straight, true, round pipe, without interior obstructions, with sharp full-cut threads . . . in the best workmanlike manner.”

The wholesome effect of hard and carefully supervised work on the characters of hundreds of Negro and Indian boys, who

have faithfully undergone the trying Hampton test, is the best possible human proof that industrial education, combined with the idea of education for service, does make possible the development of Christian manhood, as well as the construction by student tradesmen of attractive and useful buildings.

The farm hand, the newsboy, the drug-store porter, the stable hostler, the bellboy, the waiter—all these types and many others have come under the influence of the Hampton Institute Trade School course in plumbing and steamfitting. They have gone out to serve their people faithfully in the South and West. They have gone forth, not only as apostles of industrial education, but also as messengers who have carried the gospel of better homes, schools, and churches, the gospel of a new and richer life for backward classes and communities. They have carried the torch of Hampton to light up the way for those who need religion and education in their everyday life. They have lived, indeed, so that thousands upon thousands of Negroes and Indians may have life and may have that life more abundantly.



"HAMPTON'S FIRE OUTFIT IS SYSTEMATICALLY INSPECTED AND REPAIRED."



JOANNA P. MOORE

A GREAT MISSIONARY

BY BENJAMIN BRAWLEY

IN the fall of 1862 a young woman, who was destined to be a great missionary, entered the Seminary at Rockford, Illinois. There was little to distinguish her from the other students except that she was exceedingly plainly dressed, and seemed forced to spend most of her spare time at work. Yes, there was one other difference. She was older than most of the girls—already thirty, and rich in experience. When not yet fifteen she had taught a country school in Pennsylvania. At twenty she was considered capable of managing an unusually turbulent crowd of boys and girls. When she was twenty-seven her father died, leaving upon her very largely the care of her mother. At twenty-eight she already looked back upon a career of fourteen years as a teacher, of some work for Christ incidentally accomplished, but also upon a fading youth of wasted hopes and unfulfilled desires.

Then came a great decision—not the first, but one of the most important that have marked her long career. Her education

was by no means complete, and at whatever cost she was determined to go to school. That she had no money, that her clothes were shabby, that her mother needed her, made no difference; now or never she would realize her ambitions. She would do anything, however menial, if it was honest and would give her food while she attended school. For one long day she walked the streets of Belvidere looking for a home. Could anyone use a young woman who wanted to work for her board? Always the same reply. Nightfall brought her to a farmhouse in the suburbs of the town. She timidly knocked on the door. "No, we do not need anyone," said the woman who greeted her, "but wait until I see my husband." The man of the house was very unwilling, but decided to give her shelter for the night. The next morning he thought differently about the matter; and a few days afterwards the young woman entered school. The work was hard; fires were to be made, breakfasts on cold mornings had to be prepared, and sometimes the washing was heavy. In the midst of it all, the time for lessons was frequently cut short or extended far into the night. But the woman of the house was kind, and her daughter a helpful fellow-student.

The next summer came another season at school-teaching, and then the term at Rockford—1862! a great year that, in American history, one fraught with great events, and more famous for the defeat of the Union arms than for their success. But in September came Antietam, and the heart of the North took courage. Lincoln now issued a preliminary proclamation, "That on the first day of January, in the year of our Lord one thousand eight hundred and sixty-three, all persons held as slaves within any state or designated part of a state, the people whereof shall then be in rebellion against the United States, shall be then, thenceforward, and forever, free."

The girls at Rockford, like the people everywhere, were interested in the great events shaking the nation. A new note of seriousness crept into their work. Embroidery was laid aside; instead, socks were knit and bandages prepared. On the night of January 1 a jubilee meeting was held in the town. At last the black man was free and everywhere throughout the North there were shouts of joy.

To Joanna P. Moore, however, the news bore a strange undertone of sadness. She was, as we have said, much more mature than her schoolmates, and to her, somehow, the problem of the spiritual and intellectual freedom of the bondsmen presented itself. Strange that she should be so possessed by this problem! She had of course thought of the possibility of working in China, or India, or Africa—but of this, never!

In February a man who had been on Island No. 10 came to

the Seminary and told the girls of the hundreds of women and children there in distress. Cabins and tents were everywhere. As many as three families, with eight or ten children each, cooked their food in the same pot on the same fire. Sometimes the women were peevish or quarrelsome; always the children were ignorant and dirty. "What can a man do to help such a suffering mass of humanity?" asked the speaker. "Nothing. A woman is needed; nobody else will do." For the student listening so intently, the cheery schoolrooms with their sweet associations faded; the vision of foreign missions also vanished; and in their stead stood only a pitiful black woman with a baby in her arms.

She reached Island No. 10 in November. The outlook was dismal enough. The Sunday school at Belvidere of which she was a member pledged four dollars a month toward her support; and this was all the salary in sight. The Government had provided transportation and soldiers' rations. That was in 1863, more than fifty years ago; but every year since then, in summer and winter, in sunshine and rain, in the home and the church, with teaching and praying, feeding and clothing, nursing and hoping and loving, Joanna P. Moore has in one way or another ministered to the needs of the Negro people of the South.

In April 1864, her whole colony was removed to Helena, Arkansas. The Home Farm was three miles from Helena. Here was gathered a great crowd of women and children and helpless old men, all under the guard of a company of soldiers in a fort near by. Thither went the missionary, alone, except for her faith in God. She made an arbor with some rude seats, nailed a blackboard to a tree, divided the people into four divisions, and began to teach school. In the twilight every evening a great crowd gathered around her cabin for prayers. A verse of the Bible was read and explained, prayers were offered, one of the sorrow-songs was chanted, and then the service was over.

Some Quaker workers were her friends in Helena, and in 1868 she went to Lauderdale, Mississippi, to help the Friends in an orphan asylum. Six weeks after her arrival the superintendent's daughter died, and the parents left to take their child back to their Indiana home to rest. Miss Moore was left in charge of the asylum. Cholera broke out. Eleven children died within one week. She stood by her post. Often, as she says, those who were well and happy when they retired, ere the daylight came were in the cold grave, for they were buried the same hour they died. Night after night the lone woman prayed to God in the dark, and at length the fury of the plague was abated.

From time to time the failing health of her mother called her home, and from 1870 to 1873 she once more taught school in the

vicinity of Belvidere. The first winter the school was in the country. "You can never have a Sunday school in the winter," she was told. But she did; in spite of the snow the house was crowded every Sunday; whole families came in sleighs. Even at that the real work of the missionary was still with the Negroes of the South. In her prayers and in her public addresses they were always with her; and in 1873 friends in Chicago made it possible for her to return to the work of her choice. In 1877 the Women's Baptist Home Mission Society honored itself by giving to her its first commission.

Nine years were spent in the vicinity of New Orleans. Near Leland University she found a small, one-room house. After buying a bed, a table, two chairs, and a few cooking utensils, she began housekeeping. Often she started out at six in the morning, not to return until dark. Most frequently she read the Bible to those who could not read. Sometimes she gave cheer to mothers busy over the washtub. Sometimes she would teach the children to read or to sew. Often she would write letters for those who had been separated from friends or kindred in the dark days. She wrote hundreds and hundreds of such letters; and once in a while, a very long while, came some response.

Most pitiful of all the objects she found in New Orleans were the old women worn out with years of slavery. They were usually ragpickers who ate at night old scraps for which they had begged during the day. There was in the city an Old Ladies' Home; but this was not for Negroes. A house was secured and the women taken in, Miss Moore and her associates moving into the second story. Sometimes, very often, there was real need; but sometimes, too, provisions came when it was not known who sent them; money or boxes came from Northern friends who had never seen the workers; and the little Negro children in the Sunday schools in New Orleans gave their pennies.

In 1878 Miss Moore started on a journey of exploration. In Atlanta Dr. Robert at Atlanta Baptist Seminary (now Morehouse College) gave her cheer; so did President Ware at Atlanta University. At Benedict in Columbia she saw Dr. Goodspeed, President Tupper at Shaw in Raleigh, and Dr. Corey in Richmond. In May she appeared at the Baptist anniversaries, with fifteen years of solid missionary achievement already behind her.

But each year brought its own sorrows and disappointments. She wanted her Society to establish a training school for women; but objection was raised to this at first on the score that such an institution would overlap the educational work of the American Baptist Home Mission Society. Down in Louisiana of course it was not without danger that a white woman attended a Negro Baptist Association in 1877; and there were always sneers and jeers.

At length, however, a training school for mothers was opened in Baton Rouge. All went well for two years ; and then a notice with skull and crossbones was placed on the gate. The woman who had worked through the cholera still stood firm ; but the students had gone. Sick at heart and worn out with waiting, she left Baton Rouge and the state in which so many of her best years had been spent.

Bible Band work was started in 1884, and *Hope* in 1885. Just how live the idea is today may be seen from the recent experience of one of the representative colleges for young men. With a crowded Sunday schedule, and with all the distraction of concerts, rhetorical, and athletics, with Y. M. C. A. meetings and required chapel services, with church and Sunday school, thirty men voluntarily meet each week after the required Sunday evening service for the study of the lessons in *Hope*. This little paper, beginning with a circulation of five hundred, has now reached a monthly issue of more than eighteen thousand copies ; and daily it brings its lesson of cheer to thousands of mothers and children in the South. In connection with it all has developed the Fire-side School, than which few agencies have been more potent for the salvation and uplift of the humble Negro home.

Within recent years Miss Moore's headquarters have generally been either in Nashville or Chicago ; but from whatever point at which she may have been stationed she has made each year long journeys through the South to render to the people such service as she might. She is still on the roll of the active missionaries of the Woman's American Baptist Home Mission Society.

What wisdom has been gathered from the passing of four-score years ! On almost every page of her tracts, her letters, her account of her life, one finds quotations that for proverbial pith may be equaled only by the words of Franklin or Lincoln to Booker Washington :—

The love of God gave me courage for myself and the rest of mankind ; therefore I concluded to invest in human souls. They surely are worth more than anything else in the world.

Beloved friends, be hopeful, be courageous. God cannot use discouraged people.

I am very thankful today that there has always been someone weaker than myself along some line, someone that I could really help and comfort.

The good news spread, not by telling what we were going to do, but by praising God for what had been done.

So much singing in all our churches leaves too little time for the Bible lesson. Do not misunderstand me. I do love music that impresses the meaning of words. But no one climbs to heaven on musical scales.

I thoroughly believe that the only way to succeed with any vocation is to make it a part of your very self and weave it into your every thought and prayer.

You must love before you can comfort and help.

There is no place too lowly or dark for our feet to enter, and no place so high and bright but it needs the touch of the light that we carry from the Cross.

How shall we measure such a life? Who can weigh love and hope and service, and the joy of answered prayer? "An annual report of what?" she asks the secretary who writes to her. "Report of tears shed, prayers offered, smiles scattered, lessons taught, steps taken, cheering words, warning words—tender, patient words for the little ones, stern but loving tones for the wayward—songs of hope and songs of sorrow, wounded hearts healed, light and love poured into dark sad homes? Oh, Miss Burdette, you might as well ask me to gather up the raindrops of last year or the petals that fall from the flowers that bloomed. It is true I can send you a little stagnant water from the cistern, and a few dried flowers; but if you want to know the freshness, the sweetness, the glory, the grandeur, of our God-given work, then you must come and keep step with us from early morn to night for three hundred and sixty-five days in the year."



THE IOWA INDIANS

BY ALANSON SKINNER

Assistant Curator in the American Museum of Natural History

AT Perkins, Oklahoma, on the Cimarron River in the central part of the state, reside part of the Iowa Indians, the remnant of a small Siouan tribe closely related to the Oto and Winnebago. As these people are scarcely known to ethnologists, I was sent to them by the American Museum of Natural History of New York, during the summer of 1914, to study their customs and manners, with particular attention to their religion and ceremonies.

I found the Iowa in personal appearance large and portly, many of them exceedingly stout. They are intelligent but not very agreeable personally, being decidedly grasping and mercenary; as contrasted with their nearest relatives, the Oto, they seem decidedly inferior in initiative. They farm, after a slovenly, desultory fashion, and are not particularly well off. However, as their mental parts are good, I see no reason why they may not develop into useful citizens as the years go on.

The traditional home of the Iowa was far to the east, near the ocean, where the rising sun reddened the earth with its rays.

From this circumstance one of the earliest known gentes, now said to be extinct, was called Mokatcuzi or Red Earth. The tribe was traditionally far larger and more formidable. It was supposed, and with reason, to have been closely related to the Oto, Winnebago, Omaha, Osage, and Kansa. In fact, tradition says they were once all one people.

The Iowa traveled westward from their eastern home until they came to the famous catlinite quarry of the Sioux in Minnesota. There they rested and were made welcome by the Dakota, who offered to give them land to cultivate and permit them to stay forever. The Iowa, however, were too restless, and they made skin bullboats and crossed, journeying overland to another river. They say this was the Missouri, and that they went southward down the river, stopping from time to time. About a year after, they were followed by the Oto, and the Omaha came still later.

They crossed the Missouri and went to Des Moines in Iowa. Here they learned that the Sauk and Fox were at war with a confederacy of many other tribes and the whites. The Iowa helped the tribe to escape, and under their care the remnant eventually grew to be a strong tribe again, whereas the Iowa diminished through smallpox and cholera, which swept them away.

The United States Government finally began to deal with the Iowa at Des Moines. It bought the present state of Iowa from them, piece by piece, and kept them moving. Their last northern home was on the Des Moines River, which their fathers said was a healthy place with big springs and many fish; thence they were moved to a great river called Nistonkaiye, and finally to Oklahoma some eighty years or more ago.

Owing to the spread of the new Indian cult called "peyote," all, or nearly all of the ancient customs of the Iowa have been cast aside, but this fact made it the more easy to obtain information, once the confidence of the people was gained, for things that were looked upon as to the last degree sacred up to a few years ago, are now regarded far more lightly by the Iowa. This peyote religious cult, now so widespread among North American tribes, deserves more than passing notice, and accordingly it may be well to give it some consideration before discussing the more ancient rites of the Iowa which it has so thoroughly replaced, especially since the use of peyote has recently raised such a storm of adverse comment.

The peyote (often mistaken for *mescal*, an entirely different thing) is a small variety of cactus classified either as *anahalonium* or *lophophora* (Coultter) which grows in the barren region along the banks of the Rio Grande southward into Mexico. Its common

name, "peyote," is a Mexican Spanish corruption of the ancient Nahuatl *peyotl*, "caterpillar," referring to the fuzzy center of the so-called "button." The plant is and was largely used by the Indians inhabiting the region between the Gulf of Mexico and the Rockies, from its northern range in the Dakotas and Winconsin as far south as Mexico City.

The peyote plant resembles a radish in size and shape, only the top appearing above the surface of the ground. A lovely white blossom springs from the center, which later disappears and leaves only a tuft of white down. This top, or button, is the part of the plant utilized by the Indians north of Mexico, where it is cut in slices and dried for eating during certain ceremonies. In Mexico, the whole plant is sliced, dried, and used in an infusion, in a ceremony quite different from that of the more northern tribes.

The German chemist, Lewin, made a chemical study of the plant in 1888, but its ritualistic use by the Indians was first described three years later by James Mooney of the Bureau of American Ethnology at Washington. Mooney had observed the use of the herb among the Kiowa and collected a large quantity for medical experimentation. The tests made indicated that it has valuable medicinal properties, which lends support to the Indian theory that it is a panacea for all ills. There can be little doubt, however, that the use of the drug is demoralizing and pernicious. The testimony of various Indians and whites who have used it goes to show that it induces hallucinations and other reactions comparable to those of hasheesh or opium, and its effect upon the heart is also bad. Unquestionably, its exploitation should be stopped by an active campaign. Personally, I believe that well-informed men sent to the various tribes to speak against its use and to appeal directly to the devotees would soon cause many to cease the practice. Already it is used, to my personal knowledge, by the Pawnee, Wichita, Caddo, Comanche, Kiowa, Cheyenne, Arapaho, Sauk and Fox, Shawnee, Potawatomi, Iroquois, Osage, Kaw, Ponca, Iowa, Oto, Missouri, Winnebago, and others, and its use is still spreading. Rather an appalling list!

The ceremonies of the cult are held in a tipi and at night. Inside the lodge a crescent-shaped fireplace is built, between the horns of which a fire is made. On the center of the crescent-shaped fire-mound a huge peyote button is laid, and behind it are placed an open Bible and the gourd rattles of the members. Behind this again, in the rear of the lodge and opposite the door, sits the master of ceremonies, with a "drum chief," who has charge of the drum, on his right, and on his left the "cedar chief," whose duty it is to drop cedar leaves on the fire, as

incense, during the proceedings. In front of the altar is a pitcher filled with rain water (the only kind used, because it comes directly from heaven). All about the walls of the lodge sage brush is piled thickly, so that the devotees may be comfortable. The men form the inner row and the women sit behind them.

When all have entered, the leader preaches a sermon and reads from the Bible. Next he has his "fire chief" distribute the peyote. Each male member gets a number of the buttons—two, four, six, or eight, never an odd number. The women receive only two each.

When this has been done the chief orders everyone to eat the peyote and to think of Jesus and his teachings. When everyone has finished, incense is burned, while all those present join in silent prayer. The leader then takes up a cane, representing the Saviour's staff, and prays, holding it in his hands. He then sings for a time and passes the staff to the left, whence it circles the lodge, each recipient singing his sixteen songs before passing it on. When the staff has gone halfway around the lodge the performance ceases while the leader delivers another sermon, after which it proceeds until just before dawn, when all join in prayer. After the prayer all wash with soap and water and repair to a sumptuous feast. The songs are often in English, being frequently paraphrases from the teachings of the Bible, sung with an Indian refrain.

The more ancient performances of the Iowa are of great interest to ethnologists because the tribe was situated on the border of the prairie and forest regions, two widely different areas so far as the customs, legends, and religion of their typical tribes are concerned. As might be expected, the Iowa show a curious blend of forest and prairie ways, of which the following is a brief summary.

Anciently, the great religious ceremony of the Iowa, as in the case of their neighbors, the Oto and Winnebago, to say nothing of the more distant Menomini, Sauk and Fox, Potawatomi, Ojibwa, Cree, and Dakota, was that of the Medicine Dance Society. The tradition of the founding of the society itself, together with its ritual, is not like that of the Algonkin tribes enumerated, however, although it was no doubt borrowed from them. However, to a superficial observer, the externals of the performance seem closely related.

The society originated through the son of the Great Spirit, who gave it to mankind. But four of the original ancestors of the people, misunderstanding his words, "I am going to give you life," set out to discover the source of existence. Failing, they finally understood that life was only to be theirs if they accepted and followed the teachings of the Medicine Dance, which they proceeded to do.

The society was joined by those who purchased membership, or who were raised to fill the place of a dead member, generally a relative. The members were divided into four bands, who occupied the cardinal points in the lodge, and the prime rites were the initiating of new members and the burial of the dead. The dance was held in a long, low tent, and part of the ritual consisted of "shooting" power from the medicine bags of the various members into each others' bodies, just as the Central Algonkin peoples do in their ceremony. People were "shot" by other members who pointed the head of an animal-skin medicine bag at them, after which the victims became unconscious for a time, and then arose, strengthened, and took part in the dance. At least that is what happens among the Algonkin Menomini where I have often seen the rite performed. The Iowa took this part of the ceremony less seriously.

Besides this society, whose teachings were supposed to bring long life to the members, there was a Bear Society, the members of which healed wounds through the intermediation of the bear, and a Buffalo Doctors' Society that healed the sick.

The Iowa had an unusually large number of military societies modeled after those of the Plains tribes. The officers in some of these organizations bore straight or feathered crooked lances, and were pledged never to flee in battle, even though they lost their lives. The most interesting of these societies were the Tukala and Mawatani.

These two organizations were great rivals. They dressed differently, wore paint of different hues, and challenged each other at ball or other amusements. If one society went to war, the members of the other had to do the same. If one society gave a dance or feast, the other was bound to give a better one. They stole each others' wives and vied with each other in all kinds of more friendly rivalry.

In addition to assuming the appropriate haircut and dress of the society, a man who joined one of the clubs had to pledge himself to observe all its by-laws, some of which were ludicrous in the extreme. For instance, a man who fell down, or was thrown from his horse, had to lie where he fell until someone, preferably a warrior, raised him. To this person he had to give a rich present.

The Helushka dance, so widely spread among the Oklahoma tribes, was known to the Iowa among many others. This was a strictly social function and was held in a round wooden house with a conical roof. The members of this society (for the Indians use the same word for dance and society, and usually their dances are performed by an organization) also assisted persons who were in mourning.

If time and space permitted, it would be interesting to discuss other Iowa dances and societies, which are legion, but both time and space are limited, so it seems best to turn to their social and political organizations.

At present the Iowa are divided into seven bands or gentes, each of which is supposed to have descended from an animal ancestor. These bands are exogamous; that is, intermarriage is forbidden to the members and descent is in the male line. The tribal chief in former times was chosen during half the year from the Bear gens, and half the year from the Buffalo gens. The tribe itself was divided into two groups, some of the gentes being in each, and of these groups, or phratries, the Bear and Buffalo gentes were the leaders.

Three classes of society were recognized by the Iowa—the chiefs or royalty, in which position was hereditary; the warriors or nobles, who might rise from the lower order; and the commoners. There were different forms of marriage for each caste, and while a noble might marry a chief's daughter, or a chief's son a noble's daughter, the commoners were not allowed to make such connections.

The Iowa had a series of graded war honors or titles, which were conferred upon warriors in consideration of certain specified brave deeds, such as the killing of a foe, or the taking of a scalp, or merely being first to strike an enemy. A man who was successful in performing any one of these recognized deeds received the right to wear a specially marked eagle feather, and was known by the appropriate title. Each warrior strove "to build up his name" as much as possible. Those who achieved the highest and the most honors, had greatly increased social standing and were privileged to join certain societies, and even to marry the daughters of chiefs. They were also chosen to act as police, to regulate the buffalo hunt, etc., and to inflict punishment on offenders.

In former years the Iowa were often at war with other tribes, especially the Osage. The Osage had a peculiar custom which was offensive to all of their neighbors. Certain men possessed sacred war bundles; that is, packets made up of wrappings of deerskin and woven buffalo hair, in the center of which was some object, often the mummified body of a hawk, painted blue or green. Whenever, according to my Iowa friends, an Osage died, his relatives petitioned the owner of one of these bundles to lead forth a war party in order that a life might be taken to make up for the loss of one of the tribe. The bundle owner would get up a war party and set forth, slaying the first person met, whether friend or foe. The scalp was taken and attached to the hawk's body inside the bundle, and the Osage were content again. Whether

or not this account is exactly correct I will not undertake to say, but it certainly resembles a custom I heard of among the Kansa.

At all events, the Iowa were always, or nearly always, at odds with the Osage, and if alone or in small parties, they avoided their powerful neighbors. Joe Springer, my interpreter, told me of an adventure that he once had with an Osage war party on the banks of the Cimarron.

One summer day Springer and another Iowa were hunting lost horses in the river bottoms. As they crossed a little open prairie they saw a band of about thirty armed and mounted Osage, in full war regalia, suddenly emerge from a draw a half-mile distant. The two Iowa instantly divined that this was a war-bundle party in search of a scalp, so they lashed their ponies and headed for home. The Osage, however, had already seen them, and in an instant they were in hot pursuit. Spreading out in a broad fan they galloped helter-skelter after the fugitives. Their ponies were fresh, and it was not long before they had the Iowa surrounded.

Springer and his companion had between them one old-fashioned powder and ball revolver, but, as the Osage had not fired a shot, they guessed that their pursuers were probably only armed with bows and arrows. This proved to be the case, and the two Iowa held them off as they drew near, by threatening them with the old pistol. The war party proved to be made up of very young warriors led by a single old man—the bundle owner.

The Osage were decidedly awed by the ferocious looking weapon which the Iowa held so menacingly, so they began to parley. Anxious to obtain at least a substitute for a scalp, they offered the Iowa a pony apiece for locks of their hair. But the Iowa were sure that they would never receive this promised reward, and they determinedly refused. At last, the Osage war captain, with an exclamation of disgust, whirled his pony about, and they all galloped away, leaving the Iowa free to escape to their settlement.



VOCATIONAL WORK IN HAWAIIAN SCHOOLS

BY VAUGHAN MACCAUGHEY

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SINCE the earliest times vocational training has held a position of no little importance in the educational system of Hawaii. Before the coming of foreigners, or *haoles*, as they are called by the native *kanakas*, the primitive handicrafts and industries were passed down from father to son, and from mother to daughter, as in all "uncivilized" society. Many of these native industries involved great skill and dexterity, and accurate knowledge of fundamental principles. The construction of the outrigger canoes, the beautiful symmetry of the wooden bowls, the intricate patterns of the *kapa* cloth, the massive stonework of the temples and fishponds, may be cited as instances of this native skill.

The missionaries sent out from Boston in 1819 by the American Board of Foreign Missions made many attempts to train the natives in the crafts and industries of civilized society. Mr. Daniel Chamberlain, a skilled farmer and mechanic, was sent out by the Board to give instruction in practical agriculture and elementary mechanics. In 1826 a petition, signed by fifteen of the highest native chiefs, was sent to the Board, urgently requesting that instructors be sent who could train the people in carpentry, masonry, shoemaking, tailoring, and farming.

This early interest in, and demand for, definite vocational instruction has continued down to the present time as one of the dominating policies of the public-school system. It is now applicable, not only to the native Hawaiians, but also to the many other nationalities that today form part of the cosmopolitan and polyglot population of Hawaii—Japanese, Chinese, Korean, Philippine, Porto Rican, Spanish, Russian, Portuguese, German, British, and American. It is the purpose of the present article to discuss only some of the recent advances in Hawaii's vocational work, with no attempt to epitomize the evolution of nearly one hundred years.

The vocational work which is now carried on throughout the grammar grades is, as a matter of fact, mainly pre-vocational. It teaches the rudiments of those useful crafts which serve at

least an occasional purpose in almost every walk of life. The main object of the instruction is to present these manual activities to the pupils in such a manner as to suggest their vocational possibilities. The two main types of vocational training now best developed in the grades are carpentry and cooking.

The school day in the elementary grades of Hawaii's schools is short as compared with that of many mainland localities. The hours are from nine until two, which, excluding recess periods, allows but four and one-quarter hours for teaching. This short school day is due to a variety of local conditions that need not be enumerated here. Because of its brevity, the time available for academic instruction is particularly valuable. To take from this short day the large time units that are necessary for successful vocational work would seriously impair the efficiency of the academic instruction.

In the fall of 1914, when a widespread effort to extend pre-vocational training was made, it was planned to give the carpentry training after school hours, and have the cooking center around the preparation of the school lunch at noontime. The work was planned on an elective basis; for example, the boys who desired carpentry would remain after school for this instruction. The results were what might have been anticipated. During the first few weeks of the new plan the shops were crowded with enthusiastic juvenile carpenters. Soon the inevitable reaction set in, and at times the classes dwindled to two or three pupils. Some of the boys who truly desired the carpentry were compelled to work for their parents after school hours; the newborn vocational aspirations of others were wrecked by baseball and other amusements.

The volunteer system has thus proven a failure, and plans are now under way to put the vocational work on a compulsory basis. This will probably be accomplished by requiring, at all schools where vocational instruction is provided, that children above a specified grade or age must remain in the school four or five extra hours each week. In other words, the school day will be lengthened to include the pre-vocational work.

A significant feature of this pre-vocational instruction is that it has been made self-supporting in so far as raw materials and supplies are concerned. The Territorial Department of Public Instruction has laid strong emphasis upon this aspect of the work. Upon instituting the vocational instruction in any school or grade, the Department furnishes the essential equipment and the raw material for the first work. After the school has begun the work it is expected to supply itself with all the needed raw materials, paying for these with the proceeds derived from the sale of articles manufactured.

This "commercializing" of the work has created, of course, a number of difficulties. These, however, are gradually being overcome. For example, several years ago the financing of the "furniture and fixtures" item (including all repair work) was taken from the territorial budget and placed on the several county budgets. This prevented the utilization of the school shops for the making of school furniture, minor repairs, etc. It is now strongly urged that these items revert to the territorial budget, so that the school shops can be made productive of the kinds of articles which are actually needed by the schools. Systematic progress has been made in this matter recently; for example, the Lahainaluna School does much of the minor job printing for the Department of Public Instruction.

Students in the Territorial Normal and Training School, in Honolulu, have had, for a number of years, systematic training in various lines of vocational work—cooking, sewing, dressmaking, lace-making, millinery, carpentry, printing, etc. During the past school year this work has been much strengthened by giving such students practice work in teaching these vocational subjects. Under a volunteer system they are sent out daily in rotation, one to each of the large elementary schools in Honolulu, where each is given charge of a cooking or carpentry department. These cadet teachers are under the supervision of the district vocational instructors. They are given credit towards graduation for this work in practice teaching. These cadets, after having actually managed the vocational departments in the larger schools, will, upon graduation from the normal school, be competent to handle such work in the schools to which they are assigned. This system is working admirably, and in a few years Hawaii will have a corps of well-trained vocational instructors, better fitted to cope with local conditions than teachers imported from the mainland.

The territorial superintendent has made the recommendation that as these vocational teachers be required to do extra work and give extra time, they should be given extra pay at the rate of ten dollars per month during the ten months of the school year.

During the past few years the vocational work of the normal school has been greatly helped by additional shop room and equipment, and the courses have been much enlarged over those of previous years. As the cadets are mostly young women, chief emphasis is placed upon the household arts. These comprise cooking, sewing, laundering, and millinery. The course in cooking includes the preparation of the daily lunch, selection of food materials, care of food materials and foods, preparation of foods, setting of trays, serving of lunch, daily care of stoves, refrigerator, sinks, floor; the washing of dishes and the cleaning up of the kitchen. The work is done by the pupils from the fifth grade of

the training school to the freshman class of the normal department, all under the supervision of the teacher in charge. On every school day this cooking department serves a well-cooked and nutritious five-cent lunch.

The course in sewing includes practice in the daily care of machines, setting of needles, threading, cleaning, oiling, and use of attachments; and instruction on the different kinds of machines and in the different kinds of stitches which are used in the making of a four-piece set of underclothing.

The course in dressmaking gives practice in the use of paper patterns, the making of shirtwaists, skirts, wash dresses, and similar garments; the development of the subject matter, its teaching possibilities, methods of presentation, and class management. Each student provides her own materials for this work, and the finished articles are her own property at the close of the term.

The course in millinery gives practice in the study of materials for hats, altering and covering hat frames, the planning, making, and trimming of seasonable hats of appropriate materials; the making of different kinds of satin flowers, bows, etc.

The laundering course includes the making of soap, Javelle water; methods of removing stains, sorting, soaking, disinfecting; methods of washing cotton, linen, woolen, silk, and colored materials; boiling, bleaching, rinsing, blueing, wringing, drying, starching, dampening, folding, and ironing; use of equipment for a home laundry; the reading of meters; and excursions to commercial laundries.

As indicative of the success of some recently established vocational work, the following excerpts from a report of a village [Hilo] high school are suggestive:—

“The most marked advance in the last two years has been in the introduction of vocational studies, beginning in November 1913. The cooking and sewing departments have been very successful, particularly the former, which has paid its way from the start and shown a handsome margin of profit. This work is required in the grades but is voluntary in the high school.

“The carpenter shop has made a great many articles of furniture, and numerous chicken coops and houses. It has also made several hundred dollars of repairs, alterations, and furniture for the school at about half the usual cost to the county. The County of Hawaii has granted several hundred dollars for the purchase of materials for this work. The shop is now self-supporting. Like the domestic-science course, the shop work is required of the grades and voluntary for high-school students.

“We have an average of fifty boys engaged forty minutes daily in this work. The time is not sufficient to accomplish much

toward preparing boys to earn a livelihood, and few of them look forward to becoming carpenters; but the work seems to be a valuable discipline, and to contribute to the health and the mental and moral balance of the boys.

"We need a shop specially built for the carpenter work, as the carrying on of this work in the basement of the main building somewhat disturbs classroom work. With increasing business this department has not enough room in its present quarters.

"We have recently started a chicken hatchery, equipped with a large electric incubator and a brooder house, and expect to give instruction outside of school hours in chicken raising. We expect this work to be self-supporting."

The Lahainaluna School is a public boarding school for boys, covering the work of the grades, with a strong industrial trend. A number of lines of vocational work are maintained, and most of the boys, who are native Hawaiians, expect to be wage-earners. The pupils in the fifth grade, with a few of the older boys, do all of the work of printing, binding, wrapping, and addressing some thirty-eight hundred copies monthly of *Hawaii's Young People*, in addition to a considerable quantity of job work.

The shops are well equipped for carpentry, wood-turning, and blacksmithing. During the last school year the following articles were made in the carpentry shop—24 small tables with two drawers each; 14 large dining-room tables; 220 chairs for bedrooms, dining hall, and library; 5 stepladders for cottages; 25 screen doors; and 34 half-window screens.

The classes in blacksmithing made all the hinges and fastenings for the adjacent sugar plantation's box cars; hinges for all the large gates on the Honolulu cattle ranch; and reinforcement irons for the concrete work in tunnels and ditches. All the repair work on wagons, farm tools, water-works system, etc. is turned over to this department. The classes make a part of their own equipment, such as tongs, punches, and heading tools.

The actual farm work, as distinguished from the classroom lessons and exercises, consists in weeding and irrigating forty-five acres of growing cane; raising garden truck, such as beans, tomatoes, cabbages, sweet potatoes, cucumbers, onions, etc., also bananas and papaias; caring for the cows, mules, and pigs on the school farm; and raising grasses for fodder to feed these animals.

The Honokaa School is a typical country or plantation school, and is located on the Island of Hawaii. It has a total enrollment of 237, and a daily average attendance of 222. There are six teachers—three men and three women. Through good management and enthusiasm the vocational work has developed rapidly during the last school year. The instruction is divided into six departments or classes—sewing, carpentry, gardening, cooking,

paper cutting and folding, yard work and cleaning. One teacher is in charge of each of these with the exception of the sewing, which is under the supervision of two teachers.

The time used for vocational subjects is ninety minutes per week, with the exception of cooking and carpentry; these classes get twenty-five minutes extra each day. This is not sufficient time, of course, for the cooking, but recess periods are used to complete the work. The carpentry class utilizes its twenty-five-minute period about every other day for such desk-work as plan drawing and estimating.

The sewing department is under two teachers and comprises four classes. The department was supplied with a good sewing machine; its other necessary starting equipment was purchased with money borrowed from the agricultural class at five per cent interest. This loan has since been repaid in full, and the sewing work is now on a self-supporting basis.

"The class is divided into four groups. The first group consists of the girls of the third grade. Throughout the year they are expected to learn all the plain stitches, running stitch, back stitch, hemming, overcasting, and basting. These stitches are taught by making useful articles. At present this class is making a 'crazy' quilt.

"The second group, or the girls from the fourth grade, continue the plain sewing and learn what I term the semi-fancy stitches, such as the feather-stitch, cross-stitch, cat-stitch, outlining, double, single, and broken hemstitch. At present this class is making baby bibs, outlining designs on each. Practically all of these are sold already.

"Group three, fifth grade, learns dressmaking and darning and mending. At present each girl is making her own outfit, consisting of waist, drawers, petticoats, and dress.

"Group four consists of the girls from the sixth, seventh, and eighth grades. They learn fancy needlework, crocheting, tatting, etc. They also do the finest plain sewing, especially work to order. At present they are making dimity curtains for the school, making drawn-work tea cloths, embroidering pillow-cases, doing tatting, etc.

"The sewing department sold practically all it made last term. This term it has sold aprons and dishcloths to the cooking department, and is filling an order from the school for curtains. This department placed two exhibits in the Hawaii County Fair and won two prizes." ¹

Many other concrete illustrations similar to the above might be given to show the recent advances in Hawaii's vocational and pre-vocational education. Just now the schools here are feeling

¹ Quotations from a report of Mr. B. O. Wiat, principal

the outside pressure for "practical results," as are schools throughout America. This utilitarian demand has extended into every ramification of the public-school system. The College of Hawaii, which corresponds in status to the state universities of the mainland, is placing strong emphasis upon its technical courses—sugar technology, engineering, and plantation agriculture. It is endeavoring to relate itself to the local industries. The schools of the Territory, from college to primary grade, are striving as never before to produce a citizenship that can do the daily work of Hawaii.



BOOKER T. WASHINGTON

BY PAUL LAWRENCE DUNBAR

THE word is writ that he who runs may read.
What is the passing breath of earthly fame?
But to snatch glory from the hands of blame,—
That is to be, to live, to strive indeed.
A poor Virginia cabin gave the seed,
And from its dark and lowly door there came
A peer of princes in the world's acclaim,
A master spirit for the nation's need.
Strong, silent, purposeful beyond his kind,
The mark of rugged force on brow and lip,
Straight on he goes, nor turns to look behind
Where hot the hounds come baying at his hip,
With one idea foremost in his mind,
Like the keen prow of some on-forging ship.

At Home and Afield

DEATH OF BOOKER T. WASHINGTON

THE Hampton Institute community was shocked and saddened to receive the news, on Sunday, November 14, of the death that morning, at Tuskegee, of Dr. Booker T. Washington. Although it was known that he had been in failing health for some time, his friends had hoped against hope that he might be restored to his accustomed vigor.

When the telegram from Tuskegee was read at evening prayers by Dr. Frissell a hush that became painful fell over the crowded chapel. Without immediate comment Dr. Frissell began to read the eleventh chapter of Hebrews. At its close he said: "There has passed from earth today one of the most remarkable characters of our time, the most distinguished graduate of the Hampton School—Dr. Booker T. Washington. I have read tonight the roll call of the heroes of the faith. I think that Booker Washington fairly belongs among them." After pointing out that the struggle for the unseen good called "education," and for the establishment of the unseen Hampton at Tuskegee were acts of faith in Dr. Washington's life, Dr. Frissell continued: "His life has been an inspiration to us all. As we have seen him going on and doing greater and still greater things it has been a help to you and to me and to all of us. We cannot begin to understand tonight how much Booker Washington's life has meant to the Negro race all over the world. He has always chosen the difficult things; he took up the kind of education that was most unpopular, and he has made a success of it. He gave his life for his people.

"With all his power he had wonder-

ful kindness. He had all sorts of persecution—from his own race too, as you know very well and as I know still better. But it never made him bitter or harsh or unkind. Through it all he was loving and faithful and kindly, and so he won favor with his own race and with white men, North and South. The story of his life will always be an inspiration here at Hampton. He loved the place and served it in every possible way."

AT the Y. W. C. A. meeting before chapel Miss Anna Dawes prefaced her talk with an affectionate tribute to Dr. Washington. She said: "We are meeting tonight under the shadow of a great calamity. You all know of the death of Booker Washington—an irreparable loss to the world, an inexpressible loss to your people. There come to my mind as I think of him two texts. "The meek shall inherit the earth." "The meek will He beautify with salvation." Surely both these promises were made good to him. As I think of Dr. Washington, I remember a few of the qualities that went to make up the glory of that meekness—the strength of his quietness; the saneness of his vision; the saving common sense of his plans; the humor that lightened his courage and saved it from sternness; the steady force of his patient persistence; the faith which fed his strong character; that indefinable something we call charm that made his simplicity alluring—all these and more were the outward expressions of his greatness. For Booker Washington was a genius—a genius in waking and welding the nationality of a race that had lost its birthright. I was proud of his friend-

ship, and though I am thinking of the public loss to two races and to the nation, I cannot forget that my own life is poorer for the loss of this friend."

THE following telegram was sent to Tuskegee on Monday: "The workers at Hampton desire to express to the workers at Tuskegee their sincere and affectionate sympathy in the loss of their beloved principal." Dr. Frissell left on Monday noon to attend the funeral at Tuskegee.

ON Wednesday, November 19, at the hour of the funeral at Tuskegee, the Hampton School gathered in Memorial Church. Dr. Washington's favorite plantation songs were sung, and Paul Lawrence Dunbar's tribute to him was read by Mr. Fenninger, associate chaplain, who later spoke as follows:—

"In this place where he was so well known, and to you who knew him so well, it would not be fitting for me to speak of Dr. Washington. I did not know him intimately, but I shall always cherish the memory of the few times I met him. He impressed me chiefly as a prophet—as a man with all the rare blessings of the prophet. He had eyes that saw, ears that heard, and a

heart that understood. And it was just these blessings that he endeavored to share with his fellowmen; he strove to give sight to blind eyes, to unstop deaf ears, to bind up and fill with hope hearts that were broken. His were gifts that were increased by being shared. As I think of him my mind goes back to that great schoolmaster and leader of English thought, Thomas Arnold, the old headmaster of Rugby. And I know of no better or truer tribute that we could offer to Dr. Washington than to say of him, as was said of Thomas Arnold:—

"But thou would'st not alone
Be saved, my father! alone
Conquer and come to thy goal,
Leaving the rest in the wild.
Still thou turnedst, and still
Beckonedst the trembler, and still
Gavest the weary thy hand.

If, in the paths of the world,
Stones might have wounded thy feet,
Toil or dejection have tried
Thy spirit, of that we saw
Nothing—to us thou wast still
Cheerful, and helpful, and firm!
Therefore to thee it was given
Many to save with thyself;
And, at the end of thy day,
O faithful shepherd! to come,
Bringing thy sheep in thy hand."

HAMPTON INCIDENTS

THE ARMSTRONG LEAGUE

TO the annual reception of the Armstrong League at the Museum on Tuesday evening, October 19, all the Hampton world brought hearts rejoicing at Dr. Frissell's recovery and eager to wish him health and happiness. Good will and brotherly love were—characteristically—the "high lights" of his response to Mr. Howe's hearty words of welcome. Teachers and workers—old residents and newcomers—spent a pleasant evening together, and a quartet of students added much to the evening's enjoyment by their singing of plantation songs.

ON November 4 the League again gathered in the Museum for its annual business meeting. After the routine business had been despatched, Miss Hyde gave some interesting details concerning three former workers at Hampton, now in need of help, for whom the League appropriates monthly a small sum. Dr. Frissell spoke with deep feeling of General Armstrong, of the valuable spiritual inheritance bequeathed by him to Hampton workers, and of his glorification of "the common round, the daily task;" Mrs. Darling talked most

entertainingly of her early experiences with the Indian students at Winona; the treasurer reported the increase of the Armstrong Memorial Fund to nearly one thousand dollars, including a bequest of one hundred dollars from Miss Melvin—the League's first legacy.

ADDRESSES

THE many attendants at chapel on October 24 were glad to hear Dr. Jones, specialist in rural education at Washington, who is now engaged in completing his study, for the Phelps-Stokes Foundation, of denominational and private schools for Negroes in the South, and who intends making a similar investigation of Indian schools in the West. Dr. Jones spoke briefly of his own work, and of the spiritual awakening now sweeping over the world as a consequence of the war in Europe. He referred affectionately to Hampton as a "center of religion."

BEFORE chapel on that evening Miss Edith Dabb, national secretary of the Y. W. C. A. in Indian schools, who had addressed the Christian Endeavor Society at Winona in the afternoon, gave an inspiring talk to the newly organized Y. W. C. A. She spoke of the Y. W. C. A. as a branch of the "World's Student Christian Federation," a world-wide enterprise, aiming to bring together city and country dwellers for greater spiritual sympathy and growth.

THE European War was graphically and effectively presented to the students by Mr. Dodd at one of the half-hour periods devoted to current events. Likening the combatting powers to rival football line-ups, he said they sometimes seemed to be striving to kick the football of progress over the goal of barbarism instead of the goal of civilization. Mr. Dodd intends, in the current events course, radiating from the central topic of the great war, to reach and study the several warring nations, treating of their history, geography, and characteristics.

ONE of these nations, far-off Turkey, was brought very near to the stu-

dents of the Y. W. C. A. who listened attentively, at one of their Sunday evening meetings, to an account by Miss Blake of the founding, growth, and progress of the American Mission School at Aintab, Turkey, where she taught for seven years, and which had its source in a class gathered together by a remarkable Armenian woman, Aintab's first convert to Christianity. Miss Blake gave a vivid and picturesque description of Oriental conditions and obstacles—obstacles which she believes must ultimately be surmounted by "faith and works."

A visit from Miss Anna Dawes, daughter of the late Senator Henry L. Dawes of Massachusetts, has been a real pleasure to the workers and students at Hampton. On Sunday, November 14, Miss Dawes spoke to the Indian Christian Endeavor Society. She told of her father's efforts to secure the passage of the bill bearing his name, which gave their people their land in severalty, and of her own great interest in Indian work. She dwelt particularly on her satisfaction that, all prediction to the contrary, so many Indians had remained at Hampton to work their way through school, and that they had not lost the courage and endurance of their forefathers.

The same evening Miss Dawes spoke to all the girls at the meeting of the Young Women's Christian Association on the subject, "Our Opportunity and Obligation to Represent Our Lord." Later in the week she told the day school something of her life in Washington during the years of her father's official life. Her friendliness and interest in the school and all its activities have been a help to all with whom she has come in contact, and it is to be hoped that it is a visit that will be often repeated.

ON October 23 Gideon J. Pillow, a lawyer of Washington, D. C., who during the summer visited Hampton and was much interested in its work, gave an excellent and comprehensive illustrated lecture on the life of

Abraham Lincoln. Many of the stereopticon slides were most interesting historically, having been made from rare old engravings and prints. Mr. Pillow's wife, who has a rich and beautiful contralto voice, contributed to the evening's pleasure two charming songs.

ENTERTAINMENTS

THERE was a divine fitness in the presentation of "A Dream of Fairyland" on All Halloween, and the Whittier School children as angels, good and evil fairies, sprites, and wandering orphans delighted an appreciative audience. One diminutive fairy won rounds of applause by a song whose catching refrain of "I Don't Think So," inimitably sung, "brought down the house." The proceeds of this entertainment are to go to Madikane Cele, Hampton's missionary worker in Zululand.

FROM "Fairyland" to Winona, where a Halloween party for the girl students was given under the auspices of the Y. W. C. A., was but a step. Witches, ghouls, masks, and mummies succeeded the fairies and sprites. The illuminations were most effective; Jack-o-lanterns grinned jocosely from stairway and ceilings. Fortune telling, bobbing for apples and marshmallows, folk dancing—even a chamber of horrors with a Cerberean guard at its portal—made up the evening's tale; and when the time came to sing "Goodnight, Ladies" it was reluctantly done.

HAMPTON WORKERS

A new teacher in the academic department is Miss Alice Meeder of Jordan, N. Y., who is a graduate of Wilson College, Jamesburg, Pennsylvania.

Miss Ethel Gowans, formerly an instructor in agriculture at Hampton and now a specialist in school-garden work at the Bureau of Education in Washington, D. C., gave a course in gardening at the summer school of Columbia University.

Miss Eleanor F. Tracy, of Gilder-sleeve, Ct., has accepted the position in the Library left vacant by the resignation of Miss Ethel Turner. Miss Tracy was for six years and a half in charge of the department for the blind in the New York Public Library.

Other new workers are Mrs. Daisy Lee Guillette of Hampton, a matron in the laundry, and Miss Edith Fildes of New York, secretary in the field agents' office.

THE Y. M. C. A.

THE Y. M. C. A. now has a membership of two hundred and ninety. The Cabinet is endeavoring to increase this to four hundred during the present academic year. All the men who teach or are in anyway employed on the campus have been asked to become honorary members of the Association. It is hoped that a large number will lend their support to this work.

A special effort is being made to make the two weekly prayer-meetings of the Association more helpful than formerly. The leaders of these meetings consult with the Religious Work Committee every Monday evening.

The first of the Y. M. C. A. socials was given in Clarke Hall on November 13. It was largely attended.

EXTENSION WORK

AUTUMN is an especially busy season for those engaged in the school's extension speaking, and many strugglers against adverse rural conditions have been helped and encouraged. At a meeting held in Goochland Court House on October 8, Mrs. Gilbert, wife of the manager at Shellbanks and formerly a Hampton teacher, spoke on "The Influence of Industrial Education on the Rural School and Country Home," and also told how the Hampton summer school helps the teacher who has had no industrial education. Miss Jenkins, in charge of girls' club work in Virginia, also spoke. There was a small attendance, due to the bad condition of the roads,

but, though the quantity of exhibits was not large, the quality was excellent. Mrs. Gilbert spoke again at Suffolk, October 20, on methods of canning and also on the training of girls for rural life. There were exhibits of embroidery, sewing, drawing, canned goods, etc., and a baby show with five entries.

A creditable exhibit was made at a farmers' institute in Gloucester on October 20. Mr. R. W. Crouse, in charge of the Whipple Farm, directed attention to the weak and strong points of the exhibits and urged the necessity of fall plowing for corn. Mr. T. C. Walker also made an address. Mr. Crouse again criticized farm exhibits at Dinwiddie on October 28, and commended the work of the Boys' Corn Club. There was a good attendance and Miss Jenkins and Mr. Pierce were among the speakers.

At Blackwater, on October 29, Miss Bertina A. Leete, in charge of Hampton's domestic science work told "how domestic science may be taught without an equipment." Miss Walter, principal of the Whittier School, spoke at Denbigh on October 30 to about fifty white teachers of York and Warwick Counties on "How to Make Reading Count in the Schools." Dr. Phenix gave a short, practical talk on how to make the school more useful to the community.

ATHLETIC NEWS

THE Hampton football team has played three of its season's games, gaining two easy victories on the home field. The score against St. Paul Normal and Industrial Institute on October 23, was 58-0. On October 29 Shaw University made a plucky, ambitious fight but evidently was not in condition to meet Hampton's strong team, and went down in defeat in a score of 59-0. The home team was often able to charge through their weak adversary's line for first down, and also caught a number of beautiful forward passes.

In a brilliant exhibition of straight football, Hampton defeated Union University on the latter's campus on November 6—score 13-0. A local paper reported the work, both offensive and defensive, of some of Hampton's players as being unequaled anywhere.

The season's excitement now centers around the Howard-Hampton game which will be played at Hampton on Thanksgiving Day. This game will be by far the most interesting that has been played among colored schools for a number of years. Two years ago Howard met at Hampton its first defeat in six years, but last season regained by a very small margin its place as champion. Both Hampton and Howard possess strong, fast teams, and a fierce battle is anticipated.

Hampton's basket-ball team is signed up for six games, four at home and two in other fields. The schedule includes games with Howard, Lincoln, St. Christopher, and the Armstrong Manual Training School.

MR. PEABODY'S GIFT

THE gift has been made to Hampton Institute by Mr. George Foster Peabody, one of the school's trustees, of a beautiful stained-glass window, reproducing Sir Joshua Reynolds's famous painting, "Hope," and bearing this motto:

"Climb high,
Climb far;
Your goal the sky
Your aim the star."

The window, which is to be placed in the Ogden Memorial Auditorium, was formerly in the summer home of Mr. Peabody at Lake George, where it many a time looked down upon earnest conferences of the Southern Education Board and of other specialists in education. The building which it is to adorn is greatly needed. At the Sunday evening chapel services especially, it is difficult to find seats for all who come.

THE WHITTIER SCHOOL

THE Parents' Association met at the Whittier School on October 22 for its first monthly meeting of the year. After devotional exercises, the boys of the eighth room and first year of the high school sang several plantation melodies. An address of welcome was given by the Rev. Mr. Hamilton which was full of timely and happy suggestions to both new and old teachers. Miss Potter, in behalf of the teachers of the Whittier School, responded most appropriately. A short discussion concerning the work of the year followed, in which a number of parents took part. The thought uppermost in their minds seems to be that of controlling the conduct of their children in public. The members of the Parents' Association then served refreshments, and a very delightful social time followed.

The school garden has supplied the cooking classes with a large number of tomatoes for cooking and pickling, the many jars of canned tomatoes in the Whittier exhibit at the Farmers' Conference illustrating this work. These canned tomatoes will later be used for the hot lunches now being served at the Whittier School. In addition to the tomatoes, there are enough white potatoes of a very fine grade to make the succulent stews so appreciated for winter lunches. Eager children crowd the lunch room every day at twelve o'clock. After grace has been said and the children have been served, they go to the playgrounds to enjoy the noon play hour. On rainy days the victrola and folk games give them delightful recreation.

A feature of the Whittier exhibits at the Farmers' Conference was the demonstration work done by the children. One boy was engaged in making crab nets, another in repairing books, and still another was making cornshuck mats. One girl was at the loom, weaving, while others were darning stockings, patching garments, doing plain sewing, and showing the various

ways in which white potatoes may be served.

THE Whittier building has been used a number of times during the last few weeks for community work of various kinds. The Senior pupil-teachers have begun their professional reading in connection with the state grades. The text employed this year is "Types of Teaching" by Earhart. The Senior Class had the rare privilege, during the Farmers' Conference, of twice meeting Dr. Dillard and the state supervisors of rural schools. These gentlemen gave the class inspirational and enthusiastic encouragement concerning the work to be done after leaving Hampton. Surely, no Hampton man can say to himself that he is not called to a higher work.

FARMERS' CONFERENCE

THE Hampton Farmers' Conference, held on November 10 and 11, brought together over six hundred guests, including many colored farmers and their wives, fifteen farm-demonstration agents, thirty-two supervising industrial teachers, seven state supervisors of rural schools, and some of the foremost leaders in education, farming, and home work.

An "experience meeting" gave some of the successful farmers an opportunity to explain how they won success. There were spirited discussions under the direction of Hampton workers and other experts. The practical nature of the questions raised in the informal meeting for women showed that farmers' wives are very much in earnest in their desire to find the best means of improving their homes and work. The cattle-judging contest attracted large crowds.

The marked and gratifying improvement in the exhibits from year to year seems thoroughly to justify the expense, thought, and labor represented. The cans of fruit and vegetables, the neat and practical sewing, the farm crops, and poultry, displayed,

are tributes to the splendid efforts of individuals, supervising teachers, and demonstration agents. An innovation in prize-giving this year was the offering of pedigree stock instead of money for some of the prizes.

"Dawn of Plenty," or "The Story of Bread," recorded by stereopticon and motion pictures, presented interesting contrasts between primitive and scientific farming, and attracted hundreds of visitors on each of the three presentations.

Following the Farmers' Conference, three interesting groups of Southern leaders held meetings: Dr. James Hardy Dillard, director of the Jeanes and Slater Boards, met the state supervisors of rural schools; Mr. Arthur D. Wright, Virginia state supervisor of rural schools, held a conference with his supervising teachers; and the farm-demonstration agents held a meeting under the direction of Mr. T. O. Sandy, a pioneer in farm-demonstration work.

A fuller report of the Farmers' Conference will be published in the January Southern Workman.

VISITORS

MANY visitors came to Hampton for the Farmers' Conference, among them Dr. James Hardy Dillard, director of the Jeanes and Slater Boards; Dr. J. D. Eggleston, president of the Virginia Polytechnic Institute, and Mrs Eggleston; Judge Lunsford L. Lewis, a trustee of Hampton Institute; Mr. E. C. Sage, assistant secretary of the General Education Board, and Mrs. Sage; Mr. Jackson Davis, agent of the General Education Board; Mr. T. O. Sandy, in charge of Virginia's farm-demonstration work; the Hon. R. C. Stearnes, state superintendent of public instruction; Messrs. F. C. Button, Leo M. Favrot, George D. Godard, N. C. Newbold, James L. Sibley, S. L. Smith, and Arthur D. Wright, state supervisors of rural schools in the South; Messrs. A. L. Cooper, J. B. De Jarnette, W. T. Hodge, G. L. Johnson, A. J. Renforth,

and John Washington, Virginia division superintendents, with Mrs. Johnson, Mrs. Renforth, and Mrs. Washington; Messrs. Ayer and Funk of the International Harvester Company; W. W. Brierly of the Sage Foundation; B. C. Caldwell of the Jeanes Fund; and S. B. Heiges of the Virginia Agricultural Department; Dr. I. W. Hill, in charge of boys' club work in Washington, D. C.; Mr. C. H. Lane, chief specialist in agricultural education, U. S. Bureau of Agriculture; Dr. A. C. True, director States Relations Service, Washington, D. C.; and Mr. T. J. Woofter of the U. S. Bureau of Education. Among the women guests were Miss Ella G. Agnew, in charge of girls' club work in Virginia; Miss Virginia Moore, in charge of girls' club work in Tennessee; and Madame Van Schelle of Belgium.

OTHER visitors to the school during the month were Miss Anna Dawes, Pittsfield, Mass.; Miss Natalie Curtis, New York; Governor Smith, Commandant of the Soldiers' Home, who watched the battalion drill with great interest; Mr. J. Lossing Buck of La Grangeville, N. Y., a graduate of Cornell University, who is being sent out by the Presbyterian Board to take charge the agricultural department of the Kiang-an Mission at Nanksuchow, China; Messrs. Peabody and Ludlow of the firm of Ludlow and Peabody, New York; Miss Edith Dabb, National Secretary of the Y. W. C. A. in Indian schools; Mr. T. R. Snavelly, Fellow of the Phelps-Stokes Foundation at the University of Virginia; and Mrs. Alice M. Fuller, who has been in charge of instruction in housekeeping in the Philippine Islands, and who is studying the girls' industries at Hampton before starting an industrial school in Manila in connection with Bishop Brent's Settlement.

The school has had the pleasure recently of welcoming the following former Hampton workers: Dr. Elbridge Mix, Miss Jessie Coope, Miss Anna H. Barnum, Mrs. George D. Young, and Mr. and Mrs. A. E. Spear.

A HAMPTON WEDDING

IN "October's bright blue weather" one of the children who has grown up at Hampton became the bride of a New York man and will therefore make her home away from Hampton. The fact, however, that her mother remains at "The Moorings," so closely associated with her father's memory, and that she herself, like other Hampton children of all ages, has a strong love for the place, will, we hope, bring her back often for long visits.

It was at Hampton, in the students' kitchen, that Miss Ruth Purves first met her future husband, Mr. Alfred Van Santvoord Olcott, who was with a party of visitors. Mr. Olcott's father has been in the habit for many years of engaging the services of Hampton boys on the boats of the Albany Day Line of steamers. For the sake of the groom, then, as well as for the sake of the bride—the only daughter of the school's beloved and lamented treasurer, Mr. Alexander Purves, and the only granddaughter of the equally loved and lamented president of its board of trustees—this wedding was felt by all at the school to be of peculiar interest.

So it was a matter for public rejoicing when the marvelously beautiful weather of this fall held good on the wedding day, October 23—the twenty-fifth anniversary of Miss Purves's mother's wedding and the sixty-fourth of her paternal grandmother's. Memorial Church, its platform trimmed with palms and dainty white cosmos, was early filled with wedding guests from the North and from the community, and with the members of the Hampton staff and their families. In the rear of the church sat the choir—the girls in white and the boys in uniform—and softly sang plantation songs while the company was gathering. The ushers were Messrs. Blair Buck, Joseph Coughlin, and Sydney Frissell, of Hampton Institute; William Arnett, of Philadelphia; William Floyd

Crosby, of Albany; and Van Santvoord Merle-Smith, of New York. Promptly on the stroke of twelve, the bride, on the arm of her brother, Mr. Robert Ogden Purves, followed by her attendants, appeared at the church door and walked up the right aisle to the singing of the wedding march from "Lohengrin;" the groom, with his brother, Mr. Charles T. Olcott, as best man, and Dr. Frissell in his academic gown with the purple hood of the doctor of laws, meeting the party at the altar. The Episcopal service was used and was most impressive.

A very beautiful picture the bridal party made as it turned to walk down the left aisle to the singing of the "Marriage Hymn" set to the music of Mendelssohn's "Wedding March." The bride wore white satin, trimmed with rose appliqué, with a long square train, and a veil of point appliqué fastened with orange blossoms. She carried a shower bouquet of lilies of the valley and white orchids. Her maid of honor—Miss Katherine Olcott—was dressed in yellow silk and chiffon, and her six bridesmaids—Misses Louise Tilge and Emma B. Murphy, of Germantown; Margaret Armstrong, of Hampton Institute; Florence Colgate and Eleanor White, of New York; and Eleanor DeGraff, of Plainfield, N. J.—in lavender silk and chiffon, all with picture hats of taupe velvet trimmed with gold lace. All carried bouquets of Ward roses. Opposite the church door the battalion was drawn up at salute, and as "Sunmount" and "Silver" carried the bride in her-grandfather's carriage past Virginia Hall, the girls of the school, drawn up in double lines, tossed flowers to the bride and groom.

A delicious breakfast was served at "The Moorings" to the wedding guests by a caterer from Philadelphia. The house was decorated with yellow and white chrysanthemums, and the weather permitting some of the guests

to be served on the porches and the bridal party to have its photographs taken out of doors, the occasion was very informal and delightful. Among the hundreds of beautiful wedding gifts, three are especially worthy of mention, all being heirlooms—a silver bread tray engraved with the names of four generations of brides; a silver cake basket given to the bride of sixty-four years before; and a quill pen, now to be used by the fifth generation of "Ruths." Mr. and Mrs. Olcott, escaping most of the embarrassing attentions of the bridal party, were taken as far as Williamsburg by Mr. Rogers in his motor car, whence they started for a leisurely trip to California, to return to Hampton for Christmas and then to be "at home" in New York in January.

Among the wedding guests from the North were Dr. and Mrs. Cray, Col. Willis L. Ogden and his daughter, Miss Alice Ogden, Mr. and Mrs. Willis D. Wood, Mr. and Mrs. Howard O. Wood and Miss Emily Wood; Mrs. Stanley White, Dr. and Mrs. Wilton Merle-Smith, Mr. and Mrs. Van Vechten Olcott, the Misses Olcott, Miss Anna Van Santvoord, Miss Leila Frissell, Mrs. Charles B. Hewitt, of New York; Mrs. Charles E. Morris, Mrs. Walter Murphy, Mrs. George E. Tilge, Mr. and Mrs. Maxwell Merryweather, Mrs. Maxwell Sheppard, Miss Florence Sibley, Mrs. Albert Lucas, Mrs. Francis X. Dercum, Miss Elizabeth Dercum, of Philadelphia; the Misses Chalfont, of Pittsburgh; Rev. and Mrs. Francis Palmer, of Trenton, N. J.; and Mrs. J. Mason Knox, of New Brunswick, N. J.



GRADUATES AND EX-STUDENTS

IN the October issue mention was made of several members of the Class of 1915 who are teaching this year. Others who are teaching are Elizabeth Jones, at Sassafras, Gloucester Co., Va.; Etta Jones at Havellock, Richmond Co., Va.; Frederick C. Kimbo, who is principal of a rural school in Elkton, Va., and J. Russell Hyde, principal of a school at Bridgewater, Va.; with Bertha A. Nelson, '09, as his assistant. Winfield Creekmur is practicing wheelwrighting at his home near Portsmouth.

AFTER working for a year at his home in Norfolk, Robert B. Jones, '14, is now a teacher of carpentry at the Florida Baptist Academy in Jacksonville, Fla. Some of his classmates who are also teaching this year are Hawthorne Smith, principal of the Kennard High and Industrial School at Denton, Md.; Howard D. Massey, teacher of painting and woodfinishing in the Garrison School, Kansas City,

Mo.; John T. Thornton, who is teaching manual training at Storer College, Harper's Ferry, West Va.; and Joseph E. Oliver, teacher of blacksmithing at the Princess Anne Academy, Princess Anne, Md.

FROM an early graduate, the Rev. William A. Yancey, '78, who has been since 1890 a Sunday-school missionary with headquarters at Danville, Virginia, comes an interesting letter. He says:

"I left Hampton in June 1873 filled with the Armstrong spirit and the Hampton doctrine—to educate the head, the hand, and the heart—came to this section and planted the first Negro public free school in the fifth congressional district in the State of Virginia. The white people and the colored people of that neighborhood were surprised to see a colored teacher teaching colored children. During my stay in that neighborhood I enrolled more than 500 boys and girls. After eight years of service in this rural district I went to Danville, Va., as the first colored principal of the graded schools there. In that school were eight teachers and over 400 scholars.

"I now organize Sunday schools, develop them into churches, turn them over to other men, and then organize other schools. For twenty-four years I have averaged a school a year; more than fifty churches have grown out of my schools; churches of all denominations have been developed from them. In this way hundreds of families have been transformed; thousands of individuals have been enlightened and led from a life of sin and disgrace into the church of God."

Two of Mr. Yancey's sons have drug stores, one is a tailor, one will be graduated from Biddle University this year; one daughter is teaching in the industrial High School at Danville, and another is a seamstress.

A letter from David J. B. McAlister, '11, shows a fine spirit. He says:

"My work extends from the coal cellar through many of the domestic arts and other industries. * * My work as a law student has been successful thus far. I like it very much and I am doing all that is in my power to become efficient in the work. As you know, I am still working for Mrs. Armstrong in the summer. I am serving as a cook. I get a great deal of pleasure out of working for her because she seems to get pleasure out of having us work for her. Her camp seems like a continuation of Hampton and it has been a home for me."

FROM James E. Owens, 1899, a letter carrier in Portsmouth, Va., comes encouraging news. He is completing a house costing \$2300, has five acres of land under cultivation, is assistant superintendent of a Sunday school where he teaches an advanced class of young men, is financial clerk of his church, president of two civic leagues, and president of the Sunday-school Union of Deep Creek District.

A member of the Class of '90, Mrs. Estella Mack Evans, who was formerly supervisor of industrial work in the colored schools of Elizabeth City County, is now matron at the Cheyney Training School, Cheyney, Pa.

A graduate of the Class of 1909, Frederick Sharp, wrote from Lincoln Institute, Jefferson City, Mo., where he was teaching last year, as follows:—

"At present the school enrolls about 500 students. The last graduating class numbered 52. About four-fifths of the colored teachers of the state received their diplomas here."

Of his department he says:

"Carpentry and cabinet-making are taught both as a trade and as manual training. Following is some of the work done by the department last term: one barn, with cellar, one garage, one tool shed on the farm, numerous repairs on the various buildings, and furniture. We made library tables, rockers, bookcases, stands, chests, cabinets, etc. Exhibits were sent to the State Fair at Sedalia, and to St. Louis. This year at the State Fair the carpentry department won second prize, which I think is very well, considering that we were in competition with some of the best schools in the state, white as well as colored."

AFTER teaching five years at Broadneck Farm, Hanover, Arthur F. Tate, '10, is now principal of the public school in Williamsburg, Va. His place at Hanover has been taken by Royal A. B. Crump, '09. Mary M. Brandon, '12, is teaching in the public graded school in Harrisonburg Co., Va. Alma M. Stanton, '10, is the teacher of cooking in a public school in Cincinnati, O.

IN charge of the poultry division at Tuskegee Institute, Ala., is George D. White, Class of 1913.

TWO Hampton graduates, Mrs. Hunter H. Terry (Maude K. Meredith) '05, and Elizabeth J. Washington, '12, are teaching in Lynchburg, Va. Mrs. William C. Brown, (Addie J. Wallace) '82, is teacher of sewing at Johns Hopkins Home, Baltimore, and Mrs. James H. Hilton (Georgia Minkins) '96, is teacher and matron at St. Mary's Home for Colored Boys in Baltimore.

THE desire for school and community improvement, now so general in the South, is clearly evident in the following extracts: The first is from a letter by Lenora A. Jackson, 1907, in Sutherland, Va.: "For the first three years I taught in the graded school of Roxboro, N. C. I taught agriculture in connection with my school work. We raised cabbages and

onions and sold them in the spring to raise money to help improve the school. The rest of the time I have been engaged in graded school work in my own state. I teach my girls hand work, such as embroidery, crocheting, hemstitching, and drawn-work. We sell these articles for school improvement purposes."

ANOTHER is a part of a letter from Annie L. Freeman, 1913, who is teaching in Gloucester County, Va. "The older girls in my school have been organized into a club called the 'Busy Bee Club.' We have meetings twice a week. We sew and talk, and sometimes sing. The club has given a few entertainments, and has realized about eight dollars clear cash, to be used to help pay for an extra month's session. The patrons' league is trying to raise money for a new graded school, and as times are hard, they find it rather difficult to pay for a new school building and pay for an extra month too. I don't think the extra month will be paid for in full, but I am going to teach and take whatever they can get for me."

Miss Freeman continues as follow :

"If you have not heard of the Armstrong League of this county, I am sure you will be interested to learn of it. It was organized in January by suggestion of Mrs. T. C. Walker (formerly Ellen Young). The membership consists of graduates and ex-students of Hampton, and also anyone who has married into the Hampton family. We had a very interesting Founder's Day program, which made some of us better acquainted with General Armstrong. The meeting was very helpful. On Saturday of last week we had another very helpful meeting. This time the whole community was invited. There were two of the county physicians present, who spoke on the subjects of health, tuberculosis, and the care of children. There was also a nurse who gave a demonstration of how to change the bedding for a patient who is too ill to leave the bed for the purpose. Many questions were asked and everyone seemed to have enjoyed the meeting and gained a great deal of information too. I forgot to say that one of the physicians was colored and the other white. The nurse was a colored woman. I think that this county is going to be greatly helped through Mrs. Walker's influence."

A graduate of 1913—Effie C. Pointer—is teaching in the graded school at Henderson; N. C. Besides

her school work she has a Sunday-school class of boys from thirteen to eighteen years of age, and is president of a Dunbar Literary Society in which she is trying "to bring about a love for better literature among the young people and also a love for a higher and more wholesome social life." In Raleigh, her home, where she frequently goes during the term, she is president of a King's Daughters Society. "We are building a new church," she says, "and hope to make the society mean much to the work and to the community." She writes most appreciatively of Hampton's influence on her life, and adds, "Heaven forbid that we should use Hampton's training in any other way than in the service of God and man."

INDIAN NOTES

ON August 27 Franklin Jamison, a member of last year's Senior Class, enlisted in the United States Army. At present he is in the Recruiting Barracks, Columbus, Ohio.

Florence Smith, who has recently completed her course at the Dixie Hospital, has returned to her home on the Oneida Reservation in Wisconsin.

Jesse Skenandore, an Oneida who was enrolled at Hampton two years ago, is now attending Haskell Institute, Lawrence, Kansas.

We have received word of the death of Fleming Lavender, at his home at Whiteriver, Arizona. He was a student at Hampton from 1900 until 1905, and since then has been employed as shoe and harness maker in the Government school on his own reservation.

Mrs. Angel DeCora Dietz, '91, who has been a teacher of drawing at Carlisle for a number of years, has resigned from the Government service and plans to do illustrating.

Mrs. Ella Powless Henderson, '95, is one of the teachers in the Government School at White Earth, Minnesota.

The National Hampton Association

FOR the friends of Hampton and the Associations which have contributed to the success of campaigns in the North, we are publishing the itinerary of Hampton's representatives as planned for the coming January.

The allied friends of the school in Philadelphia, Boston, and New York are making preparations for the largest demonstration in behalf of Hampton that has been held in many years.

We are appealing to friends of the school to aid in assuring a successful journey when the singers and speakers carry Hampton's message to the North.

Meetings have been arranged tentatively at Springfield and Worcester, Mass., for January 5 and 6, and at Providence, R. I., for the 7th and 8th. The schedule then proceeds with meetings at Taunton and Boston, January 9; at Wheaton College, Norton, on the 10th; at the Allen School and at the home of Mr. and Mrs. William Lloyd Garrison, Jr., in West Newton, on the 11th. On the 12th there will be a big meeting in Symphony Hall, Boston, and on the same day the Quartet will sing at Miss Coit's School in Cambridge. There are engagements on the 13th at the Middlesex School in Concord and St. Mark's School in Southboro; at the Groton School on the 14th and Milton Academy on the 15th. If possible a meeting will be arranged for the 16th in a Negro church in Boston. There will be a church meeting at Waltham on that day also and at Dana Hall, Wellesley.

The famous preparatory schools for boys at Exeter and Andover will see and hear the Hampton representatives on January 22 and 23. If possible there will be meetings in Hartford and Rockville, Ct., on the 24th, and one will probably be arranged for New Haven on the 26th. Smith College will be visited January 25, Stamford, Ct., on the 27th, and Miss Beard's School in Orange, N. J., on the 29th. January 30 is left open for Brooklyn and Montclair. The Carnegie Hall meeting will be held in New York January 31, and schools in that city will be visited on the same day and on February 1. The Hamptonians will then turn their faces homeward, holding meetings in Wilmington February 2 and 3, and remaining in Philadelphia and vicinity until the 9th, when a large meeting will be held in Witherspoon Hall.

Any inquiries or letters of advice will be appreciated by the Executive Secretary of the National Hampton Association at Hampton.

SYDNEY DODD FRISSELL

What Others Say

NEGRO FOLK SONGS

IN the *NashvilleGlobe*, Fisk University announces the approaching publication of a book by John Wesley Work treating the Negro folk songs from the standpoint of origin, history, art, religion, and psychology. It is hoped that the spirit of the book, a spirit full of unbounded love, will carry a Christmas message to every race and to the nation.

INDIAN MUSIC

THE last report of the Smithsonian Institution records the recent progress of Miss Frances Densmore's well-known studies of the music of the American Indians. She had, at the date of the report, completed the field work for a large volume on Sioux music, including ninety-eight musical transcriptions of songs. It is interesting to learn that musical composers are now making free use of the material collected by Miss Densmore. The report mentions four songs, published by the Bureau of Ethnology, which have been adapted for orchestral purposes, and several others that have been arranged by various composers for one or more voices, for the violin, etc. Lastly, one composer is utilizing these aboriginal themes in an Indian opera.

Scientific American

NEGRO PROGRESS

ANALYSIS of the latest statistics shows steady rise of the Negroes resident in the United States in important aspects of existence and in civic activities. Oftener than before he owns his own home, writes his own name to the deed by which he acquires his property, reads the newspapers, books, and the Bible, and chooses to be moral and religious. Like his white neighbor he is turning from the country to the city, with all that this trend implies in the way of uplift or the reverse, according as the migrator chooses to live and as environment fashions. For his education state aid

and private philanthropy both wax as the years go by, and the result is shown in a steadily lowered rate of illiteracy, in increasing thrift and power as a property owning class, and in rising standards as to home and church. Such gains are forcing a revised estimate of the potentialities of Africans by Europeans and their descendants.

Boston Monitor

THE Indian tale, "On the War-path," by James Willard Schultz, published by Houghton, Mifflin & Co., leads the reader through a maze of adventures, opening with a Sun Dance among the Blackfeet and their kindred tribes, the Bloods and Piegans. Then follow accounts of raids upon and fights with neighboring tribes, through which the hero displays an almost superhuman ability to do the right thing at the right moment, until he is finally rewarded by being made chief of his band of the tribe. Though probably an entirely impossible tale it holds the attention throughout, and contains many bits of tradition and Indian superstition that are exceedingly interesting.

A FARMER'S MEDAL

IN a recent article in *Farm and Fireside*, attention is called to the fact that the most peaceful profession in the world furnishes the most heroes, as proved by the fact that since the Carnegie Hero Fund was established medals have been awarded to eighty-nine farmers—railroad men following next with a total of seventy-eight awards.

To Nathan Duncan, a colored farmer, of West Point, Texas, was awarded the greatest recognition—a gold medal and \$2000 toward the purchase of a farm. Duncan, unaided and in great danger, succeeded after two hours' work in the darkness of a deep well, in freeing a man who was neither of his kin nor of his race—a deed which the Carnegie investigator's report showed to be one of the most heroic of the many thousands investigated by them.

AN INDIAN MAYOR

A graduate of the Northwestern Law School and of Carlisle Indian School, J. M. Phillips, was elected mayor of Aberdeen, Wash., recently. He is three-eighths Cherokee Indian, and probably is the only Indian who has ever held a mayoralty position. For nine years he has been a member of the law firm of Taggart and Phillips, and has been police judge and justice of the peace.

Tacoma Herald

GIFTS TO COLLEGES

THE General Education Board announced at New York that it had made gifts totaling \$375,000 to four colleges and had provided the funds for a number of novel experiments in the field of education. This new departure in the activity of the Board includes a scientific study of the Gary, (Ind.) scheme of public education and of the Hampton Institute system, the results of which the Board intends to make available for general use throughout the country.

Springfield Republican

INDIAN WOMAN IN THE SUPREME COURT

AN Indian woman, Miss Lydia B. Conley of Kansas City, Missouri, was recently admitted to practice before the United States Supreme Court. As far as officials can recollect, she is the only Indian woman ever admitted to the bar of the highest court of the country. She is a member of the Wyandotte tribe, which inhabited the Missouri River valley in the vicinity of Kansas City, and after whom a neighboring county in Kansas is named.

Bradford (Pa.) Record

NEGRO PHYSICIAN HONORED

A well-known colored physician, Dr. W. H. Pickett, was recently appointed a member of the staff of the City Hospital in Louisville, Ky. This will be recognized as quite an honor when it is known that never in the history of this million-dollar hospital has a colored physician been appointed to fill such a position.

Detroit Leader

SIBUTU SCHOOL

THE Sibutu School, in the village of Sibutu on the island of the same name, is the school farthest south in the Philippine Islands. The hills of Borneo can be seen from its windows.

Sibutu is a coral island, wooded throughout. The people are all Moros, part of them "Samals" and part of them "Badjaos." Samals build their houses upon the land only when it is impossible or too dangerous to build over the water. Badjaos usually have no houses but live in small sailboats. They are a very timid people. They gain their living from the sea. About the only crop they grow on land is cassava, which forms the vegetable part of their diet.

The pupils are all Samal boys. They like to drill and march. They play indoor baseball and several school group games.

The industrial work at the school is known as "Sea Farming." They do their "farming" in the water near the shore and along the reefs. Their "crops" this year were sponges and trepang.

Philippine Education

INDIAN FOLK LORE

THE folk songs and lore of an almost extinct tribe of Alaskan Indians will be brought back here on phonographic records by an expedition that left the University of Pennsylvania Museum recently. The party is led by Chief Louis Shotridge, a member of the Chilkat Indian tribe, who has been studying anthropology at the university for some time.

With Chief Shotridge, who is highly educated, is his wife, also a member of the Chilkat tribe. Much of the work of the expedition will be among this tribe, and so Chief Shotridge will be able to get unusual information. The expedition will remain in Alaska until autumn.

Philadelphia Public Ledger

NEGRO ART

NOTWITHSTANDING the limited facilities open to colored art students, a number of painters and sculptors of rare talent have developed within the present generation. James Herring, a landscape painter, was awarded the highest prize among twenty-five artists exhibiting in Syracuse last spring. Harry L. Tanner, also an artist of note and the son of Bishop Tanner of the African Methodist church, has recently had the distinction of selling one of his pictures for the Louvre gallery in Paris. Tanner's "Three Marys" is well known, yet few of its admirers know it is the work of a colored artist.

Peoria, Ill. Transcript

SOME PUBLICATIONS OF

The Hampton Normal and Agricultural Institute

Annual Catalogue (Illustrated)

Principal's Report (Illustrated)

Founder's Day Programs

Education for Life, Samuel Chapman Armstrong

" Hampton "

Hampton's Message (Illustrated) Sydney D. Frissell

The Regeneration of Sam Jackson, (Illustrated) J. W. Church

What Some Men Have Said of Hampton Institute

Hampton Sketches II, Johnson of Hampton, E. L. Chichester

The Crucible, J. W. Church

General Armstrong's Life and Work (Illustrated) Franklin Carter

Practical Training in Negro Rural Schools (Ill) Jackson Davis

The Servant Question, Virginia Church

Hampton's Work for the Indians, Caroline W. Andrus

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Traveling Libraries

Traveling Libraries, consisting of **nineteen books** each, in a neat box in which they may be kept, will be loaned for a school term (October 1 to June 1) to any teacher or superintendent in Virginia on receipt of a nominal fee of fifty cents.

LIST OF BOOKS IN THE LIBRARY

Bailey's Principles of Agriculture
Bailey's Garden Making
Bancroft's Game Book
Barrows' Principles of Cookery
Birds Every Child Should Know
Black Beauty
Boy Scouts of America
Burrough's Squirrels
Dana's Plants and Their Children
Hodge's Nature Study and Life
Home Furniture Making
Hornady's Our Vanishing Wild Life
Keeler's Our Native Trees
Principles of Hygiene
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Hampton Leaflets, Volume I
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